





THE NEW TESTAMENT

ment of our Lord IESVS

CHRIST, Translated out of
Greeke by Tread. Beza:

With briefe Summaries and expositions vpon the
hard places by the said Authour, Ioseph Camer,
and P. Lesley, Villertus

Enghlished by L. TOMSON:

Together with the Annotations of Fr. Iustus upon
the Revelation of S. IOHN.

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Excellent Majestie.

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THE PRINTER to the diligent Reader.



Eare Christian Reader, to the intent that thou mightest the better enioy the benefit of these notes or expolitions vpon the New Testament: I thought it not amisse to declare vnto thee the vse of the same. And first, forasmuch as the quotations or citing of places of the Scriptures in the margent which direct to other places, containing like phrase or sence, haue bene so placed, that none without great labour could find out the text alledged, I haue made these six seuerall figures or marks, * † ‡ § ¶ **, and haue set them aswel in the margent as in the text, so that thou mayest easily finde that which thou desirest. For example, in the first worde of the first Chapter of Matthew is placed this first marke †: looke out the like marke in the margent, and there thou shalt finde *Luke 3. 23.* which place agreeth to this of Matthew: and so likewise thou shalt finde in the residue. But if many quotations belong to one place, word, or sentence, the first is onely marked, and those that follow vnmarked, appertaine to the same. And if it fall out that there be more then sixe directions in one columnne, then is the first repeated againe, and the residue following in order as at the beginning: as it appeareth in the first columne of Matthew, where both in the text and margent also, they are all two times set downe, and the foure first repeated againe.

The Notes which are directed by figures of Arithmeticke, as 1. 2. 3. 4. &c. thorowout the Euangelists and Acts, declare the effect or summe of the doctrine contained betweene one of the sayd figures, and the next that followeth: as for example, from the figure 1. in the first line and first worde of Matthew vnto the figure 2 in the 18 v. of the same chapter, the doctrine there gathered is set downe in the margent in this sort: 1 *Iesus came of Abraham of the tribe of Iuda, and of the stocke of Dauid as God promised.* And in the Epistles in like sort they declare the methode and arte which the Apostles vse, and how euery argument or reason dependeth one vpon another: these figures are begunne againe at the beginning of euery Chapter.

Lastly, the Notes which goe by order of the letters of the Alphabet placed in the text, with the like answering vnto them in the margent, serue to expound and lighten the darke wordes and phrases immediatly following them. As in the first line and second worde, the letter, *a*, being referred vnto, *a* directly against him in the margent, sheweth that this word, Booke, signifieth *A rehearfall as the Hebrewes vse to speake*: as Genes. 5. 1. *The booke of the generations.* These letters beginne at the beginning of euery Chapter, continuing vnto z. and so beginning againe with *a*, if there be so many Notes that they do exceede in number the letters of one Alphabet. This haue I faithfully done for thy commoditie, reape thou the fruit, and giue the prayse to God.

The description of the holy Land containing the places mentioned in the foure Buangelists, with other places about the sea coasts, wherein may be seene the wayes and journeyes of Christ and his Apostles in Iudea, Samaria, and Galilee: for into these three parts this Land is divided.



The places specified in the Mappe, with their situa- tion by the observation of the deg rees concern- ing their length and breadth.

Ascalon	65.24.31.32.	Corasim	66.53.32.29.	Ior, the other fountaine whence	67.31.33.7.
Azor	65.35.32.	Dan, one of the Fountaines	67.25.33.8.	Jordan springeth	66.48.32.28.
Rechlehem	65.55.31.51.	whence Iordan springeth.	66.40.32.18.	Magdalon, called also Dalma-	66.35.32.33.
Bethphage	66.31.58.	Ennon	65.34.31.59.	nutha	66.50.32.58.
Bethsaida	66.51.32.29.	Emmaus	66.8.32.	Nazareth	66.22.32.58.
Bethabara	66.34.32.1.	Ephen	66.10.32.1.	Ptolemais	67.15.33.30.
Bethania	66.31.58.	Galara or Garaza	66.31.55.	Samaria the city	66.27.32.19.
Canã of Galile	65.52.32.48.	Gaza	65.40.32.5.	Sidon	67.33.20.
Capernaum	66.53.32.39.	Jericho		Silo	66.44.32.26.
Carmel mount	66.31.32.50.	Ierusalem		Tyrus	
Cefarea Straton	66.16.32.25.	Loppe		Tiberias	
Cefarea Philippi	67.39.33.5.				

1 A Child being yet
four or five years
about to be crucified
for us, both in him-
self, and also in his
members.

13 * After their departure behold, the Angel
of the Lord appeareth to Ioseph in a dream, say-
ing, Arise, and take the babe and his mother, & flee
into Egypt, and be there till I bring thee word, for
Herod will seek the babe to destroy him.

14 So he arose and took the babe and his mo-
ther by night, and departed into Egypt.

15 And was there unto the death of Herod, that
that might be fulfilled, which is spoken of the Lord
by the Prophet, saying, Out of Egypt have I called
my Sonne.

¶ Hos. 11. 1.

1 For God strength
by the mouth of the
Prophet.

¶ Jer. 31. 15.

¶ An voice of
lamenting, weeping,
and crying.

16 That is to say, All
that compie about
Bethlehem: for Ra-
chel Jacobs wife,
who died in child-
bed, was buried in
the way that leadeth
to this town, which
is also called Epha-
tha, because of the
foile, and pteoy of
corne.

3 Christ is brought
up in Nazareth
after the death of the ty-
rant by Gods pro-
vidence, that by the
very name of the
place, it might
plainly appere
to the world, that he
is the Lords true
Natiue.

16 ¶ Then Herod, seeing that he was mocked of
the Wife men, was exceeding wroth, and sent forth,
and slew all the male children that were in Beth-
lehem, and in all the coastes thereof from two yeere
old and under, according to the time which he had
diligently searched out of the Wife men.

17 Then was that fulfilled which is spoken 1 by
the Prophet Ieremias, saying,

18 ¶ In Rama was a voice heard, mourning,
and weeping, and great howling: as Rachel weep-
ing for her children, and would not be comforted,
because they were not.

19 ¶ And when Herod was dead, behold, an
Angel of the Lord appeareth in a dream to Ioseph
in Egypt,

20 Saying, Arise, and take the babe and his mo-
ther, and go into the land of Israel: for they are
dead, which sought the babes life.

21 Then he arose up, and took the babe and his
mother, and came into the land of Israel.

22 But when he heard that Archelaus did reigne
in Iudea instead of his father Herod, he was afraid to
go thither: yet after he was warned of God in a
dream, he turned aside unto the parts of Galilee.

23 And went and dwelt in a city called Nazareth,
that it might be fulfilled which was spoken by the
Prophets, which was, That he should be called a
Nazarene.

CHAP. III.

1 Iohn preacheth, 2 His apparell and meate. 3 He baptizeth.
4 The fruits of repentance. 5 The axe to the roots of the
tree. 6 The fenne and the clef. 13 Christ is baptized.

And as in those daies, 1 Iohn the Baptist came
and preached in the wilderness of Iudea,

2 And said, ¶ Repent: for the Kingdome of
heaven is at hand.

3 For this is he of whom it is spoken by the Pro-
phet Esaias, saying, ¶ The voice of him that crieth
in the wilderness, Prepare ye the way of the Lord:

4 make his pathes straight.

4 ¶ And this Iohn had his garment of camels
haire, and a girdle of a skin about his loynes, his
meate was also flocus and wild honey.

5 ¶ Then went out to him 3 Jerusalem and all Iu-
dea, and all the region round about Jordan,

6 And they were baptized of him in Jordan,
b confessing their sinnes.

7 ¶ Now when he saw many of the Pharisees,

¶ Mar. 4 Luk. 3. 1.
a Not when Ioseph
went to dwell at
Nazareth, but a
great while after,
about the space of
35 yeeres: for in
the 30 yeeres of his
age was Iesus bap-
tized of Iohn: there-
fore by those daies
is meant, a thirtieth
year after Iesus remained
35 years an inhabitant
of the towne of
Nazareth.

1 Iohn, who through
his singular holiness
and pure affections
of life cleansed and
to all their eyes up-
on him, prepareth
the way for Christ

following fall on his
heeles, as the Prophet Esai
foretold, and delivereth the summe
of the Gospell, which in those places
shall be delivered more fully.

6 In
such lively country, which was
never before inhabited, for
Zacharie dwelt there,
18 King 1. 36. and be-
cause that, behold
maketh mention of
fixe towne, which
were in the wilderness
chap. 3. 61.

¶ The
will in the Gospell
signifieth a changing
of our minds and
heart from evill to
be good.

¶ The
Kingdome of Messias,
whose government
shall be heavenly
and glorious.

¶ Mar. 1. 3. Luk. 3. 4. Iohn 1. 23.
a Make him
a plaine and straight
way.

¶ Mar. 1. 3. Luk. 3. 4. Iohn 1. 23.
a Make him
a plaine and straight
way.

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¶ Mar. 1. 3. Luk. 3. 4. Iohn 1. 23.
a Make him
a plaine and straight
way.

and of the Sadduces came to his baptisme, he said
unto them, ¶ O generation of vipers, who hath
forewarned you to flee from the anger to come?

8 ¶ Bring forth therefore fruit worthy amend-
ment of life,

9 ¶ And I thinke not to say k with your selves,
¶ We have Abraham to our father: for I say unto
you, that God is able even of these stones to raise
up children unto Abraham.

10 And now also is the axe put to the root of the
trees: ¶ therefore every tree which bringeth not
forth good fruit, is hewen downe, and cast into
the fire.

11 ¶ I Indeed I baptize you with water to 1 a-
mendment of life, but he that cometh after me
is mightier then I, whose thodes I am not worthy
to beare, he will baptize you with the holy Ghost,
and with fire.

12 ¶ Which hath his fenne in his hand, and will
make cleane his floore, and gather his wheate
into his garner, but will burne up the chaffe with
unquenchable fire.

13 ¶ ¶ Then came Iesus from Galilee to Jordan
unto Iohn to be baptized of him.

14 But Iohn earnestly put him backe, saying,
I have need to be baptized of thee, and com-
mest thou to mee?

15 Then Iesus answering, said to him, Let be now:
for thus it becometh us to fulfill all righteous-
nesse. So he suffered him.

16 And Iesus when he was baptized, came straight
out of the water, And lo, the heavens were opened
unto him, and Iohn saw the Spirit of God de-
scending like a dove, and lighting upon him.

17 ¶ And loe, a voice came from heaven, say-
ing, ¶ This is my beloved Sonne, in whom I am
well pleased.

letter, asuring us as by a fable, that we are ingressed into Christ, by our old men
dieth and the new man riseth up, Rom. 6. ¶ The triumph of the wicked shall
end in everlasting torment. In wild cleane is thereby, and make a full riddance. ¶ Mar.
1. 9. Luk. 3. 21. ¶ Christ sanctified our baptisme in himselfe. ¶ All such things
as Iohn appointed us to keepe. ¶ To Iohn. ¶ Christ will confederation and authorizing
to the office of the mediocrity, is showed by the fathers own voice, and a visible
signe of the holy Ghost. ¶ Col. 1. 13. ¶ A Pet. 1. 17. ¶ The words of Iohn
with a thing of great account, and such as shal please a man. ¶ To Iohn the Father
faith, that Christ only is the man whom when he belideth, looke what opinion he had
conceivd of us, he layeth it cleane aside.

CHAP. IV.

1 Christ is tempted. 2 Hee vanquisheth the devil with
Scripture. 1 ¶ The he Angels minister unto him. 12 He
preacheth repentance, and that himselfe is come. 18 The
calling of Peter, Andrew, 23 James and Iohn. 24 He
preacheth the Gospell, and healeth the possessed.

Then was Iesus led aside of the Spirit into the
wildernesse, to be tempted of the devill.

2 And when he had fasted 40 dayes, and forty
nights, he was afterward hungry.

3 Then came to him the tempter, and said, If
thou be the sonne of God, command that these
stones be made bread.

4 But he answering said, It is written, ¶ Man
shall not live by bread only, but by every word
that proceedeth out of the mouth of God.

5 Then the devil took him up into the holy
city, and set him on a pinnacle of the Temple,

6 And said unto him, If thou be the Sonne of
God, cast thy selfe downe, for it is written, ¶ That
he will give his Angels charge over thee, and with
their hands they shall lift thee up, lest at any time
thou shouldst dash thy foot against a stone.

7 Iesus said unto him, It is written againe,
¶ Thou shalt not tempt the Lord thy God.

8 Againe,

¶ Chap. 4. 3. 4.

3 ¶ The temptation
is an inward thing,
which hath its seat
in the mind & heart.

4 The faith of the
father availeth y
unbelieving children
not believing all: and
yet for that God
pleaseth not the liar,
nor dealeth unfaith-
fully in his league
which he made with
the holy fathers.

5 ¶ I thinke not that
Iohn had any cause
to be proud of his
baptisme.

6 ¶ Iohn 8. 39.
Acts 14. 26.

¶ Chap. 7. 19.
¶ Mar. 1. 18.
16. Iohn. 16. 26.

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c Long prayers are
not condemned, but
vaine needlesse,
and superstitious.

3 A true summe
and forme of all
Christian prayers.
4 Luke 11.2.
5 That, that is
meet for our
nature for our daily
food, or such as may
suffice our nature
and complexion.
6 Chap. 13.19.
7 From the Devil,
or from all adver-
sities.
8 Markes 12.5.
9 They that forgive
wrong, to them
sinnes are forgiven,
but revenge is
prepared for them
that revenge.
10 Against such as
burnt after a name
of holiness, by
falling.
11 They suffer not
their flesh to be
faine, that is to say,
they want the
natural colour of
their faces, that
they may seeme
leane and pale
faced.
12 Those mens la-
bours are throwed
to be waste which
passe not for the
allured treasure of
everlasting life,
but spend their
lives in scrapping
together fraile and
vaine riches.
13 Luke 12.33.
14 Tim. 6.19.
15 Luke 11.34.
16 Men do mal-
iciously and wic-
kedly say out even
the little light of
nature that is in
them.
17 The iudgement
of the mind: that is
the body in which
the eyes, for whose
life may be ruled
with right reason,
that is to say, with
the spirit of God
wherein we are
lightened.
18 Luke 6.19.
19 God will be
worshipped of the
whole man.
20 Which be at
issue together, for
if we agree, they
are one.
21 This word is a
Syrian word, and
signifieth all things
that belong to money.
22 Luke 12.22.
23 philip. 4.6.
24 tim. 6.8.
25 1 pet. 5.7.
26 psal. 113.23.
27 The forward
carking carelesnes
for things of this
life is corrected in
the children of God by an earnest thinking upon the providence of God. 28 Of
the eye, or that live in the eye: for in all tongues almost this word is taken
for the eye. 1 He speaketh of care which is toyed with thought of mind, and hath
for the most part dillatid yokes with it, m By labour.

Father knoweth whereof ye have need, before ye
aske of him.
9 After this manner therefore pray ye, 4 Our
father which art in heaven, hallowed be thy name.
10 Thy kingdom come. Thy will be done
even in earth as it is in heaven.
11 Give us this day our dailie bread.
12 And forgive us our debts, as we also forgive
our debtors.
13 And leade us not into temptation, but
deliver us from evil: for thine is the kingdom,
and the power, and the glory for ever. Amen.
14 4 For if ye doe forgive men their trespasses,
your heavenly Father will also forgive you.
15 But if yee doe not forgive men their tres-
passes, no more will your father forgive your
trespasses.
16 5 Moreover, when ye fast, looke not fowre
the hypocrites: for they disfigure their faces,
that they might seeme unto men to fast. Verely I
say unto you that they have their reward.
17 But when thou fastest, anoint thine head,
and wash thy face,
18 That thou seeme not unto men to fast, but
unto thy Father which is in secret: and thy Father
which seeth in secret, will reward thee openly.
19 6 Lay not up treasures for thy selves upon
the earth, where the mothe and canker corrupt, and
where thieves digge through and steale.
20 4 But lay up treasures for thy selves in
heaven, where neither the mothe nor canker cor-
rupteth, and where thieves neither digge through
nor steale.
21 For where your treasure is, there will your
heart be also.
22 7 7 The light of the body is the eye: if then
thine eye be single, thy whole body shalbe light.
23 But if thine eye be wicked, then all thy body
shalbe darke. Wherefore if the light that is in thee,
be darkened, how great is that darknesse?
24 8 8 No man can serve two masters: for either
he shall love the one, and love the other, or els he
shall love to the one, and despise the other. Yee
cannot serve God and riches.
25 9 Therefore I say unto you, be not care-
full for your life, what ye shall eat, or what ye shall
drinke: not yet for your bodie, what ye shall put
on. Is not the life more worth than meat? and the
bodie then raiment?
26 Behold the fowles of the heaven: for they
sowe not, neither reape, nor cary into the barnes,
yet your heavenly Father feedeth them. Are yee
not much better than they?
27 Which of you by taking care is able to
add one cubite unto his stature?
28 And why care ye for raiment? Learne how
the Lillies of the field doe growe: they are not
wearied, neither spin:
29 Yet I say unto you, that even Solomon in all
his glory was not arake like one of these.
30 Wherefore if God so cloathe the grass of
the field which is to daie, and to morrow is cast in-
to the oven, shall he not doe much more unto you,
O ye of little faith?
31 Therefore take no thought, saying, What
shall we eat? or what shall we drinke? or where-

with shall we be clothed?
32 (For after all these things seeke the Gen-
tiles) for your heavenly Father knoweth that ye
have need of all these things.
33 But seeke ye first the kingdom of God, and
his rightousnesse, and all these things shall be mi-
nistrd unto you.
34 Care not then for the morrow: for the mor-
row shall care for it selfe: the day hath enough
with his owne griefe.
CHAP. VII.
1 We may not give judgement of our neighbour. 6 Not
cast that which is holy unto dogs. 13 The broad and
strait way. 18 False prophets. 18 The tree and fruit.
24 The sheaf that an earke, 26 and on the sand.
1 Udge: not, that ye be not iudged.
2 For with what judgement ye iudge, ye
shall be iudged, and with what measure ye meete,
it shall be measured unto you againe.
3 And they seeth thou the mote, that is in thy
brothers eye, and percervest not the beame that is
in thine owne eye?
4 Or how saiest thou to thy brother, Suffer me
to cast out the mote out of thine eye, and behold,
a beame is in thine owne eye?
5 Hypocrite, first cast out that beame out of
thine owne eye, and then shalt thou see clearelie to
cast out the mote out of thy brothers eye.
6 1 Give ye not that which is holy to dogs,
neither cast ye your 2 peales before swine, lest
they tread them under their feet, and turning a-
gain, all to rent you.
7 2 2 Aske, and it shall be given you: seeke,
and ye shall find: knocke, and it shall be opened un-
to you.
8 For whosoever asketh, receiveth: and he that
seeketh, findeth: and to him that knocketh, it shall
be opened.
9 For what man is there among you, which if
his sonne aske him bread, would he give him a stone?
10 Or if he aske fish, will he give him a serpent?
11 If ye then, which are evill, can give to your
children good gifts, how much more shall your
Father which is in heaven, give good things to
them that aske him?
12 3 3 Therefore whatsoever yee would that
men should doe to you: even so doe ye to them:
for this is the Law and the Prophets.
13 4 4 Enter in the strait gate: for it is the
wide gate, and broad way that leadeth to destruc-
tion: and many there be which goe in thereat.
14 Because the gate is strait, and the way nar-
row, that leadeth unto life, and few there be that
finde it.
15 5 5 Beware of false prophets, which come
to you in sheepes cloathing, but inwardly they are
ravelling wolves.
16 Ye shall know them by their fruits. 5 Doe
men gather grapes of thornes? or figs of thistles?
17 So every good tree bringeth forth good
fruit, and a corrupt tree bringeth forth evil
fruit.
18 A good tree cannot bring forth evil fruit,
neither can a corrupt tree bring forth good fruit.
19 Every tree that bringeth not forth good
fruit, is hewen downe, and cast into the fire.
20 Therefore by their fruits yee shall know
them.
21 Endeure, and be throned, and to enter into life. 6 False teachers
of, and they are known by false doctrine and evil living.
7 Chap. 3.10.

1 We ought to
find fault one with
another, but we
must beware we
doe it not without
cause, or to seeme
holier than they,
or in hatred of
them.
2 Luke 6.37.38.
rom. 14.1.
3 cor. 4.3.
4 Marke 12.4.
5 Luke 6.38.
6 Luke 6.41.
7 The stiffnecked
and stubborn
covetous of the
Gentiles are unwise
to have it
preached unto them.
8 A pebble hath
his name among the
Grecians, for the
most brightness
that is in it: and a
pebble was in an-
cient time in great
estimation among
the Latines: for a
pebble that Cleopatra
had, was val-
ued above hun-
dreds and fiftie
thousand crownes,
and the world is
now borrowed from
that, to figure the
most precious
heavenly doctrine.
9 Chap. 11.22.
10 Marke 11.24.
11 Luke 11.9.
12 ioh. 24.13. and
36.23, times 1.35.
13 Prayers are a
sure refuge in all
tribulations.
14 Luke 6.32.
15 ioh. 4.16.
16 A reherfall of
the meaning of
the second table.
17 Test: 13.10. say,
the doctrine of the
Law and Prop.
phets.
18 Luke 13.12.
19 Example of
life must not be
taken from a man-
sinner.
20 The way is
strait and narrow:
we must walk
through this rough
way, and suffer and
much be taken thence.
1 Luke 6.39.

7 Even the bell
that is there, are
aching without
goldline.

* Rom 2.13.

* James 1.22.

d By Name here is
meant that only by
the power of
God, which everie
man winneth that
callen upon him.

e Properly powers:
Now these excellent
things were taught
are called powers, by
reason of these
things which they
bring to passe for by
them we under-
stand, how mightie
the power of God is.

* Luke 12.47.

f That is not of
rancor, but because
he will call them
away.

* Psal. 6.8.

g You that are
given to all kind
of wickeddoes, and
seeme to make an
art of finne.

h True godlienesse
refleth onely upon
Christ, and there-
fore always remaineth
inviolate.

* Luke 6.47. & 48.

* Mat 4.22.

like 4.32.

* Mat 4.40.

like 12.47.

* Luke 12.47.

* Luke 12.47.

* Luke 12.47.

* Luke 12.47.

* Luke 12.47.

* Luke 12.47.

* Luke 12.47.

* Luke 12.47.

* Luke 12.47.

* Luke 12.47.

* Luke 12.47.

* Luke 12.47.

* Luke 12.47.

* Luke 12.47.

* Luke 12.47.

* Luke 12.47.

21 ¶ Not every one that faith unto me, Lord, Lord, shall enter into the kingdom of heaven, & but hee that doeth my Fathers will which is in heaven.

22 ¶ Many will say to me in that day, Lord, Lord, have we not by thy d Name prophesied, and by thy name cast out devils? & by thy name done many great workes?

23 And then will I professe to them. ¶ I never knew you, & depart from me ye that worke iniquitie.

24 ¶ Whosoever then heareth of mee these words, & doeth the same, I will liken him to a wise man, which hath builded his house on a rocke;

25 And the raine fell, and the floods came, and the winds blew, and beate upon that house, and fell not: for it was grounded on a rocke,

26 But whosoever heareth these my wordes, and doeth them not, shall be likened unto a foolish man, which hath builded his house upon the sand:

27 And the raine fell, and the floods came, and the winds blew, and beate upon that house, and it fell, and the fall thereof was great.

28 ¶ And it came to passe, when Iesus had ended these wordes, the people were astonished at his doctrine.

29 For he taught him as one having authority, and not as the Scribes,

CHAP. VIII.

a The Leper cleansed. 5 The Centurions faith. 11 The calling of the Gentiles. 12 And casting out of the Iewes.

14 Peters mother in law healed. 19 A scribe desirous to follow Christ. 23 The tempest on the sea. 28 I was possessed with devils cured. 32 The devils goe into swine.

NOW when he was come down from the mountaine, great multitudes followed him.

2 ¶ And loe, there came a Leper and worshipped him, saying, Master, if thou wilt, thou canst make me cleane.

3 And Iesus putting forth his hand, touched him, saying, I will, be thou cleane: and immediatly his leprosie was cleansed.

4 Then Iesus said unto him, See thou tell no man, but goe, and shew thy selfe unto the Priest, and offer the gift that ¶ Moses commanded, for a witnesse to them.

5 ¶ And when Iesus was entred into Capernaum, there came unto him a Centurion, beseeching him,

6 And said, Master, my servant lyeth sicke at home of the palseie, and is grievously pained.

7 And Iesus said unto him, I will come and heale him.

8 But the Centurion answered, saying, Master, I am not worthy that thou shouldst come under my roofo: but speake the word onely, and my servant shall be healed.

9 For I am a man also under the authoritie of another, and have souldiers under me: and I say to one, Goe, and hee goeth: and to another, Come, and he cometh: and to my servant, Doe this, and he doeth it.

10 When Iesus heard that, hee marvelled, and said unto them that followed him, Verely I say unto you, I have not found so great faith, even in Israel.

11 But I say unto you, that many shall come from the East and West, and shall sit downe with Abraham, and Isaac, and Jacob, in the kingdom

of heaven.

12 And the children of the kingdom shall be cast out into vnture: & darkenesse: there shall be weeping and gnashing of teeth.

13 Then Iesus said unto the Centurion, Go thy way, and as thou hast beleevd, so be it unto thee, And his servant was healed the same houre.

14 ¶ And when Iesus came to Peters house, he saw his wives mother laid downe, and sicke of a fever.

15 And he touched her hand, and the fever left her: so the arose, and minitred unto them.

16 ¶ When the Even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sicke.

17 That it might be fulfilled, which was spoken by ¶ Elaias the Prophet, saying, Hee tooke our infirmities, and bare our sicknesses.

18 ¶ And when Iesus sawe great multitudes of people about him, he commanded them to goe over the water.

19 ¶ Then came there a certaine Scribe, and said unto him, Master, I will follow thee whithersoever thou goest.

20 But Iesus said unto him, The foxes have holes, and the birdes of the heaven have nestes; but the Sonne of man hath not whereon to rest his head.

21 ¶ And another of his disciples said unto him, Master, suffer mee first to goe, and burie my father,

22 But Iesus said unto him, Follow me, and ler the dead burie the dead.

23 ¶ And when he was entred into the ship, his disciples followed him.

24 And behold, there arose a great tempest in the sea, so that the ship was covered with waves; but he was asleepe.

25 Then his disciples came, and awoke him, saying, Master, fave us: we perill.

26 And hee said unto them, Why are ye fearefull, O yee of little faith? Then he arose, and rebuked the windes and the sea; and so there was a great calme.

27 And the men marvelled, saying, What man is this, that both the winds and the sea obey him?

28 ¶ And when he was come to the other side into the countrey of the Gergetenes, there met him two possessed with devils which came out of the graves very fierce, so that no man might go by that way.

29 And behold, they cryed out, saying, Iesus the sonne of God, what have we to doe with thee? Art thou come hither to torment us before y time?

30 Now there was a satarre off from them, a great herde of swine feeding.

31 And the devils besought him, saying, If thou call us out, suffer us to go into the herde of swine.

32 And he said unto them, Goe. So they went out and departed into the herd of swine: and behold, the whole herd of swine ran headlong into the sea, and died in the water.

33 Then the herdmen fled: and when they were come into the citie, they told all things, and what was become of them that were possessed with the devils.

34 And behold, all the citie came out to meet Iesus: and when they saw him, they besought him to depart out of their coasts.

b Which are without the kingdom. For in the kingdom is light, and without the kingdom is darkenesse.

* Chap 24.13.

* Marke 1.29.

like 4.38.

3 Christ, in healing divers diseases, sheweth that hee was sent of his Father, that in him only we should seeke remedie in all our miseries.

* Marke 1.32.

like 4.40.

c Orallfort.

* Eia. 53.4.

* Peter 2.4.

* Luke 12.47.

d For Capernaum was situate upon the lake of Tiberias.

e The true disciples of Christ must prepare themselves to all kind of miseries.

* Word for word, shades made with boughes.

f When God requirerth our labour, we must have off all due to men.

* Marke 4.37.

like 8.23.

g Although Christ seemeth often times to neglect his even in most extreme danger, yet in most convenient hee aswaigeth all tempests, and bringeth them to the heaven.

* Marke 5.12.

like 26.7.

h Christ came to deliver me from the miserable bondage of Satan: but the world had rather lacke Christ, then the vilest in least of their commodities.

i O how ill, as Marke and Luke witness: Now Galilea as Ioseph recordeth ooke 17. comp. 33 lived after the death of the Grecians, and therefore we may not marvelle that there were souldiers there.

g Where me live as I live, there doth not Christ live, but devils.

C H A P. IX.

- 1 One sick of the palsey, is healed. 5 Remission of sinnes. 9 Matthew called. 10 Sinners. 17 New wine. 18 The rulers daughter raised. 20 A woman healed of a bloody issue. 23 Two blind men by faith receive sight. 32 A dumbe man possessed is healed. 37 The harlots and widdowes.

1 Sinners are the cruises of our afflictions, and Christ comes to forgive them as we believe. 2 Into Capernaum, for as Theoph. fai b, Behlehen brought him forth, Nazareth brought him up and Capernaum was a bis dwelling place.

T H E N he entered into a ship, and passed over, and came into his owne city.

2 And a loc, they brought to him a man sicke of the palsey layed on a bed. And Iesus b seeing their faith, said to the sicke of the palsey, Sonne, be of good comfort: thy sinnes are forgiven thee.

3 And behold, certaine of the Scribes said with themselves, This man b blaipemeth.

4 But when Iesus saw their thoughts, he said, Wherefore thinke ye evill things in your hearts? 5 For whether is it easier to say, Thy sinnes are forgiven thee, or to say, Arise, and walke?

6 And that ye may know that the Sonne of man hath authority in earth to forgive sinnes (then said he unto the sicke of the palsey), Arise, take up thy bed, and go to thine house.

7 And he arose, and departed to his owne house.

8 So when the multitude saw it, they marvelled, and glorified God, which hath given such authority to men.

9 ¶ 10 And as Iesus passed forth from thence, he saw a man sitting at the d customs, named Matthew, and said to him, Follow me. And he arose, and followed him.

10 And it came to passe, as Iesus sat at meate in his house, behold, many Publicanes and sfinners that came thither, sat down at the table with Iesus and his disciples.

11 And when the Pharises saw that, they said to his disciples, Why eateth your Master with Publicanes and sinners?

12 Now when Iesus heard it, he said unto them, The whole need not the Physician, but they that are sicke.

13 But goe ye and learne what this is, * I will have mercy, and not sacrifice, for I am not come to call the righteous, but the sfinners to repentance.

14 ¶ 15 Then came the disciples of Iohn to him, saying, Why doe we and the Pharises fast oft, and thy disciples fast not?

15 And Iesus said unto them, Can the schildren of the marriage chamber mourne as long as the bridegrome is with them? But the daies will come, when the bridegrome shall be taken from them, and then shall they fast.

16 Moreover, no man pieceth an old garment with a piece of new cloth: for that that should fill it up, taken away from the garment, and the breach is worse.

17 Neither doethy put new wine into old vessels: for then the vessels would breake, and the wine would be spilt, and the vessels would perish: but they put new wine into new vessels, and so are both preserved.

18 ¶ 19 While he thus spake unto them, behold, there came a certaine ruler, and worshipped him, saying, My daughter is now deceased: but come and lay thine hand on her, and she shall live.

19 And Iesus arose and followed him with his disciples.

20 (And behold, a woman which was diseased

with an issue of blood twelve yeeres, came behind him, and touched the hemme of his garment.

21 For he said in her selfe, If I may touch but his garment only, I shalbe whole.

22 Then Iesus turned him about, and seeing her, did say, Daughter, be of good comfort: thy faith hath made thee whole. And the woman was made whole at that same moment.)

23 ¶ 24 Now when Iesus came into the rulers house, and saw the b minstrels and the multitude making noyse,

24 He said unto them, Get you hence: for the maid is not dead, but sleepeeth. And they laughed him to scorn.

25 And when the multitude were put forth, he went in and took her by the hand, and the maid arose.

26 And this bruit went throughout all that land.

27 ¶ 28 And as Iesus departed thence, two blinde men followed him, crying, and saying, O sonne of David, have mercie upon us.

28 And when he was come into the house, the blinde came to him, and Iesus said unto them, Beleue ye that I am able to doe this? And they said unto him, Yea, Lord.

29 Then touched he their eyes, saying, According to your faith be it unto you.

30 And their eyes were opened, and Iesus gave them great charge, saying, See that no man know it.

31 But when they were departed, they spread abroad his fame thoroughout all that land.

32 ¶ 33 And as they went out, behold, they brought to him a dumbe man possessed with a devill.

33 And when the devill was cast out, the dumbe spake: then the multitude marvelled, saying, The like was never seen in Israel.

34 But the Pharises said, He casteth out devils, through the prince of devils.

35 ¶ 36 And * Iesus went about all cities and townes, teaching in their Synagogues, and preaching the Gospel of the kingdome, and healing every sicknesse and every discafe among the people.

36 ¶ But * when he saw the multitude, he had compassion upon them, because they were dispersed, and scattered abroad, as sheepe having no shepheard.

37 Then said he to his disciples, * Surely the harvest is great, but the labourers are few.

38 Wherefore pray the Lord of the harvest, that he would s sent forth labourers into his harvest.

C H A P. X.

- 1 The gift of healing given to the Apostles. 5 They are sent to preach the Gospel. 13 Peace. 14 Shaking of the dust. 18 Assumption. 23 Continuance unto the end. 23 Flying from persecution. 23 Peace. 29 Two parables. 30 Hairs of four head. 32 To acknowledge Christ. 33 Treas and the sword. 37 Parable. 37 Love of parents. 38 The cross. 39 To lose the life. 40 To receive a Preacher.

A N D * he called is twelve disciples unto him, and gave them power against unclean spirits, to cast them out, and to heale every sicknesse, and every discafe.

2 Now the names of the twelve Apostles are these. The * first is Simon called Peter, and Andrew his brother, James the sonne of Zebedee, and John his brother,

6 By healing these two blind, Christ sheweth that he is the light of the world.

* Luke 11:14. 7 An example of that power that Christ hath over the devill.

* Chap. 11:24. Marke 3:22. Luke 12:15. * Marke 6:6. Luke 13:22.

8 Although the ordinary punishment, yet Christ hath not cast out the care of his Church.

* Marke 6:34. * Luke 10:2. Job 4:5:36. i Word for words, call them out, for men are very slow in fo holy a worke.

* The Apostles are sent to preach the Gospel in Israel.

* Mar 3:13, 14-15. Luke 9:12. Theophilus faith that Peter and Andrew are called the first, because they were first called.

b A man of Re-
surrection. Now Re-
surrection is as the
rise of Iudah,
Ioh. 15. 25.

✧ Acts 13. 46.
✧ Luke 10. 9. 11.
2. The summe of
the Gospel: or
preaching of the
Apostles.

✧ Miracles are de-
scribed of the
wonderfull
✧ Mat. 6. 8. 9. Luke
9. 3. and 21. 31.

4 The ministers of
the word must cast
away all cares that
might hinder them
the least which
might be.

✧ For this journey,
to win, both that
nothing might hin-
der them, and also
that they might
be able to see the
face of the Father
of Gods providence:

✧ As at their returne
backe, the Lord as-
kereth of them, whe-
ther they lacked any
thing by the way.

✧ Luke 21. 35.
✧ 1 Tim. 5. 14.
✧ God will provide
you meate.

✧ Happy are they
that receive the
preaching of the
Gospel: and un-
happy are they,
that refuse it.

✧ Luke 10. 8.
✧ It is a manner of
speech taken from
the Hebrews,
whereby they meant
a kind of happiness.

✧ Marke 6. 11. Luke
9. 5.
✧ Acts 13. 12.
✧ Luk. 10. 4.

✧ Christ they say
hate the ministers
and beate
themselves under
the crosse.

✧ You thin be in
great danger.

✧ You shall not so
much as revenge
an injury: 20. by
the mixing of these
beats, as they to-
gether, he will not
have our wisdomes
to be his wisdomes,
our simplicity may
be a certain forme
of good nature: at
exquisite framed
of each them, as
may be.

✧ For in the cause
of religion, men
wolve one to an-
other.

✧ Marke 13. 12.
✧ Luke 22. 11.
✧ Luke 21. 16.

✧ Bring to an end, that is,
you shall not have gone thoro-
we all the cities of Israel,
and preached in them. ✧ Luke 9. 3. 10. 13. 16. and 15. 10. ✧ Chap. 22. 14.

3 Philip and Barlemeu: Thomas, and Mat-
thew that Publicane: James the sonne of Alphesus,
and Lebbaeus whose surname was Tabaddai:

4 Simon the Cananite, and Iudas b Iscariot,
who also betrayed him.

5 These twelve did Iesus send forth and com-
manded them, saying, Go not into the way of the
Gentiles, and into the cities of the Samaritans en-
ter ye not:

6 But goe rather & to the lost sheepe of the
house of Israel.

7 ✧ And as ye go preach, saying, The king-
dome of heaven is at hand.

8 ✧ Heale the sicke: cleanse the lepers: raise
up the dead: cast out the devils. Freely ye have re-
ceived, freely give.

9 ✧ & Possesse ye not golde, nor silver, nor mo-
ney in your girdles.

10 Nor a scrip for the journey, neither two
coats, neither shoes, nor a staffe: & for the work-
man is worthy of his meate.

11 ✧ And into whatsoeuer citie or towne ye
shall come, enquire who is worthy in it, and there
abide till ye go thence.

12 And when ye come into an house, salute the
same.

13 And if the house be worthy, let your peace
come upon it: but if it be not worthy, let your
peace returne to you.

14 ✧ And whosoever shall not receive you,
nor heare your wordes, when ye depart out of that
house, or that citie, ✧ shake off the dust of your
feete.

15 Truly I say unto you, it shall be easier for
them of the land of Sodom and Gomorrah in the
day of iudgement, than for that citie.

16 ✧ Behold, I send you as sheepe in the
middles of the wolves: be ye therefore wile as ser-
pents, & innocent as doves.

17 But beware of men, for they will deliver
you up to the Councils, and will scourge you in
their Synagogues.

18 And ye shall be brought to the governors
and kings for my sake, in witnesse to them, and to
the Gentiles.

19 ✧ But when they deliver you up, take no
thought how or what ye shall speake: for it shall
be given you in that hour, what ye shall say.

20 For it is not ye that speake, but the spirit of
your Father which speaketh in you.

21 And the brother shall betray the brother
to death, and the father the sonne, and shall cause
them to die.

22 And ye shall be hated of all men for my
Name: ✧ but he that endureth to the end, he shall
be saved.

23 And when they persecute you in this citie,
flee into another: for verely I say unto you, ye
shall not goe over all the cities of Israel, till the
Sonne of man be come.

24 ✧ The discipule is not above his master, nor
the servant above his Lord.

25 It is enough for the discipule to be as his mas-
ter is, and the servant as his Lord. ✧ If they have
called the master of the house Beelzebub, how
much more them of his household!

26 ✧ Feare them not therefore: for there is
nothing covered, that shall not be disclosed, nor
hid, that shall not be known.

27 What I tell you in darknesse, that speake ye
in light: and what ye heare in the eare, that preach
ye on the mountes.

28 And ✧ feare ye not them which kill the bod-
ie, but are not able to kill the soule: but rather
feare him, which is able to destroy both soule and
body in hell.

29 Are not two sparrows sold for a farthing,
and one of them shall not fall on the ground with-
out your Father?

30 ✧ Yea, and all the haire of your head are
numbered.

31 Feare ye not therefore, ye are of more va-
lue than many sparrows.

32 ✧ Whosoever therefore shall confesse mee
before men, him will I confesse also before my Fa-
ther which is in heaven.

33 But whosoever shall denie me before men,
him will I also denie before my Father which is in
heaven.

34 ✧ Think not that I am come to sende
peace into the earth, but the sword.

35 For I am come to set a man at variance
against his father, and the daughter against her
mother, and the daughter in law against her mo-
ther in law.

36 ✧ And a mans enemies shall be they of his
owne household.

37 ✧ Hee that loveth father or mother more
then me, is not worthy of me. And he that loveth
sonne, or daughter more then me, is not worthy of
me.

38 ✧ And he that taketh not his crosse, and fol-
loweth after me, is not worthy of me.

39 ✧ Hee that will find his life, shall loose it:
and he that loseth his life for my sake, shall finde
it.

40 ✧ Hee that receiveth you, receiveth mee:
and hee that receiveth mee receiveth him that sent
me.

41 ✧ Hee that receiveth a Prophet in the
name of a Prophet, shall receive all prophets reward:
and he that receiveth a righteous man, in the name
of a righteous man, shall receive the reward of a
righteous man.

42 ✧ And whosoever shall give unto one of
these little ones to drinke a cuppe of colde water
only, in the name of a discipule, verely I say unto
you, he shall not lose his reward.

CHAPTER. XI.

1 John sendeth his disciples to Christ. 2 Christes testimony of
John. 3 The Lawe and the Prophets. 4 Christ and
John. 5 Christ in Bethsaida. 6 The Capse revealed
to children. 7 They that are weari and laden.

AND it came to passe that when Iesus had made
an end of commanding his twelve disciples,
he departed thence to teach and to preach in their
cities.

2 ✧ And when John heard in the prison the
workes of Christ, he sent two of his disciples, and
sayd unto him,

3 Art thou he that should come, or shall wee
looke for another?

4 And Iesus answering sayd unto them, Goe,
and then Iohn, what things ye heare and see.

5 The blinde receive sight, and the deafe heare,
the lame walke, the lepers are cleansed, and the deafe heare,
the

1 Truth shall not
alwayes be hid.

✧ Marke 4. 22.
Luk. 8. 17. and 12. 17.
2 Though there be
high places, For
the toppes of their
boulders were fo
made, that they
might walke upon
them. Acts 10. 9.

3 Though you may
be never to taging
and cruelly, yet ye
may not feare them,
4 The fourth part
of an ounce.

✧ 2 Sam. 14. 4. 5.
2 Sam. 14. 11.
Acts 27. 31.

7 The bestellie
and reward of open
confessing Christ.
✧ Marke 8. 38.
Luk. 12. 16. and 23. 8.

✧ Luke 12. 11.
8 Civill dissensions
follow the preach-
ing of the Gospel.
✧ Micah 7. 6.

✧ Luke 14. 26.
9 Nothing without
our execution is
to be preferred
before our dutie
to God.

✧ Chap. 16. 24.
mar. 8. 33. Luk. 9. 15
and 14. 27.

✧ Iohn 12. 45.
10 They are faine to
find their life, which
delivers it out of
danger: and this is
spoken after the
equation of the pro-
phet which thinke
them cleane loo,
that die, because
they thinke not of
the life to come.

10 God is both
resourer and re-
vengeer of his holy
miserie.

✧ Luke 10. 16.
Iohn 13. 20.
11 We shall lose
nothing that we
bestow upon Christ.

✧ 12 A Prophet.
✧ Mat. 9. 13.
12 Which in the
fight of the world
are vile and abiect.

1 Christ sheweth
by his works, that
he is able to grante
M. 11. 11.

2 Offinstructing
them with precept.
3 The disciples ci-
ties, that is to say,
in Galilee, where
many of them were
born. Acts 7. 8.

✧ Luke 7. 18.

¶ *What agreement, and what difference, between the ministers of the Gospell, and the preaching of Iohn, and the full light of the Gospell, which Christ hath brought.*

¶ *Malac. 3. 1. Iohn 7. 28. The true state of the Church where the true glory of God shineth: the person at not compared together, but the kind of difference, the preaching of Iohn with the Law & the Prophets, and against, the most clear preaching of the Gospell with Iohn.*

¶ *Iohn 15. 16. d. The prophetic of things to come which are now present and clearly & plainly by Iohn.*

¶ *Malac. 4. 1. Luk. 17. 31. There are none more stout & stubborn of the Gospell, then they to whom it ought to be most acceptable.*

¶ *He blameth the few admitt of this age, by a predicate, in that they were not moved neither with rough nor gentle dealing.*

¶ *That which the most part refuse, the elect and chosen men embrace.*

¶ *Wisdom doe acknowledge the wisdom of the Gospell, when they receive it.*

¶ *The proud reject the Gospell offered unto them, and to their great hurt and smart without to the full use of the Gospel.*

the dead are raised up, * and the poore receive the Gospell.

6 And blessed is he that shall not be offended in me.

7 And as they departed, Iesus beganne to speake vnto the multitude of Iohn, What went ye out into the wilderness to see? a reede shaken with the winde?

8 But what went ye out to see? A man clothed in soft raiment? Behold they that were soft clothing, are in kings houses.

9 But what went ye out to see? A Prophet? Yea, I say vnto you, and more then a Prophet.

10 For this is he of whom it is written, & Behold, I send my messenger before thy face which shall prepare thy way before thee.

11 Verely I say vnto you, Among them which are begotten of women, arofe there not a greater then Iohn Baptist, notwithstanding, he that is the least in § kingdom of heaven, is greater then he.

12 And from * the time of Iohn Baptist hitherto, the kingdom of God suffereth violence, and the violent take it by force.

13 For all the Prophets and the Law prophesied vnto Iohn.

14 And if ye wil receiue it, this is * that Elias which was to come.

15 ¶ He that hath eares to heare let him heare.

16 * But wherevnto shall I like this generation? ¶ It is like vnto little children which sit in the markets, and call vnto their fellows.

17 And say, We have piped vnto you, and yee have not daunced, wee have mourned vnto you, and yee have not lamented.

18 For Iohn came neither eating nor drinking, and they say, He hath a deuill.

19 The Sonne of men came eating and drinking, and they say, Behold a glutton and a drinker of wine, a friend vnto Publicanes & sinners: but wisdom is iustified of her children.

20 ¶ * Then began he to vpraid the cities, wherein most of his great works were done, because they repented not.

21 Woe be to thee Chorazin: Woe be to thee Bethsaida: for if the great works which were done in you, had bene done in Tyrus and Sidon, they had repented long ago in sackcloth and ashes.

22 But I say to you, It shall be easier for Tyrus and Sidon at the day of iudgement, then for you.

23 And thou Capernaum, which art lifted vp vnto heaven, shalt be brought downe to hell: for if the great works, which have bene done in thee, had bene done among them of Sodom, they had remained vnto this day.

24 But I say vnto you, that it shall be easier for them of the land of Sodom in the day of iudgement, then for thee.

25 ¶ At that time Iesus answered and sayd, I give thee thanks, O Father, Lord of heaven and earth, because thou hast hid these things from the wise, and men of vnderstanding, and hast opened them vnto babes.

26 It is hio, O Father, because thy good pleasure was such.

27 ¶ All things are given vnto mee of my Father: and * no man knoweth the Sonne, but the Father: neither knoweth any man the Father, but the Sonne, and hee to whom the Sonne will reveale him.

28 Come vnto mee, all ye that are weary and laden, and I will ease you.

29 Take my yoke on you, and Ieame of mee: for I am meeke and lowly in heart: and ye shall finde & rest vnto your soules.

30 ¶ For my yoke is easie, & my burden light.

CHAP. XII

¶ *The disciples plucke the eares of wheat.* ¶ *Mercie, sacrifice.* ¶ *The rich hand is bound.* ¶ *We must doe our dutie: we be not god on the Sabbath.* ¶ *The puffed up helpe.* ¶ *A world.* ¶ *Iohn 5. 4. Kingdome divided.* ¶ *Simeon, his pharise.* ¶ *The good or evil tree.* ¶ *Piper.* ¶ *The Ninetites.* ¶ *The Queen of Saba.* ¶ *The true mother and brethren of Christ.*

A T ¶ That time Iesus went on a Sabbath day through the corne, and his disciples were an hungred, and began to plucke the eares of corne, and to eate.

2 And when the Pharises sawe it, they sayd vnto him, Beholde: thy disciples doe that which is not lawfull to doe vpon the Sabbath.

3 But he said vnto them, * Have ye not read what David did when he was an hungred, and they that were with him?

4 How he went into the house of God, and did eate the shewbread, which was not lawfull for him to eat, neither for them which were with him, but onely for the * Priests?

5 Or have ye not read in the Law, how that the Sonne of dauid, the Priestes in the Temple

¶ *broke the Sabbath, and are blamelesse?*

6 But I say vnto you, that here is one greater then the Temple.

7 Wherefore if ye knew what this is, & I will have mercie and not sacrifice, ye would not have condemned the innocents.

8 For the sonne of man is Lord, even of the Sabbath.

9 ¶ And he departed thence, and went into their Synagogue:

10 And behold, there was a man which had his hand dried up. And they asked him, saying, Is it lawfull to heale vpon a Sabbath day? that they might accuse him.

11 And he said vnto them, What man shall there be among you, § hath a sheep, & if it fall on § Sabbath day into a pit, doth not take it & lift it out?

12 How much more then is a man better then a sheepe: therefore, it is lawfull to doe well on a Sabbath day.

13 Then said he to the man, Stretch forth thine hand. And he stretched it forth, and it was made whole as the other.

14 ¶ Then the Pharises went out, and consulted against him, how they might destroy him.

15 But whoe Iesus knew it, he departed thence. ¶ On sabbath, which thing the rulers is done, the Lord is said to resist and judge.

16 And charged them in threatening wise, that they should not make him knowne.

17 That it might be fulfilled which was spoken by Esaias the Prophet, saying,

18 ¶ Behold my servant whom I have chosen, my beloued in whom my soule delighteth: I will put my Spirit on him, and hee shall shew iudgement to the Gentiles.

19 He shall not strive, nor cry, neither shall any man heare his voyce in the streetes.

20 A bruised reede shall hee not breake, and smoking flaxe shall hee not quench, till hee bring forth iudgement vnto victorie.

21 And in his Name shall the Gentiles trust.

22 ¶ ¶ Then was brought to him one possessed with a deuill, both blinde and dumbe, and he healed him, so that he which was blind and dumbe both spake and saw.

¶ *Iohn 6. 16. I John 5. 3. My disciples be here. For his commandment are not grievous for all that they love him. He will doe our dutie: we be not god on the Sabbath.* ¶ *A world.* ¶ *Iohn 5. 4. Kingdome divided.* ¶ *Simeon, his pharise.* ¶ *The good or evil tree.* ¶ *Piper.* ¶ *The Ninetites.* ¶ *The Queen of Saba.* ¶ *The true mother and brethren of Christ.*

¶ *Of the true similitude of the Sabbath, and the abrogating of it.* ¶ *Malac. 2. 23. Iohn 6. 1. ¶ Dmt. 23. 15. ¶ I. am. 23. 6.*

¶ *The Hebrewes call it bread of shewbread, because it was before the Lord the weake upon the golden altar.* ¶ *pointed to that sacrifice, Levit. 24. 6. ¶ Exod. 30. 33. Iohn 5. 31. and 24. 9. ¶ Num. 28. 23.*

¶ *When the Priests doe Gods service upon the Sabbath day, yet they breake not the Law: smit the left hand to the right hand, breake the Sabbath. ¶ I. Sam. 21. 6. ¶ I. Sam. 21. 6.*

¶ *The ceremony of the Sabbath is not against the love of our neighbour.* ¶ *How farre and in what respect we may give place to the Sabbath day of the wicked.* ¶ *I. Mat. 23. 1.*

¶ *By iudgement is meant a free life, because Christ was to pull us true religion among the Gentiles.* ¶ *Which thing the rulers is done, the Lord is said to resist and judge.* ¶ *¶ I. Sam. 21. 6. ¶ I. Sam. 21. 6.*

¶ *¶ I. Sam. 21. 6. ¶ I. Sam. 21. 6.*

¶ *¶ I. Sam. 21. 6. ¶ I. Sam. 21. 6.*

¶ *¶ I. Sam. 21. 6. ¶ I. Sam. 21. 6.*

13 And all the people were amazed, and sayd, Is not this that sonne of David?

24 But when the Pharisees heard it, they sayd,

43 This man casteth the devils no otherwise out but through Beelzebub the prince of devils.

15 But Iesus knew their thoughts, and sayd to them, Every kingdome diuided against it selfe, is brought to bought, and every citie or house diuided against it selfe shall not stand.

26 So if Satan cast out Satan, hee is diuided against himselfe: how shall then his kingdome endure?

17 Also if I through Beelzebub cast out devils, by whom doe your children cast them out? Therefore they shall be your iudges.

28 But if I cast out devils by the Spirit of God, then is the kingdome of God come vnto you,

29 Els how can a man enter into a strong mans house and spoyle his goods, except he first bind the strong man, and then spoyle his house?

30 He that is not with me, is against me: and he that gathered not with me, scattereth.

31 ¶ Wherefore I say vnto you, Every sinne and blasphemy shall be forgiven vnto men: but the blasphemie against the holy Ghost shall not be forgiven vnto men.

32 And whosoever shall speake a word against the sonne of man, it shall be forgiven him: but whosoever shall speake against the holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come.

33 Either make the tree good, and his fruit good: or els make the tree evill, & his fruit evill: for the tree is known by the fruit.

34 ¶ O generations of vipers, how can you speake good things, when ye are evill? For of the abundance of the heart the mouth speaketh.

35 A good man out of the good treasure of his heart bringeth forth good things: & an evill man out of an evill treasure, bringeth forth evill things.

36 But I say vnto you, that of every idle worde that men shall speake, they shall giue account thereof at the day of iudgement.

37 For by thy wordes thou shalt be iustified, and by thy wordes thou shalt be condemned.

38 ¶ Then answered certain of the Scribes and of the Pharisees, saying, Master, we would see a signe of thee.

39 But he answered and said vnto them, An evill and fadulterous generation seeketh a signe, but no signe shall be giuen vnto it, save that signe of the Prophet Ionas.

40 ¶ For as Ionas was three dayes and three nights in the whales belly: so shall the sonne of man be three dayes and three nights in the heart of the earth.

41 ¶ The men of Nineue shall rise in iudgement with this generation, and condemne it: for they repented at the preaching of Ionas: and behold, a greater then Ionas is here.

42 ¶ The Queene of the South shall rise in iudgement with this generation, and shall condemne it: for she came from the remotest parts of the earth to heare the wisdom of Salomon: and behold, a greater then Salomon is here.

43 ¶ Now when the unclean spirit is gone out of a man, he walketh throughout dry places, seeking rest, and findeth none.

44 Then hee sayth, I will returne into mine house from whence I came: and when he is come, he findeth it empty, swept and garnished.

45 ¶ Then he goeth, and taketh vnto him seven other spirits worse then himselfe, and they enter in, and dwell there: and the end of that man is worse then the beginning. Even so shall it be with this wicked generation.

46 ¶ While he yet spake to the multitude, behold, his mother, and his brethren stood without, desiring to speake with him.

47 Then one sayd vnto him, Behold, thy mother and thy brethren stand without, desiring to speake with thee.

48 But he answered, and said to him that told him, Who is my mother, & who are my brethren?

49 ¶ And he stretched forth his hand toward his disciples & said, Behold my mother, & my brethren.

50 For whosoever shall doe my Fathers will which is in heaven, the same is my brother and sister and mother.

CHAP. XIII.

1 The parable of the Sower. 11 And 3 why Iesus speake in parables. 12 The first of the parable. 14 The parable of the tares. 31 Of the mustard seed. 33 Of the leaven. 44 Of the hidden treasure. 45 Of the parable. 47 Of the druggist that calleth into the house. 53 Christ is not received of his country men the Nazarenes.

¶ He came downe Iesus out of the house, and late by the sea side.

1 And great multitudes resorted vnto him, so that he went into a ship, and sat downe: and the whole multitude stood on the shore.

3 Then he speake many things to them in parables, saying, Behold, a sower went forth to sow.

4 And as he sowed, some fell by the way side, and the fowles came and deuoured them vp.

5 And some fell vpon stony ground, where they had not much earth, and anon they sprung vp, because they had no depth of earth.

6 And when the sunne was vp, they were parched, and for lacke of rooting withered away.

7 And some fell among thornes, and the thornes sprung vp, and choked them.

8 And some againe fell in good ground, and brought forth fruit, one came an hundred fold, some sixtie fold, and another thirtie fold.

9 He that hath eares to heare, let him heare.

10 ¶ Then the disciples came, and sayd to him, Why speakest thou to them in parables?

11 ¶ And he answered and sayd vnto them, Because it is giuen vnto you to know the secrets of the kingdome of heaven, but to the it is not giuen.

12 ¶ For whosoever hath, to him shall be given, and he shall have abundance: but whosoever hath not, from him shall be take away even that he hath not.

13 Therefore speake I to them in parables, because they seeing, doe not see: and hearing, they heare not, neither understand.

14 So in them is fulfilled the prophesie of Esaias, which prophesie saith, By hearing ye shall heare, and shall not understand, and seeing ye shall see, and shall not perceiue.

15 For this peoples heart is waxed fat, and their eares are dull of hearing, and with their eyes they have winked, least they should see with their eyes, and heare with their eares, and should understand with their hearts, and should returne, that I might heale them.

16 ¶ But blest are your eyes, for they see: and your eares, for they heare.

17 ¶ For verily I say vnto you, that many of the Chiefe Priests, and righteous men have desired to see those things which yee see, and have not seene them, and to heare those things which yee heare, and have not heard them.

¶ Heb. 6.4.5. and 10.16. 1 per 2.20. 10 Christ teacheth by his owne example, how that all things ought to be set apart in respect of Gods glory. ¶ Mat. 13.31. Luke 13.20.

11 None are more eare vnto vs, then they that are of the household of faith.

¶ Marke 4.1. Luke 8.4.5. 1 Christ sheweth in putting forth this parable of the Sower, that the seed of life which is sown in the world, cometh not on so well in one as in another, and in reason is, for that men for the most part either doe not receive it, or suffer it not to ripen.

3 The gift of understanding and of faith is proper to the elect, and all the rest are blinded through the iust iudgement of God. ¶ Chap. 13.15.

¶ Esai. 6.9. Mat. 13.12. Luke 8.10. John 12.40. Mat. 23.35. Rom. 11.25.

3 The condition of the Church vnder a d since Christ, is better, then it was in the time of the Law. ¶ Luke 10.24.

* Mar. 4. 25.
Luke 8. 11.

a Though there be
men made of
the hearts, yet this
sowing is referred
to hearing without
understanding. For
whether the feed be
received in the
heart or may be
that sower's sowing
to the heart.

2 Christ throweth
in an evil parable
of the feed
mixt with y good,
that the Church
shall ever be free
and quit from of
fences, both to do
ctrine and maner,
vntill the day ap-
pointed for the re-
storing of all things
to come, and there-
fore the faithful
have to tame
themselves with
patience and
candour.

* Mark 4. 30.
Luke 13. 19.
5 God beginneth
his kingdome with
very small begin-
nings, to the end
that by the grow-
ing on off, beside
the expectation and
hope of all men,
his mightie power
and working may
be the more set
forth.
* Luke 13. 21.
* Mar. 4. 33. 29.

* Psal. 78. 2.

* He expoundeth
the former para-
ble and the
seed and evil seed.

18 ¶ * Hære ye therefore the parable of the Sower.

19 Wherefore any man heareth the word of that kingdome, and vnderstandeth it not, that evil one cometh, and catcheth away that which was sowed in his heart: and this is hee which hath received the feed by the way side.

20 And hee that received feede in the stony ground, is he which heareth the word, and incontinently with ioy receiveth it,

21 Yet hath he no roote in himselfe, and dureth but a season: for as soone as tribulation or perfection cometh because of the word, by and by he is offended.

22 And he that received y feed among thornes, is hee that heareth the word: but the care of this world, and the deceitfullnesse of riches choke the word, and he is made vnfruitfull.

23 But he that received the feed in the good ground, is he that heareth the word, and vnderstandeth it, which also beareth fruit, and bringeth forth, some an hundred fold, some sixtie fold, and some thirtie fold.

24 ¶ Another parable put hee fourth unto them, saying, The kingdome of heauen is like unto a man which sowed good feed in his field,

25 But while men slept, there came his enemy and sowed tares among the wheate, and went his way.

26 And when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 Then came the servants of the houtholder, and sayd unto him, Master, sowest thou not good feede in thy field? from whence then hath it tares.

28 And he sayd unto them, Some envious man hath done this. Then the servants sayd unto him, Wilt thou then that we go and gather them up?

29 But he sayd, Nay, lest while ye goe about to gather the tares, ye plucke up also with them the wheate.

30 Let both grow together vntill the harvest, and in time of harvest I will say to the reapers, Gather ye first the tares, and bind them in heaves to burne them: but gather the wheate into my barn.

31 ¶ Another parable he put fourth unto them, saying, The kingdome of heauen is like vnto a graine of mustard feede, which a man taketh and soweth in his field:

32 Which in deed is the least of all feedes: but when it is grown, it is the greatest among herbs, and it is a tree, so that the birds of heauen come and build in the branches thereof.

33 ¶ Another parable spake he to them, The kingdome of heauen is like unto leaven, which a woman taketh and hideth in three pecks of meale, till all be leavened.

34 ¶ All these things spake Iesus unto the multitude in parables, and without parables, spake hee unto them,

35 That it might be fulfilled, which was spoken by the Prophet, saying, * I will open my mouth in parables, and will utter the things which have bene kept secret from the foundation of the world.

36 Then sent Iesus the multitude away, and went into the house. And his disciples came unto him, saying, Declare unto vs the parable of the tares of that field.

37 ¶ Then answered hee, and sayd to them, Hee that soweth the good feede, is the sonne of man.

38 And the field is the world, and the good feede are the children of the kingdome, and the tares are the children of that wicked one.

39 And the enemy that soweth them is the devill, * and the harvest is the end of the world, and the reapers be the Angels.

40 As then the tares are gathered and burned in the fire, so shall it be in the end of this world.

41 The Sonne of man shall send forth his Angels, and they shall gather out of his kingdome all things that offend, and them which doe iniquity,

42 And shall cast them into a furnace of fire. There shall be wailing and gnashing of teeth,

43 ¶ Then shall the iust men shine as the sunne in the kingdome of their father. Hee that hath eares to heare, let him heare.

44 ¶ Againe, the kingdome of heauen is like unto a treasure hid in the field, which when a man hath found, he hideth it, and for ioy thereof departeth, and selleth all that he hath, and buyeth that field.

45 ¶ Againe, the kingdome of heauen is like to a merchant man that seeketh good pearles,

46 Who having found a perle of great price, went and sold all that he had and bought it.

47 ¶ Againe, the kingdome of heauen is like unto a draw net cast into the sea, that gathereth of all kindes of fishes.

48 Which, when it is full, men draw to land, and sit and gather the good into vessels, and cast the bad away.

49 So shall it be at the end of the world. The Angels shall goe fourth, and sever the bad from among the iust.

50 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

51 ¶ Iesus sayd unto them, Vnderstand yee all these things? They sayd unto him, Yea, Lord.

52 Then sayd hee unto them, Therefore every Scribe which is taught unto the kingdome of heauen, is like unto a houtholder, which bringeth fourth out of his treasure things both new and old.

53 ¶ And it came to passe, that when Iesus had ended these parables, he departed thence,

54 ¶ And came into his owne country, and taught them in their Synagogue, so that they were abashed, and sayd, Whence cometh this wisdom and great workes unto this man?

55 Is not this the carpenters sonne? Is not his mother called Marie, * and his brethren James and Ioses, and Simon, and Iudas?

56 And are not his sisters all with vs? Whence then hath he all these things?

57 And they were offended with him. Then Iesus sayd to them, * A Prophet is not without honour, save in his owne country, and in his owne house.

58 And he did not many great workes there, for their vnbeliefes sake.

CHAP. XIII.

1 Herods iudgement of Christ. 3 Wherefore Iohn was bound, and beheaded. 13 Iesus departeth. 18 Of the five loaves, &c. 23 Christ prayeth. 24 The Apostles tested with the waves. 27 Faith. 30 Peter in temptation. 36 The kermet of Christ's garment.

A T that time Herod the Tetrarch heard of the fame of Iesus,

an example of an invincible courage, which all faithfull Ministers of Gods word ought to follow: in Herod, an example of tyrannous violence, pride and cruelty, and to be flout, of a courtly cooquence, and of their miserable slavery, which have once given themselves over to pleasures: in Herodias and her daughter, an example of whoredoms wantonnesse, and womanlike crueltie.

* 2 And

* Ier. 2. 23.

1 Ezech. 14. 13.

* Dan. 12. 3.

7 Few men vnder-
stand how great
the riches of the
kingdome of hea-
ven are, and no
man can be para-
ker of them, but he
that redeemeth
them with the
losse of all his
goods.

8 They are many
in the Church,
which not with-
standing are not
of the Church, and
therefore at length
shall be cast out:
but the full and
perfect cleansing
of them is deter-
red to the last day.

9 They ought to be
delighted, which
have not onely to
be wise for them-
selves, but to dis-
pense the wisdom
of God to
others.

* Marke 6. 1.

Luke 4. 6.

10 Men doe not
onely desire origi-
nall sinne, but also
wanting y, and will-
ingly lay stumbling
blockes in
their owne wayes,
that when God
calleth them they
may not come, and
so most piously
destroy and cast
away themselves,
* Ier. 6. 42.

* Marke 6. 4.

Luke 4. 24.

Iohn 4. 44.

* Mar. 6. 14.

Luke 9. 7.

1 Here is to Iohn
an example of an invincible courage, which all faithfull Ministers of Gods word ought to follow: in Herod, an example of tyrannous violence, pride and cruelty, and to be flout, of a courtly cooquence, and of their miserable slavery, which have once given themselves over to pleasures: in Herodias and her daughter, an example of whoredoms wantonnesse, and womanlike crueltie.

* Mark 7, 18.

11 * That which goeth into the mouth, defileth not the man, but that which cometh out of the mouth that defileth the man.

12 ¶ Then came his disciples, and sayd unto him, I perceive thou not, that the Pharises are offended in hearing this saying?

† John 11, 8.

13 But he answered and said, ¶ Every plant which mine heavenly Father hath not planted, shall be rooted up.

* Luke 6, 39.

14 Let them alone, they be the * blinde leaders of the blind: and if the blind leade the blind, both shall fall into the ditch.

15 ¶ 4 Then answered Peter, and said to him, Declare unto us this parable.

16 Then said Iesus, Are ye yet without understanding?

17 Perceive ye not yet, that whatsoever eneth into the mouth, goeth into the belly, and is cast out into the draught?

18 But those things which procede out of the mouth, come from the heart, and they defile the man.

19 For out of the heart * come evil thoughts, murders, adulteries, fornications, thefts, false testimonies, slanders.

20 These are the things which defile the man: but to eat with vnwaſhen hands, defileth not the man.

21 ¶ And Iesus went thence, and departed into the * coasts of Tyrus and Sidon.

22 And behold, a woman a * Cananite came out of the same coasts, and cried, saying unto him, Have mercy on me, O Lord, the sonne of David: my daughter is miserably vexed with a devil.

23 ¶ But he answered her not a word. Then came to him his disciples, and besought him, saying, Send her away, for she cryeth after us.

24 But he answered, and said, I am not sent, but unto the * lost sheepe of the house of Israel.

25 Yet she came, and worshipped him, saying, Lord helpe me,

26 And he answered, and said, It is not good to take the childrens bread, and to cast it to whelpes.

27 But she sayd, Truth, Lord: yet indeede the whelps eate of the crummes, which fall from their masters table.

28 Then Iesus answered, and sayd unto her, O woman, great is thy faith: be it to thee, as thou desirest. And her daughter was made whole at that hour.

29 ¶ 5 So Iesus ¶ went away from thence, and came neere unto the sea of Galilee, and went up in a mountaine and sate downe there.

30 ¶ And great multitudes came unto him, ¶ having with them, hals, blinde, dumme, ¶ meimed, and many other, and cast them downe neare Iesus feet, and he healed them.

31 In so much that the multitude wondered, to see the dumme speake, the meimed whole, the halt to goe, and the blinde to see: and they glorified the God of Israel.

32 ¶ 7 Then Iesus called his disciples unto him, and said, I have compassion on this multitude, because they have continued with me already three dayes, and have nothing to eate: and I will not let them depart fasting, lest they faint in the way.

33 And his disciples sayd unto him, Whence should we get so much bread in the wilderness, as should suffice for great a multitude?

34 And Iesus said unto them, how many loaves have ye? And they said, Seven, & a few little fishes,

35 Then hee commaundeth the multitude to sit downe on the ground.

36 And rooke the seven loaves, and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude.

37 And they did all eate, and were sufficed, and they tooke up of the fragments that remained, seven baskets full.

38 And they that had eaten, were foure thousand men, beside women, and little children.

39 Then Iesus sent away the multitude, and tooke ship, and came into the parts of Magdala.

C H A P. XVI.

1 The time of Ionas. 6 The leaven of the Pharises, 12 for their doctrine. 13 The peoples opinion of Christ. 17 Faith cometh of God. 18 The rocke. 19 The boye. 21 Christ fighteth with his death. 24 The forsaking of our selfe, and the crosse. 25 To leſe the life.

Then ¶ came the Pharises and Sadduces, and did a tempt him, desiring him to shew them a signe from heaven.

2 But he answered, and said unto them, When it is evening, ye say, Faire weather, for the skie is red.

3 ¶ And in the morning, ye say, The skie is red, be a tempest: for the skie is red and lowering. O hypocrites, ye can discerne the face of the skie, and can ye not discerne the signes of the times?

4 ¶ The wicked generation, and adulterous seeketh a signe, but there shall no signe be given it, but that signe of the Prophet ¶ Ionas: for he lelt them, and departed.

5 ¶ And when his disciples were come to the other side, they had ¶ forgotten to take bread with them.

6 Then Iesus sayd unto them, Take heede and beware of the leaven of the Pharises and Sadduces.

7 And they reasoned among themselves, saying, It is because we have brought no bread.

8 But Iesus ¶ knowing it, sayd unto them, O ye of little faith, why reason ye thus among your selves, because you have brought no bread?

9 Doe ye not yet perceive, neither remember the ¶ five loaves, when there were ¶ five thousand men, and how many baskets tooke ye up?

10 Neither the seven loaves when there were ¶ foure thousand men, and howe many baskets tooke ye up?

11 Why ¶ perceive ye not that I ¶ sayd not vnto you concerning bread, that ye should beware of the leaven of the Pharises and Sadduces?

12 Then understood they that he had not sayd that they should beware of the leaven of bread, but of the doctrine of the Pharises, and Sadduces.

13 ¶ 1 ¶ Now when Iesus came into the coasts of ¶ Cesarea Philippi, hee asked his disciples, saying, Whom doe men say that I, the sonne of man am?

14 And they sayd, Some say, Iohn Baptiſt: and some, Elias: and others, Ieremias, or one of the Prophets.

15 He sayd unto them, But whom say ye that I am?

16 Then Simon Peter answered & said, ¶ Thou art that Christ, the sonne of the living God.

17 ¶ And Iesus answered, and sayd to him, question ioyed with admiration. ¶ Said, for commaunded.

¶ 18 ¶ There are divers iudgements and opinions of Christ, notwithstanding hee is knowne of his alone. ¶ There were two Cræſæes, the one called Cræſæus, which Herod built sumptuously in the honour of Cræſus, Ioh. 11, 15: the other was Cesarea Philippi, which Herod the Tetrarches sonne by Cleopatra built in the honour of Tiberius at the foot of Lebanon, Ioh. 11, 15: As Herod thought. ¶ Ioh. 6, 69. ¶ Faith is of grace, not of nature.

k Word for word, to le downe backward: as Iacob doe when he saith, I will drawe thee thither to thee.

l A kinde of self-wrought with twigg.

¶ The wicked which otherwise are at defence one with another, agree we together against Christ, but doe what they can: Christ beareth away the victories, and triumpheth over them.

¶ Chap. 13, 38. Marke 8, 11.

a Torrey whether he could doe that which they desired, but their purpose was sought, for they thought to

hide some thing in him by that measure, whereupon they might have iust occasion to reprehend him: as if he should say, and you are moved when I do so, for by such means also I God sayd to be tempted, that is to say, provoked to anger, as though I should strive with him.

¶ Luke 12, 14. b The outward shew and countenance as it were of all things, is called so the Hebrews

to argue, a face.

¶ Chap. 11, 39. c The article, through the notaltesse of the deede.

¶ Iohn 1, 17. d False teachers

¶ Iohn 1, 17. e False teachers

¶ Marke 8, 14. Luke 21, 1.

¶ North by others, but by virtue of his divinitie.

¶ The few men were filled with many loaves?

¶ Chap. 14, 17. Iohn 6, 9.

¶ Chap. 15, 34. f A demand of

¶ Mir 1, 27. Luke 1, 27.

¶ Mir 1, 27. Luke 1, 27.

¶ Mir 1, 27. Luke 1, 27.

¶ Mir 1, 27. Luke 1, 27.

¶ Mir 1, 27. Luke 1, 27.

¶ Mir 1, 27. Luke 1, 27.

¶ Mir 1, 27. Luke 1, 27.

¶ Mir 1, 27. Luke 1, 27.

¶ Mir 1, 27. Luke 1, 27.

¶ Mir 1, 27. Luke 1, 27.

¶ Mir 1, 27. Luke 1, 27.

¶ Mir 1, 27. Luke 1, 27.

6 In that that
Christ doeth wil-
lingly give of his
riches, he sheweth
that the civil police
is not taken away
by the Gospel.
1 Herdenheit
not, but he asketh
k Ought he not to
pay?

1 They that were
from twenty years
of age to fifty, sayed
halfe a sicle of the
Sanctuary, Exod.
30. 13. This was an
Attick didra, hme
which the Romans
useth, after they
had folded ludra,
m By children, we
must not under-
stand subjects which
pay tribute, but na-
tural children.
2 The more her
refid is, flatter, which
is in value 4 di-
dracmes, every
didrachme is about
five pence.

3 Mar. 9. 34.
hke 9. 46.

4 Humble of the
right way to pre-
mience.
5 a child in
yeres.

6 Chap. 19. 14.
7 carnal. 14. 10.
8 b kind of speech
taken from the He-
brews, y and it is as
much as, repent.

9 Mar 9. 42.
huke 17. 2.

10 We ought to
have grace respect
to our brethren be-
cause they never to be-
lieve, or as that doth
otherwise, shall be
sharply punished.
3 A good man
cannot but goe
through the mids
of offences, yet he
must cut off all
occasion of of-
fences.

11 Let us hinder
which slip
cure of good
works. The weeke
word importeth
that much, things
which we flumble
at.

12 Chap. 5. 39. 30.
marke 9. 45.

13 Luke offers,
chap 1. 29.

14 The weaker
that a man is, the
greater care we
ought to have of
his salvation, as
God teacheth us
by his owne
example.

15 Psa. 34. 8.
16 Luke 19. 10.
17 Luke 15. 4.

24 ¶ And when they were come to Capernaum, they that received polle money, came to Peter, and said, Doesth i not your Master k pay polle money?

25 He said, Yes. And when he was come into the house, Iesus prevented him, saying, What thinkest thou, Simon? Of whom doe the kings of the earth take tribute, or polle money? of their children, or of strangers?

26 Peter said unto him, Of strangers. Then said Iesus unto him, Then are the children free.

27 Nevertheless, lest we should offend them: goe to the sea, and cast in an angel, and take the first fish that cometh up, and when thou hast opened his mouth, thou shalt finde a piece of twentie pence: that take, and give it unto them for me and thee.

CHAP. XVIII.

1 The greatest in the kingdom of God. 5 To rebuke a little child. 6 To forgive. 7 Offence. 9 The pulling out of the eye. 10 The Angell. 11 The lost sheepe. 12 The telling of one his fault. 13 Excommunication. 14 Wee must all wayes pardon the brother that repenteth. 15 The parable of the king that taketh an account of his servants.

THE same time the disciples came unto Iesus, saying, Who is the greatest in the kingdom of heaven?

2 And Iesus called a little child unto him, and set him in the mids of them,

3 And said, Verely I say unto you, except yee be converted, and become as little children, ye shall not enter into the kingdom of heaven.

4 Whosoever therefore shall humble himselfe as this little child, the same is the greatest in the kingdom of heaven.

5 And whosoever shall receive one such little child in my Name, receiveth me.

6 ¶ But whosoever shall offend one of these little ones which beleve in me, it were better for him, that a millstone were hangd about his necke, and that he were drowned in the depth of the sea.

7 Woe be unto the world because of offences, for it must needs be that offences shall come, but we be to that man by whom the offence cometh.

8 ¶ Wherefore, if thy hand or thy foote cause thee to offend, cut them off, and cast them from thee: it is better for thee to enter into life, halt or maimed, then having two hands, or two feet, to be cast into everlasting fire.

9 And if thine eye cause thee to offend, plucke it out and cast it from thee: it is better for thee to enter into life with one eye, then having two eyes to be cast into hellfire.

10 ¶ See that ye despise not one of these little ones: for I say unto you, that in heaven they are Angells, always beholde the face of my Father which is in heaven.

11 For the Sonne of man is come to save that which was lost.

12 How thinke ye? ¶ If a man have an hundred sheep, and one of them be gone astray, doeth hee not leave ninetie and nine, and goe into the mountains, and seeke that which is gone astray?

13 And if so be that he finde it, verely I say unto you, hee rejoiceth more of that sheepe, then of the ninetie and nine which went not astray:

14 So is it not the will of your Father which is in

heaven, that one of these little ones should perish.

15 ¶ Moreover, if thy brother trespass against thee, goe and tell him his fault between thee and him alone: if hee heare thee, thou hast wonnethy brother.

16 But if hee heare thee not, take yet with thee one or two, that by the mouth of two or three witnesses, every word may be confirmed.

17 ¶ And if hee refuse to heere them, tell it unto the Church: and if hee refuse to heare the Church also, let him be unto thee as an heathen man, and a Publicane.

18 Verely I say unto you, whatsover yee binde on earth, shall be bound in heaven: and whatsover yee loose on earth, shall be loosed in heaven.

19 Again, verely I say unto you, that if two of you shall agree in earth upon any thing, whatsoever they shall desire, it shall be given them of my Father which is in heaven.

20 For where two or three are gathered together in my Name, there am I in the mids of them.

21 ¶ Then came Peter to him, and said, Master, how oft shall my brother sinne against mee, and I shall forgive him? ¶ unto seven times?

22 Iesus said unto him, I say not unto thee, Vnto seven times, but, Vnto seventie times seven times.

23 Therefore is the kingdom of heaven likened unto a certaine King, which would take an account of his servants.

24 And when he had begun to reckon, one was brought unto him, which ought him tenne thousand talents.

25 And because hee had nothing to pay, his lord commanded him to be sold, and his wife, and his children, and all that he had, and the debt to be payed.

26 The servant therefore fell downe, and a worshipped him, saying, Lord, o stayne thine anger toward me, and I will pay thee all.

27 Then that servants lord had compassion, and loosed him, and forgave him the debt.

28 But when the servant was departed, he found one of his fellow servants which ought him an hundred pence, and hee layed hands on him, and thrated him, saying, Pay me that thou owest.

29 Then his fellow servant fell downe at his feete, and besought him, saying, Refraine thine anger toward me, and I will pay thee all.

30 Yet he would not, but went and cast him into prison, till he should pay the depts.

31 And when his fellow servants saw what was done, they were very sorry, and came, and declared unto their lord all that was done.

32 Then his lord called him unto him, and said to him, O evil servant, I forgave thee all that debt, because thou praydest me.

33 Oughtest thou also to have had pitie on thy fellow servant, even as I had pitie on thee?

34 So his lord was wroth, and delivered him to the tormentours, till he should pay all that was due to him.

35 So likewise shall mine heavenly Father doe

to be pleased, which doe not forgive their brethren, although they have bene diversely and grievously injured by them. ¶ Luke 17. 4. m Here is set downe a very great summe of three hundred thousand crownes, and a small summe of fiftie pence, whereby that the difference may be the greater, for there is no proportion betwene them. ¶ This is as a civil reference, which is very respect in the East. ¶ O Yeelde not too much to thine anger against me, for I am called in the Scripture, shew to anger, that is to be gentle and one that refraineth the foming of his minde, I salute 86. s. Patient and of great meere.

4. Leis. 19. 7.
1. 3.
James 5. 19.
3 Vemulh.
labour for concord,
not to revenge
injuries.

6 If his offence be
great, that witnesseth
keeneeth his bro-
thers offence.

8 Deut. 19. 15.
John 8. 17. 2. cor. 13. 5.
1. Hebr. 10. 28.

9 That is, by the
word of the mouth
the mouth is some-
times made by the
word of speech,
Num. 13. 16. and
also for a still wit-
ness, to wit, when
the master speaks of
it selfe, as be-
neath, chap. 23. 16.

10 Sure and cer-
tain.

11 He that com-
menceeth the iudge-
ment of the Church, con-
temneth God.

12 Word for word,
does not vouchsafe
to heare, or make
as though he did
not heare.

13 He speaketh not
of any kinde of po-
lice, but of an ec-
clesiasticall assem-
bly, for he speaketh
afterward of the
power of loosing
and binding, which
belonged to the
Church, and be-
hath regard to the
order used in those
dayes, at what
time the Elders
were the iudges of
Church matters
in their bands,
John 9. 22. and
12. 42. and 16. 2.

14 And calling out
of the Syna-
gogue for a punish-
ment, as we doe
now excommuni-
cation.

15 k Prophane, and
voyd of religion: of
such men, the
Iewes called Gen-
tilis: whose com-
pany they flunned
as they did the
Publicanes.

16 1 Cor 5. 4.

17 2. Cor. 3. 14.

18 Luke 12. 14.

19 This word is
translated from the
body to the minde,
for it belongeth
properly to long.

20 They shall finde
God fierce and not
tender.

unto you, except ye forgive from your hearts, each one to his brother their trespasses.

CHAP. XIX.

a The fishes are healed. *3* And *7* A bill of divorcement. *12* Eunuchs. *13* Children brought to Christ. *17* God only good. The Commandments must be kept. *21* A perfect man. *23* A rich man. *26* Salvation cometh of God. *27* The least and falsest of Christ.

AND, *1* it came to passe, that when Iesus had finished these sayings, he departed from Galilee, and came into the coasts of Iudea beyond Jordan.

2 And great multitudes followed him, and he healed them there.

3 ¶ Then came unto him the Pharisees tempting him, and saying to him, Is it lawful for a man to put away his wife upon every occasion?

4 And he answered and said unto them, Have ye not read, *5* that he which made *them* at the beginning, made them male and female,

6 And saide, * For this cause, it all a man leave father and mother, and cleave unto his wife, and they which were *4* two, shall be one flesh?

7 Wherefore they are no more twaine, but one flesh. Let not man therefore put asunder that, which God hath *6* coupled together.

8 ¶ They said to him, Why did then *4* Moses command to give a bill of divorcement, and to put her away?

9 He sayd unto them, Moses because of the hardness of your heart, *10* suffered you to put away your wives: but from the beginning it was not so.

11 ¶ I say therefore unto you, *12* that whosoever shall put away his wife, except it be *9* for whoredom, and marry another, committeth adultery: and whosoever marrieth her which is divorced, doeth commit adultery.

10 Then said his disciples to him, If the matter be so between man & wife, it is not good to marry.

11 ¶ But he said unto them, All men receive this thing, save they to whom it is given.

12 For there are some Eunuchs, which were so borne of *their* mothers belly: and there be some eunuchs, which be gelded by men: and there be some eunuchs, which have *10* gilded themselves for the kingdom of heaven. He that is able to receive *this*, let him receive it.

13 ¶ *4* * Then were brought unto him little children, that he should put his hands on them, and pray: and the disciples rebuked them.

14 But Iesus said, Suffer little children, and forbid them not to come to mee: for of such is the kingdom of heaven.

15 And when he had put his hands on them, he departed thence.

16 ¶ And behold, one came and said unto him, Good Master, what good thing shall I doe, that I may have eternal life?

17 And he said unto him, Why calledst thou me good? there is none good but one, even God: but if thou wilt enter into life, keep the Commandments.

18 He said unto him, Which? And Iesus said, *19* These, Thou shalt not kill: Thou shalt not com-

mit adultery: Thou shalt not steale: Thou shalt not beare false witness,

19 Honour thy father, and mother: and, Thou shalt love thy neighbour as thy selfe.

20 The yong man said unto him, I have observed all these things from my youth: What lacke I yet?

21 Iesus said unto him, If thou wilt be perfect, goe, sell that thou hast, and give it to the poore, and thou shalt have treasure in heaven, and come, and follow me.

22 And when the yong man heard that saying, hee went away forswall: for hee had great possessions.

23 ¶ Then Iesus said unto his disciples, Verely I say unto you, that a rich man shall hardly enter into the kingdom of heaven.

24 And againe I say unto you, It is *20* easier for a camel to goe through the eye of a needle, then for a rich man to enter into the kingdom of God.

25 And when his disciples heard it, they were exceedingly amazed, saying, Who then can bee saved?

26 And Iesus beheld them, and said unto them, With men this is vnpossible, but with God all things are possible.

27 ¶ Then answered Peter, and said to him, Behold, we have forsaken all, and followed thee: what therefore shall we have?

28 ¶ And Iesus said unto them, Verely I say to you, that when the Sonne of man shall sit in the throne of his Majestie, ye which followed mee in the *4* regeneration, *5* shall sit also upon twelve thrones, and iudge the twelve tribes of Israel.

29 And whosoever shall forsake houles, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Names sake, he shall receive an hundred fold more, and shall inherite everlasting life.

30 ¶ But many that are first, shall be last, and the last shall be first.

31 ¶ Luke *22. 29*. *32* To have begun well and not to continue unto the end, doeth not only not profit, but also hurteth very much. * Chap. *26. 16* mar. *10. 31* Luke *13. 30*.

CHAP. XX.

1 Labourers hired into the vineyard. *15* The evil eye. *17* Her forereth his passion. *20* Zebeths sinners. *28* The cup. *33* Christ our minister. *30* The blind men.

FOR the kingdom of heaven is like unto a certaine husband, which went out at the dawning of the day to hire labourers into his vineyard.

2 And he agreed with the labourers for a penny a day, and sent them into his vineyard.

3 And he went out about the third houre, and saw other standing idle in the market place,

4 And said unto them, Goe ye also into my vineyard, and whatsoever is right, I will give you: and they went their way.

5 Again he went out about the sixth and ninth houre, and did likewise.

6 And hee went about the eleventh houre, and found other standing idle, and said unto them, Why stand ye here all the day idle?

7 They said unto him, Because no man hath hired us. Hee said to them, Goe ye also into my vineyard, and whatsoever is right, that shall ye receive.

8 ¶ And when even was come, the master of the vineyard said unto his steward, Call the labourers, and give them their hire, beginning at the last till thou come to the first.

9 And they which were hired about the eleventh houre,

10 The yong man did not answer truly in saying that he had kept all the commandments: and therefore hee loyeth on an example of true charity before him, *10* from the desire that lay lurking in his mind. *6* Rich men have need of a singular gift of God, to escape out of the snare of Satan. *10* Word for words, it is fleshly labour, *9* Theophylact noteth, that by this word he meant a cable rope, but Calvinist altogether out of the Thalmistick, that it is a prober, and the word Camel, signifies the beast itselfe. *6* Mar. *10. 28*. *1* Luke *8. 28*. *1* The word, that is not, that is neglected for Gods sake. *9* The regeneration is taken for that day, wherein the elect shall begin to live a new life, that is to say, when they shall enjoy the heavenly inheritance, both in body and soule.

1 God is bound to no man, and therefore he calleth whomsoever and whensoever he listeth to his service, and every man ought to take heed of, and hereupon bestow his whole endeavour, that be goe forward and cometo the mark without all flopping, or staggering, and out curiously to examine other mens doings, or the iudgements of God.

1 A word for word, all in time it is a kind of speech taken from song. *6* The last houre for the day was twelve houres long, and the first houre began at the same rising.

2 Mar. *30. 1*. *2* Paul doth over the water out of Galilee into the borders of Iudea. *1* The band of marriage ought not to be broken, unless it be for fornication. *2* To find her a booke of divorcement, *1* afore, cap. *1. 19*. *3* Gen. *1. 27*. *6* Gen. *2. 24*. *1* cor. *6. 16*. *1* Ephe. *5. 31*. *3* The Grecke word imported to be glowed unto, which is signified, but their knot, which is betweene man and wife, as though they were glowed together. *4* They which were two become one, and this word flesh is by a figure taken for the whole man, or the body after the manner of the Hebrewes. *5* He hath made them yoke fellows, as the image of life is by a yoked kinde of office called a yoke. *6* Because pollicke Lawes are constrained to have with some thing, it followeth not by that they God alloweth them. *7* Deut. *24. 1*. *8* Being occasioned by the hardness of your hearts. *9* By a pollicke Lawe, out by the word Law, for the Law is a general Law, as of Gods justice, the other boweth and bendeth at the carpenter Bevel. *10* Chap. *5. 33*. mar. *10. 15* Luke *16. 13*. *1* cor. *7. 11*. *1* Therefore in these verses the Lawes that were made ago in adultery were not regarded, for they should have needed no divorcement of marriage had bene confused with punishment by death. *1* If the matter stand betweene man and wife, it is in marriage. *3* The Law of continence is peculiar, and therefore no man can for a Law to himselfe of personal committment. *4* Receive and admit, as by translation we say, that a fruit and narrow place is not able to receive many things. *1* The word Eunuch is a general word, and hath divers kinds under it as of men and burles men, in which abstinence from marriage and live continently through the gift of God. *4* Infants and little children are constrained in the commandment of God. *8* Mar. *10. 13*. Luke *18. 15*. chap. *18. 2*. *7* They neither know the Law, nor the Law, therefore to be saved by the Law. *8* Mar. *10. 17*. Luke *18. 18*. *3* Exod. *20. 13*. deut. *5. 16*. rom. *13. 9*.

d Word for word, battered, that is to say, he held his peace, as though he had had a bridle on his neck about his neck.

e To them that served the gabels, * Chap. 8. 14 and 13. 44 and 25. 30. * Chap. 10. 6. * Mark. 12. 13. Luke 12. 20.

f Soare him in his words or talke. The Greeke word is deriue of foures which hunters lay, g They which with kinde and a new religion perched together of the death in and of the Iewish religion. h Truly and fincerly.

i That not mooue with any appearance and outward shew.

j The Christians multiply their Magistrates, although they be wicked and extortioners, but so farre forth as the authorities that God hath ouer us they remaine false unto him, and his honour be not diminished.

k The word that is used here, signifies a balancing and rating of mens substance, according to the proportion which they receiue tribute in these provinces, which were subiect to xi mes, and it is here taken for the tribute it selfe.

l Before Chap. 17. 24, there is mention made of a drachme, and here, of a peny, whereas a drachme is more by the seventh part then a peny, so that it is better to be a little in befe two places; but they may easily be recorded thus. The peny was paid to the Romans for tribute according to the proportion they were rated at, the drachme was paid

of every one to the Temple, which also the Romans tooke to themselves when they had subdu'd Iudea. * Marke 12. 17. Luke 20. 25. rom. 12. 7. 6 Christ voucheth the resurrection of the dead against the Sadduces. * Marke 12. 18. Luke 20. 27. Acts 23. 8. * Deut. 25. 5. m Vnder which name are daughters also comprehended, but yet as touching the familie and name of a man, because he that left daughters was in no better case, then if he had left no children at all, (for they were not reckoned in the familie) by the name of children are Sonnes vnderstood.

n He saith not that they shall be withoutchildren, for then they should not be men any more, but they shall be as Angels, for they shall neither marrie nor be married: * Exod. 2. 6. Marke 12. 27. * Mat. 22. 30. 7 The Gospell doeth not abolish the precepts of the Law; but doeth rather confirme them.

and saw there a man which had not on a wedding-garment.

11 And he said unto him, Friend, how camest thou in hither, and haist not on a wedding-garment? And he was dumb.

13 Then said the king to the seruants, Bind him hand and foote: take him away, and cast him into vnder darkness: for there shall be weeping and gnashing of teeth.

14 For many are called, but few chosen.

15 * Then went the Pharisees and tooke counsell how they might fangle him in talke.

16 And they went vnto him their disciples with the e Herodians, saying, Master, we know that thou art true, and teachest the way of God b truly, neither carest for any man: for thou considerest not the people of men.

17 s Tell us therefore, how thinkest thou? Is it lawful to give tribute unto Cesar, or not?

18 But Iesus perceived their wickednesse, and said, Why tempt ye me, ye hypocrites?

19 Shewe mee the tribute-money. And they brought him a peny.

20 And he said unto them, Whose is this image and superscription?

21 They said unto him, Cæsars. Then said he unto them, s Give therefore to Cesar, the things which are Cæsars, and give vnto God, those things which are Gods.

22 And when they heard it, they marvelled, and left him, and went their way.

23 ¶ 6 The same day the Sadduces came to him, (which say that there is no resurrection) and asked him,

24 Saying, Master, * Moses said, If a man die, having no children, his brother shall marrie his wife by the right of alliance, and raise up seede vnto his brother.

25 Nowe there were with us seven brethren, and the first married a wife, and deceased: and having no issue, left his wife vnto his brother.

26 Likewise also the second, and the third, vnto the seventh.

27 And last of all the woman died also,

28 Therefore in the resurrection, whose wife shall she be of the seven? for all had her.

29 Then Iesus answered, and said unto them, Ye are deceived, not knowing the Scriptures, nor the power of God.

30 For in the resurrection they neither marrie wives, nor wives are bestowed in marriage, but are as the Angels of God in heauen.

31 And concerning the resurrection of the dead, haue ye not read what is spoken vnto you of God, saying,

32 ¶ I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.

33 And when the multitude heard it, they were astonished at his doctrine.

34 ¶ 7 But when the Pharisees had heard, that

of every one to the Temple, which also the Romans tooke to themselves when they had subdu'd Iudea. * Marke 12. 17. Luke 20. 25. rom. 12. 7. 6 Christ voucheth the resurrection of the dead against the Sadduces. * Marke 12. 18. Luke 20. 27. Acts 23. 8. * Deut. 25. 5. m Vnder which name are daughters also comprehended, but yet as touching the familie and name of a man, because he that left daughters was in no better case, then if he had left no children at all, (for they were not reckoned in the familie) by the name of children are Sonnes vnderstood. n He saith not that they shall be withoutchildren, for then they should not be men any more, but they shall be as Angels, for they shall neither marrie nor be married: * Exod. 2. 6. Marke 12. 27. * Mat. 22. 30. 7 The Gospell doeth not abolish the precepts of the Law; but doeth rather confirme them.

he had put the Sadduces to silence, they assented together.

35 And one of them, which was an expounder of the Law, asked him a question, tempting him, and saying,

36 Master, which is the great commandment in the Law?

37 Iesus said to him, * Thou shalt love the Lord thy God with all thine heart, with all thy soule, and with all thy minde.

38 This is the first and the great commandment.

39 And the second is like vnto this, * Thou shalt love thy neighbour as thy selfe.

40 On these two commandments hangeth the whole Law and the Prophets.

41 ¶ 8 While the Pharisees were gathered together, Iesus asked them,

42 Saying, What thinke ye of Christ? whose sonne is he? They said vnto him, Davids.

43 He said vnto them, How then doeth David in spirit, call him Lord, saying,

44 ¶ The Lord said to my Lord, Sit at my right hand, till I make thine enemies thy footstools?

45 If then David call him Lord, how is he his sonne?

46 And none could answer him a word, neither durst any from that day forth aske him any more questions.

CHAP. XXIII.

1 How the Scribes teaching the people the Law of Moses, behaue themselves. 2 Their Phylacteries and Fringes. 3 Greetings. 4 They are brethren. 5 The Father. 6 The Serpent. 7 The King. 8 The King. 9 The King. 10 The King. 11 The King. 12 The King. 13 The King. 14 The King. 15 The King. 16 The King. 17 The King. 18 The King. 19 The King. 20 The King. 21 The King. 22 The King. 23 The King. 24 The King. 25 The King. 26 The King. 27 The King. 28 The King. 29 The King. 30 The King. 31 The King. 32 The King. 33 The King. 34 The King. 35 The King. 36 The King. 37 The King. 38 The King. 39 The King. 40 The King. 41 The King. 42 The King. 43 The King. 44 The King. 45 The King. 46 The King. 47 The King. 48 The King. 49 The King. 50 The King. 51 The King. 52 The King. 53 The King. 54 The King. 55 The King. 56 The King. 57 The King. 58 The King. 59 The King. 60 The King. 61 The King. 62 The King. 63 The King. 64 The King. 65 The King. 66 The King. 67 The King. 68 The King. 69 The King. 70 The King. 71 The King. 72 The King. 73 The King. 74 The King. 75 The King. 76 The King. 77 The King. 78 The King. 79 The King. 80 The King. 81 The King. 82 The King. 83 The King. 84 The King. 85 The King. 86 The King. 87 The King. 88 The King. 89 The King. 90 The King. 91 The King. 92 The King. 93 The King. 94 The King. 95 The King. 96 The King. 97 The King. 98 The King. 99 The King. 100 The King.

Then spake Iesus to the multitude, and to his disciples,

1 Saying, The scribes and the Pharisees sit in Moses seat.

2 All therefore whatsoever they bid you observe, that observe and do: but after their workes doe not: for they say, and doe not.

3 ¶ 1 For they binde heauie burdens, and grievous to be borne, and lay them on mens shoulders, but they themselves will not mooue them with one of their fingers.

4 ¶ 2 All their workes they doe for to be seene of men: for they make their phylacteries broad, and make long the * findges of their garments,

5 ¶ 3 And love the chiefe place at feastes, and to have the chiefe seates in the * assemblies.

6 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

phore of the feast feasteth, which they occupied as teachers of Moses his leaving.

* Luke 11. 46. after 15. 10. Hypocrites for the multitude make most severe exhorters of those things which they themselves chiefly neglect.

2 Hypocrites are ambitious. c It was a bread, or ribband of blacke like in the fringe of a corner, the beholding whereof made them to remember the lawes and ordinances of God: and therefore was it called a Phylacterie, as yet would say a keeper. Num. b. 15. 38. deut. 6. 8. which order the leues afterward abused, as they doe now a dayes, which hang 3. Iobas Gospels about their neckes: a thing continued many yeares agoe in the Council of Antioche.

d Word for word, Twined tangles of thread which hangd at the neibest of hammer of their garments. * Num. 15. 38. deut. 11. 14. mat. 23. 5. * Luke 11. 43. and 20. 46. e Where assemblies and Councils are gathered together.

f This word Rabbi, signifies one that is able to see his fellowes, as is as good as a number of them: and was yet fey by the repeating of it, how proud a rule it was. Now they were called Rabbi, which by laying on of hands were vnerued and declared to the world in be witness.

¶ Mat. 3. 7.
 ¶ Meditatio a singulari oratione
 ¶ of God's ministers.
 ¶ It is not sufficient
 ¶ for a man to say
 ¶ our Lord doth not
 ¶ forbid us to give
 ¶ the Magistrate and
 ¶ our Masters the
 ¶ honour that is due
 ¶ to them: as augu-
 ¶ stine saith of feru-
 ¶ vent Dominie ex
 ¶ Mat. cap. 1. 1.
 ¶ He seemeth to
 ¶ allude to a place of
 ¶ Esai. chap. 54. 13.
 ¶ and Jer. 31. 34.
 ¶ Malac. 1. 6.
 ¶ He sheweth at a
 ¶ vision which the
 ¶ Jews used, for
 ¶ they called the Rab-
 ¶ bins our fathers.
 ¶ It is such that the
 ¶ Scribes did very
 ¶ greedily burn after
 ¶ such titles, without
 ¶ veritas: he calleth
 ¶ blinde guides.
 ¶ Luke 14. 3. 1.
 ¶ and 18. 9.
 ¶ It is for them to
 ¶ allude to the name
 ¶ of the Rabbin, for
 ¶ Rah significeth one
 ¶ that is lost.
 ¶ Hypocrites can
 ¶ abide none to be
 ¶ better than them-
 ¶ selves.
 ¶ In Christ when he
 ¶ reproveth any man
 ¶ sharply, vñeth this
 ¶ word, to give us to
 ¶ understand that
 ¶ there is nothing
 ¶ more detestable
 ¶ then hypocrisie and
 ¶ falshood in religion
 ¶ which are even
 ¶ at the doore.
 ¶ Marke 12. 40.
 ¶ Luke 20. 47.
 ¶ It is a common
 ¶ thing among hy-
 ¶ pocrites, to abuse
 ¶ the presence of
 ¶ zeale to covetous-
 ¶ nes and extortion.
 ¶ Word for words
 ¶ vñeth a colour of
 ¶ long praying, And
 ¶ this word, Sero, not
 ¶ hath a double
 ¶ naughtnes in
 ¶ them: the one that
 ¶ they devised word
 ¶ to deceive good: the
 ¶ other, that they did
 ¶ it under a colour of
 ¶ godliness.
 ¶ The drie part:
 ¶ now that part of
 ¶ their word is called
 ¶ upon which the Lord
 ¶ hath given
 ¶ us to dwell upon.
 ¶ It is a debet.
 ¶ Sinnes are called
 ¶ in the Syrian tongue,
 ¶ Debu, and it is therein
 ¶ that Christ spake in the
 ¶ Syrian tongue,
 ¶ 1. Cauteth the golden to
 ¶ be counted boye, which
 ¶ is dedicate to an holy use.
 ¶ 2. A king
 ¶ doth above all this world.
 ¶ 3. Christ
 ¶ doth above all things of
 ¶ purpose.
 ¶ 4. Hypocrites
 ¶ are more than careful
 ¶ of outward things, and
 ¶ the inward
 ¶ they utterly neglect.

8 4. But be not ye as called, Rabbi, for one
 is your doctour, *scilicet*, Christ, and all yee are bre-
 thren.
 9 And I call no man your father upon the
 earth: for there is but one, your father which is in
 heaven.
 10 Be not called doctors: for one is your
 doctour even Christ.
 11 But he that is greatest among you, let him
 be your servant.
 12 For whosoever will exalt himselfe, shall
 be brought lowe: and whosoever will humble
 himselfe, shall be exalted.
 13 ¶ Woe therefore be unto you, Scribes
 and Pharises, ye hypocrites, because ye shut up
 the kingdom of heaven before men: for yee your
 selves goe not in, neither suffer ye them that
 would enter, to come in.
 14 ¶ Woe be unto you, Scribes and Pharises,
 hypocrites: for ye devoure widows houses, even
 o vnder a colour of long prayers: wherefore yee
 shall receive the greater damnation.
 15 Woe be unto you Scribes and Pharises, hy-
 pocrites: for ye compasse sea and land to make
 one of your profession: and when he is made, yee
 make him two fold more the childe of hell, then
 you your selves.
 16 Woe be unto you blinde guides, which say,
 Whosoever sweareth by the Temple it is nothing:
 but whosoever sweareth by the gold of the Tem-
 ple, he is offendeth.
 17 Ye fooles and blinde, whether is greater, the
 gold, or the Temple that sanctifieth the gold?
 18 And whosoever sweareth by the altar, it is
 nothing, but whosoever sweareth by the offering
 that is upon it, offendeth.
 19 Ye fooles and blinde, whether is greater,
 the offering, or the altar which sanctifieth the of-
 fering?
 20 Whosoever therefore sweareth by the altar,
 sweareth by it, and by all things thereon.
 21 ¶ And whosoever sweareth by the Temple,
 sweareth by it, and by him that dwelleth therein.
 22 ¶ And hee that sweareth by heaven, swea-
 reth by the throne of God, and by him that sit-
 teth thereon.
 23 ¶ Woe be to you, Scribes and Pharises,
 hypocrites: for ye thine nynt, and annie, and cum-
 myn, and leave the weightier matters of the law,
 judgement, and mercy and fidelitie. These ought
 ye to have done, and not to have left the other.
 24 Ye blinde guides, which straine out a gnat,
 and swallow a camel.
 25 ¶ Woe be to you, Scribes and Pharises,
 hypocrites: for yee make cleane the vter side of
 the cup, and of the platter: but within they are full
 of briberie and exccesse.
 26 Thou blinde Pharise, cleanse first the inside
 of the cuppe and platter, that the outside of them
 may be cleane also.
 27 Woe be to you, Scribes and Pharises, hypo-
 crites: for ye are like unto whited tombes, which
 appeare beautiful outward, but are within full of
 dead mens bones, and all filthinesse.

28 So are yee also: for outward ye appeare
 righteous unto men, but within ye are full of hy-
 pocrisie and iniquitie.
 29 ¶ Woe be unto you, Scribes and Pharises,
 hypocrites: for ye build the tombes of the Pro-
 phets, and garnish the sepulchres of the righteous,
 30 And say, If we had bene in the dayes of our
 fathers, wee would not have bene partners with
 them in the blood of the Prophets.
 31 So then yee be witnesses unto your selves,
 that yee are the children of them that murdered
 the Prophets.
 32 ¶ Fulfill ye also the measure of your fathers.
 33 O serpents, the generation of vipers, how
 should ye escape the damnation of hell?
 34 Wherefore behold, I send unto you Pro-
 phets, and wisemen, and Scribes, and of them yee
 shall kill, and crucifie, and of them shall ye scourge
 in your Synagogues, and persecute from ciue to
 ciue.
 35 ¶ That upon you may come all the righte-
 ous blood that was shed upon the earth, from the
 blood of Abel the righteous, unto the blood of
 Zacharias the sonne of Barachias, & whom ye
 slew between the Temple and the altar.
 36 Verely I say unto you, all these things shall
 come upon this generation.
 37 ¶ Hierusalem, Hierusalem, which killest
 the Prophets, and fonest them which are sent to
 thee, how often would I have gathered thy chil-
 dren together, as the henne gathered her chickens
 vnder her wings, and ye would not!
 38 Beholde, your habitation shall be left unto
 you desolate.
 39 For I say unto you, yee shall not see mee
 henceforth till that ye say, Blessed is he that com-
 meth in the Name of the Lord,

C H A P. XXIV.

1 The destruction of the Temple. 2 The signs of Christ's
 coming. 3 Iniquitie. 4 False Christs. 5 The signs of
 the end of the world. 6 The Angels. 7 The figure. 8 The
 dayes of Noe. 9 We must watch. 10 The servant.
 ¶ And I Iesus went out, and departed from the
 Temple, and his disciples came to him, to shew
 him the building of the Temple.
 2 And Iesus said unto them, See yee not all
 these things? Verely I say unto you, there shall
 not be here left a stone upon a stone, that shall not
 be cast downe.
 3 And as he sat upon the mount of Olives,
 his disciples came unto him apart, saying, Tell us
 when these things shall be, and what signe shall be
 of thy coming, and of the end of the world?
 4 And Iesus answered, and said unto them,
 Take heede that no man deceive you.
 5 For many shall come in my Name, saying, I
 am Christ, and shall deceive many.
 6 And ye shall heere of warres, and rumours
 of warres: see that yee be not troubled: for all
 these things must come to passe, but the end is
 not yet.
 7 For nation shall rise against nation, and
 realme against realme, and there shall be fa-
 mine, and pestilence, and earthquakes in diuers
 places.
 8 All these are but the beginning of sor-
 rowes.
 9 ¶ Then shall they deliver you up to beaf-
 licted,

9 Hypocrites
 which they goe
 much about to
 ver their wicked-
 ednes, then do they
 by the iudgement
 of God,
 shame themselves,
 a proverbe
 medius est
 which hath this
 meaning, Goe ye on
 also & follow your
 ancellers, that as
 length your wic-
 kednesse may come
 to the fall.
 ¶ Luke Chap. 9.
 verse 32.
 10 Hypocrites be
 cruel.
 11 The end of
 them which pre-
 ferre the Gospell
 vnder the pre-
 sence of the
 Gen. 4. 1.
 12 Of Iudas, who
 was also called Is-
 rachab, that is,
 blessed of the Lord.
 13 Chron. 24. 21.
 14 Where the
 mercy of God was
 graunted, there was
 graunted wicked-
 nesse and rebellion,
 and as length the
 most sharpe iudge-
 ment was sent.
 ¶ Luke 13. 34.
 15 He spakech of
 the outward mis-
 sterie, and as he
 was promised for
 the saving of this
 people, so was he
 also careful for its
 even from the time
 that the promise was
 made to Abraham.
 ¶ Marke 13. 2.
 Luke 21. 5. 6.
 16 The destruction
 of the citie and
 especially of the
 Temple is fore-
 told.
 ¶ Luke 9. 44.
 17 The Church
 shall have a con-
 stant conflict with
 infinite miseries
 and offences, and
 that more which
 false prophets, who
 till the day of
 victorie and tri-
 umph cometh.
 ¶ Eph. 5. 6. col. 3. 12.
 18 That is, when
 those things are
 fulfilled, yet the end
 shall not come.
 b. Every where.
 c. Word for word
 of great torments,
 of great weeping,
 in trouble.
 ¶ Chap. 10. 37.
 Luke 21. 12. ioh. 15.
 1, 20, and 16, 20.

3 The foolish tooke their lampes, but tooke no oyle with them.

4 But the wife tooke oyle in their vessels with their lampes.

^b Now while the bridegrome taried long, all ^b slumbered and slept.

6 And at midnight there was a crye made, Behold, the bridegrome cometh: goe out to meet him.

7 Then all those virgins arose and trimmed their lampes.

8 And the foolish said to the wife, Give us of your oyle, for our lampes are out.

9 But the wife answered, saying, Not so, least there will not be ynough for us and you: but goe ye rather to them that sell, and buy for your selves.

10 And while they went to buy, the bridegrome came: and they that were readie, went in with him to the wedding, and the gate was shut.

11 Afterwards came also all the other virgins, saying, Lord, Lord, open to us.

12 But he answered, and said, Verely I say unto you, I know you not.

13 Watch therefore: for ye know neither the day, nor the houre, when the son of man will come.

14 ^c For the kingdoms of heaven is as a man that going into a strange countrey, called his servants, and delivered to them his goods.

15 And unto one he gave five talents, and to another two, and to another one, to every man after his owne ability, & straightway went from home.

16 Then hee that had received the five talents, went and occupied with them, and gained other five talents.

17 Likewise also he that received two, hee also gained other two.

18 But hee that received that one, went and digged it in the earth, and hid his masters money.

19 But after a long season, the master of those servants came, and reckoned with them.

20 Then came hee that had received five talents, and brought other five talents, saying, Master, thou deliverdest unto mee five talents: behold, I have gained with them other five talents.

21 Then his master saide unto him, It is well done good servant, and faithfull, Thou hast bene faithfull in little, I will make thee ruler over much: enter into thy masters joy.

22 Also he that had received two talents, came, and saide, Master, thou deliverest unto mee two talents: behold, I have gained two others talents more.

23 His Master saide unto him, It is well done good servant, and faithfull, Thou hast bene faithfull in little, I will make thee ruler over much: enter into thy masters joy.

24 Then hee that had received the one talent, came, and said, Master, I knewe that thou wast an hard man, which reapest where thou sowdest not, and gatherest where thou strowdest not:

25 I was therefore afraid, and went, and hid thy talent in the earth: behold, thou hast thine owne.

26 And his master answered, and saide unto him, Thou evil servant, and slothfull, thou knowest that I reape where I sowed not, and gather where I strowed not.

27 Thou oughtest therefore to have put my money to the exchangers, & then at my coming should I have received mine owne with vantage.

28 Take therefore the talent from him, and

give it unto him which hath ten talents.

29 For unto every man that hath, it shall be given, and he shall have abundance, and from him that hath not, even that he hath shalbe taken away.

30 Call therefore that unprofitable servant in to viter ^d darkness: there shall he be weeping and gnashing of teeth.

31 And when the Sonne of man cometh in his glorie, and all the holy Angels with him, then shall he sit upon the throne of his glorie.

32 And before him shall be gathered all nations, and hee shall separate them one from another as a shepheard separateth the sheepe from the goates.

33 And he shall set the sheepe, on his right hand, and the goats on the left.

34 Then shall the king say to them on his right hand, Come ye blessed of my father: take the inheritance of the kingdom prepared for you from the foundation of the world.

35 For I was an hungred, and ye gave me meat: I thirsted, and ye gave me drinke: I was a stranger, and ye tooke me in unto you.

36 I was naked, and ye clothed mee: I was sicke, and ye visited mee: I was in prison, and ye came unto mee.

37 Then shall the righteous answer him, saying, Lord, when saw wee thee an hungred, and fed thee? or athirst, and gave thee drinke?

38 And when saw wee thee a stranger, and tooke thee in unto us? or naked, and clothed thee?

39 Or when saw wee thee sicke, or in prison, and came unto thee?

40 And the king shall answer, and say unto them, Verely I say unto you, in as much as ye have done it unto one of the least of these my brethren, ye have done it to me.

41 Then shall he say to them on the left hand, Depart from me ye cursed, into everlasting fire, which is prepared for the devill and his angels.

42 For I was an hungred, and ye gave mee no meat: I thirsted, and ye gave me no drinke:

43 I was a stranger, and ye tooke mee not in unto you: I was naked, and ye clothed mee not: sicke, and in prison, and ye visited mee not.

44 Then shall they also answer him, saying, Lord, when saw wee thee an hungred, or athirst, or a stranger, or naked, or sicke, or in prison, and did not minister unto thee?

45 Then shall hee answer them, and say, Verely I say unto you, in as much as ye did it not to one of the least of these, ye did it not to me.

46 * And these shall goe into everlasting paine, and the righteous into life eternall.

CHAP. XXVI.

3 The consultation of the Priests against Christ. 6 His feet are anointed. 15 Judas selleth him. 26 The institution of the supper. 31 and 36 Peters deniall. Christ is beateified. He is betrayed with a kisse. 57 He is led to Caiaphas. 64 He confesseth himselfe to be Christ. 67 The spitte as him.

And as it came to passe, when Iesus had finished all these sayings, hee saide unto his disciples,

2 Ye know that after two dayes is the Pasche, and the Sonne of man shalbe delivered to be crucified.

3 Then assembled together the chiefe Priests, and the Scribes, and the Elders of the people into the hall of the high Priest called Caiaphas:

4 And they sought to slay Iesus: but they feared the people.

* Chap. 13, 22.

* Luke 4, 15.

* Luke 5, 15.

* and 29, 16.

* Chap. 8, 12.

* and 22, 13.

* 3 A lively setting forth of the everlasting iudgement which is to come.

* Chap. 8, 12.

* and 22, 13.

* 3 A lively setting forth of the everlasting iudgement which is to come.

* Chap. 8, 12.

* and 22, 13.

* 3 A lively setting forth of the everlasting iudgement which is to come.

* Chap. 8, 12.

* and 22, 13.

* 3 A lively setting forth of the everlasting iudgement which is to come.

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* and 22, 13.

* 3 A lively setting forth of the everlasting iudgement which is to come.

* Chap. 8, 12.

* and 22, 13.

* 3 A lively setting forth of the everlasting iudgement which is to come.

* Chap. 8, 12.

* and 22, 13.

* 3 A lively setting forth of the everlasting iudgement which is to come.

* Chap. 8, 12.

* and 22, 13.

* 3 A lively setting forth of the everlasting iudgement which is to come.

* Chap. 8, 12.

* and 22, 13.

* 3 A lively setting forth of the everlasting iudgement which is to come.

* Chap. 8, 12.

* and 22, 13.

* 3 A lively setting forth of the everlasting iudgement which is to come.

* Chap. 8, 12.

* and 22, 13.

* 3 A lively setting forth of the everlasting iudgement which is to come.

* Chap. 8, 12.

* and 22, 13.

* 3 A lively setting forth of the everlasting iudgement which is to come.

* Chap. 8, 12.

* and 22, 13.

* 3 A lively setting forth of the everlasting iudgement which is to come.

* Chap. 8, 12.

* and 22, 13.

* 3 A lively setting forth of the everlasting iudgement which is to come.

* Chap. 8, 12.

* and 22, 13.

* 3 A lively setting forth of the everlasting iudgement which is to come.

* Chap. 8, 12.

* and 22, 13.

* 3 A lively setting forth of the everlasting iudgement which is to come.

* Chap. 8, 12.

* and 22, 13.

* 3 A lively setting forth of the everlasting iudgement which is to come.

* Chap. 8, 12.

* and 22, 13.

* 3 A lively setting forth of the everlasting iudgement which is to come.

* Chap. 8, 12.

* and 22, 13.

* 3 A lively setting forth of the everlasting iudgement which is to come.

* Chap. 8, 12.

* and 22, 13.

* 3 A lively setting forth of the everlasting iudgement which is to come.

* Chap. 8, 12.

* and 22, 13.

* 3 A lively setting forth of the everlasting iudgement which is to come.

* Chap. 8, 12.

* and 22, 13.

* 3 A lively setting forth of the everlasting iudgement which is to come.

* Chap. 8, 12.

* and 22, 13.

* 3 A lively setting forth of the everlasting iudgement which is to come.

* Chap. 8, 12.

* and 22, 13.

* 3 A lively setting forth of the everlasting iudgement which is to come.

* Chap. 8, 12.

* and 22, 13.

* 3 A lively setting forth of the everlasting iudgement which is to come.

* Chap. 8, 12.

* and 22, 13.

a By this words
b Feall, i. to moue the
 while foal of un-
 leavened bread the
 first and eight day
 whereof moue fo
 hilly, that they
 might in manner
 of the table, they
 though the whole
 comm any of the
 Sanhedrim deter-
 mined otherwise
 And yet it came
 to passe through
 Gods providence,
 that Christ suffered
 at that time, to the
 ende that all the
 people of Israel
 might be witness
 of his crucifying
 and buriall
c Marke 14.3.
 iohn 11.2.
d By this sudden
 worke of a fustial
 woman, Christ gi-
 uen the ghefts to
 the breth of his
 death, and buriall
 which was right
 for the fauour where-
 of shall bring life
 to all sinners
 which fere into
 him. Because Iudas
 taketh an occasion
 hereby to accom-
 plish his wicked
 purpose and counsell.
e Of these things
 were done before
 Christ came to
 Hierusalem: and
 yet some thinke
 that the Euan-
 gelists recite two
 histories.
f These boxes were
 of alabaſter, which
 in that time men
 made hollow to
 put in ointments:
 for some spirit, that
 alabaſter keepeth
 without corrupti-
 on. Plinie
 lib. 10. Chap. 10.
g This is a figure
 called Synecdoche:
 for it is said but of
 Iudas that he was
 meane thereof.

h In 12.4. *i* Unspottable spending. *k* We ought not rashly to condemn that which
 is done in good conscience. *l* Deut. 15.11. *m* Christ, who was once anointed in his oyle
 person, will alwaies be anointed in his spirit. *n* Iudas had purposed this ointment
 upon my body, if he did it to burie me. *o* Mar. 14.10. *p* Mar. 14.2. *q* Luke 22.7.
 6 Christ verely purposing to bring us into our country out of hand, and so to abrogate
 the figure of the Law, fulfilleth the Law, neglecting the contrary tradition and custome
 of the Levites, and therewithall sheweth that all things shall come to passe by the
 ministration of men, that the secret counsell of God shall governe them. *r* This was
 the fourteenth day of the first month: and the first of unleavened bread should have bene
 the first day, but because this day was observed, (which after the manner of the Romans
 was observed to the day before) did bring to the Jews a mear to the day following, there-
 fore it is called the first day of unleavened bread. *s* Luke 22.14. *t* Because the Law
 appointed them to be fed, and have their shewbread in their hands, as though they were in
 battles, thereby it is to be gathered that they fate not downe when they did eate the Pas-
 sever, but stood for otherwise when they went to meat, they put off their shewbread: there-
 fore he feate here in this place, not of the Pascever, but of the Supper, which was
 celebrated after that the Pascever was solemnly done. *u* Marke 14.28. iohn 13.31.
 10 *v* Iudas is so called, because Iudas had beene to come to his table, sitting to
 the place. *w* Iudas, which is not to be understood, as though at the selfe same in-
 stant that the Lord feate these words, Iudas had had his hand in the dish (for that had
 bene an undoubted taken) but it is meant of his tabling and eating with them.

4 And consulted together that they might take
 Iesus by subtilty, and kill him.
 5 But they said, Nor on the a feast day, least any
 uproare be among the people.

6 1 & 3 And when Iesus was in Bethania, in
 the house of Simon the leper,

7 b There came unto him a woman, which had
 a boxe of very colly ointment, and powred it on
 his head as he fate at the table.

8 And when his disciples sawe it, they had
 indignation, saying, What needeth this waste?

9 For this oyntment might have bene sold for
 much, and bene given to the poore.

10 a And Iesus knowing it, sayd unto them,
 Why trouble ye the woman? for she hath wrought
 a good worke upon me.

11 s s For ye have the poore alwaies with
 you, but me shall ye not have alwaies.

12 For in that the powred his ointment on
 my body, he did it to bury me.

13 Verely I say unto you, wherefoever this
 Gospell shall be preached thorough all the world, there
 shall also to this that she hath done, be spoken
 of for a memoriall of her.

14 g * Then one of the twelve, called Iudas
 Iscariot, went unto the chiefe Priests,

15 And sayd, What will ye give me, and I will
 deliver him unto you, and they appointed unto
 him thirtie pices of silver.

16 And from that time, he sought opportunity
 to betray him.

17 s * Now g on the first day of the feast of
 unleavened bread, the disciples came to Iesus, say-
 ing unto him, Where wilt thou that we prepare for
 thee to eate the Pascever?

18 And he sayd, Go ye into the citie to such
 a man, and say on him, The master saith, My time
 is at hand: I will keepe the Pascever at thine
 house with my disciples.

19 And the disciples did as Iesus had given them
 charge, and made ready the Pascever.

20 * So when the even was come, hee h fate
 downe with the twelve.

21 And as they did eate, he sayd, * Verely, I say
 unto you, that one of you shall betray me.

22 And they were exceeding forrowfull, and
 began every one of them to say unto him, Is it I,
 Master?

23 And he answered and sayde, * Hee that
 i dipper his hand with mee in the dish, hee shall
 betray me.

24 Surely the Sonne of man goeth his way,

as it is written of him: but wo be to that man, by
 whom the Sonne of man is betrayed: it had bene
 good for that man, if he had never bene borne.

25 Then Iudas k which betrayed him, answered,
 and sayd, Is it I, Master? Hee sayde unto him,
 Thou hast said.

26 1 & 4 And as they did eate, Iesus boke the
 bread, and when he had blessed it, he brake it, and
 gave it to the disciples, and said, Take, eate: this
 is my body.

27 Also he tooke the cup, and when he had gi-
 ven thanks, he gave it to them, saying, Drinke ye
 all of it.

28 o For this is my blood of the newe Testa-
 ment that is shed for many, for the remission of
 sinnes.

29 I say unto you, that I will not drinke hence-
 forth of this fruit of the vine untill that day, when
 I shall drinke it new with you in my Fathers king-
 dome.

30 And when they had sung a Psalme, they
 went out into the mount of Olives.

31 1 & 3 Then said Iesus unto them, All ye shall
 be offended by me this night: for it is written, I
 * will smite the shepheard, and the sheepe of the
 flocke shall be scattered.

32 b * After I am risen againe, I will go be-
 fore you into Galilee.

33 But Peter answered, and sayde unto him,
 Though that all men should be offended by thee,
 yet will I never be offended.

34 * Iesus sayde unto him, Verely I say unto
 thee, that this night, before the cocke crowe, thou
 shalt denie me thrise.

35 Peter sayde unto him, Though I should die
 with thee, I will in no case deny thee. Likewise also
 said all the disciples.

36 1 * 9 Then went Iesus with them into a
 place which is called Gethsemane, and said unto his
 disciples, Sit ye here, while I goe, and pray yonder.

37 And he tooke unto him Peter, and the two
 sonnes of Zebedee, and began to waxe sorrow-
 full, and grievously troubled.

38 10 Then said Iesus unto them, My soule is
 verie heavie, even unto the death: tary ye here,
 and watch with me.

39 So he went a little further, and fell on his
 face, and prayed, saying, O my Father, if it be pos-
 sible, let this cup passe from me: nevertheless,
 not as I will, but as thou wilt.

40 11 After, hee came unto the disciples, and
 found them asleepe, and said to Peter, What? could
 ye not watch with me one houre?

p Or, covenant, that is to say, whereby the new league and covenant is made, for im-
 mending of leagues, they used pouring of wine, and feedings of bread. *q* Thus they had
 made use of their flimsey greatness, which was a sinne, as I have said before, looking at
 the 12. to the 117.

r Christ being more careful of his disciples, then of himselfe,
 forewarneth them of their fight, and putteth them in better comfort. *s* Marke 14.
 27. iohn 16.32. and 18.8. *t* Zich. 13.7. *u* Marke 14.28. and 16.7. *v* Iohn 13.38.
 marke 14.30. *w* Luke 22.39. *x* Christ having regard to the weaknesse of his
 disciples, leaving all the rest in sleepe, took with him but three to be witness of his
 anguish and courage of purpose to the place appointed to betray him in. *y* The word
 which is vesh, significth great grief, and marvellous and deadly griefe, which being
 as it breaketh the reed of mans nature, which sheweth death as a thing, but turned in
 againe nature for a strength, that though Christ were void of honer, yet hee felted that
 horrible punishment, because he felt the wrath of God kindled against us for sinnes, which
 be revenged and punished in his person. *z* Christ a true man going about to suffer the
 punishment which was due unto us, for forsaking of God, is fittest kin of his owne: felt
 be each a terrible conflict with the horror and feare of the curse of God: out of which
 hee was rescued by such grace. *a* That which is at hand, and is desired and prepared for
 is: a kinde of speech which the Hebrews use, for the wrath of God, and the punish-
 ment be signeth; *b* apoc, Chap. 20.22. *c* An example of the carelesse of mans

k Whose head was
 about shaking then
 to be broken.
l Christ minding
 forthwith to fulfill
 the promise of
 the old covenant,
 instituted a new
 covenant with
 them.
m 1 Cor. 11.24.
n Marke 14.24. Had
 given thanks: and
 therefore blessing is
 not a consecrating,
 with a continuing
 in the same, but
 having and force of
 words: and yet the
 bread and the wine
 are changed, not in
 nature, but in qua-
 lity, for they be-
 come understood
 tokens of the body
 and blood of Christ,
 not of their owne
 nature or force of
 words, but by Christ
 his institution.
o Which must be
 understood and
 said forth,
 that faith may find
 where to lay hold on
 both in the word
 and in the elements.
p This is a figura-
 tive speech, which
 is called synecdo-
 mia: that is to say,
 the putting of one
 name for another
 to calling the bread
 his body, which is
 the signe and fac-
 tament of his body.
q Thus they had
 made use of their
 flimsey greatness,
 it is so a figura-
 tive and changed
 kind of speech, be-
 cause the faithful do
 receive Christ indeed
 with all his gifts,
 (though by a spiri-
 tuall meat) and be-
 come one with him.
r Therefore they
 which tooke away
 the cup from the
 people, did against
 Christ his institution.
s To wit, this cup
 or wine is my blood
 sacramentally, as
 Luke 22.20.

12 Christ offereth himselfe willingly
13 to be taken, that
14 in foebeying wil-
lingly, bee might
make satisfacti-
on for the willfull fall
of man.

15 Mark 14.41.
16 Luke 22.47. Iohn
11.3.

17 I sent from the
18 die Priests.

19 Christ is taken
20 that we might be
21 delivered.

22 For reprehendi-
23 deit Iudas tain-
24 ly, & rebuketh him
25 flurpely, for hee
26 knew well enough
27 for what cause he
28 came.

29 Our covetous-
30 nee be the rule
31 of our zeale.

32 Gen. 6.9. Iren.
33.10.

34 They take the
35 sword to whom the
36 Lord hath not gi-
37 ven it: that is to say,
38 they which use the
39 sword, and are not
40 called to it.

41 Christ is tak-
42 en, because hee
43 was willing to be
44 taken.

45 By this question-
46 ing, he answereth
47 the objection, for
48 they might have af-
49 fect him, why hee did
50 not in this his great
51 emergency call to his
52 father for aid: but to
53 this he answereth
54 by a question.

55 Ista 35.10.

56 Verse 35.

57 Mark 14.53. Ioh-
58 n 11.34. Iohn
59 11.14.

60 Christ being
61 innocen in con-
62 demned of the
63 high Priest for
64 that hee had testi-
65 fied of weate
66 guiltie.

67 From Annas to
68 Caiaphas, before
69 whom the multi-
70 tude were assem-
71 bled. Iohn 18.13.

72 The word here
73 used, signifies pro-
74 perly an open large
75 house, as we see in
76 Kings palaces, and
77 in some houses: we
78 call it a court, for
79 it is open to the
80 ayre, and by a figure
81 Synecdoche is sa-
82 id for the house it
83 selfe.

84 Mark 14.55.
85 Iohn 18.19.

86 How cometh
87 it to passe that
88 these men witness
89 against thee?

41 Watch, and pray, that yee enter not into
temptation: the spirit indeed is ready, but the flesh
is weak.

42 Again he went away the second time, and
prayed, saying, O my Father, if this cuppe cannot
pass away from me, but that I must drinke it, thy
will be don.

43 And he came and found them asleep again,
for their eyes were heavy.

44 So he left them, and went away againe, and
prayed the third time, saying the same words.

45 Then came he to his disciples, and sayd un-
to them, Sleepe henceforth, and take your rest:
behold, the houre is at hand, and the Sonne of
man is given into the hands of sinners.

46 Rise, let us go: behold, he is at hand that
betrayeth me.

47 And while he yet spake, loe, Iudas one
of the twelve came, and with him a great multitude
with swords and staves, from the hie Priests and
Elders of the people.

48 Now he that betrayed him, had given them
a token, saying, Whomsoever I shall kisse, that is
he, lay hold on him.

49 And forthwith he came to Iesus, and sayd,
God save thee, Master, and kissed him.

50 Then Iesus sayde unto him, Friend
wherefore art thou come? Then came they, and
laid hands on Iesus, and tooke him.

51 And behold, one of them which were with
Iesus, stretched out his hand, and drew his sword,
and stroke a servant of the hie Priest, and smote
off his eare.

52 Then sayd Iesus unto him, Put up thy
sword into his place: for all that take the sword,
shall perish with the sword.

53 Either thinkest thou, that I cannot now
pray to my Father, and hee will give me more then
twelve legions of Angels?

54 How then should the Scriptures be ful-
filled, which say, that it must be so?

55 The same houre sayd Iesus to the multi-
tude, Yee be come out as it were against a thiefe,
with swords and staves to take mee: I tate dayly
teaching in the Temple among you, and yee tooke
me not.

56 But all this was done, that the Scriptures
of the Prophets might be fulfilled, Then all the
disciples forsooke him, and fled.

57 And they tooke Iesus, and led him
to Caiaphas the hie Priest, where the Scribes and
the Elders were assembled.

58 And Peter followed him a farr off unto the
hies Priests hall, and went in and sate with the
servants to see the end,

59 Nowe the chiefe Priests and the Elders,
and all the whole Councill sought false witness
against Iesus, to put him to death.

60 But they found none, and though many
false witnesses came, yet found they none: but at
the last came two false witnesses.

61 And said, This man said, I can destroy the
Temple of God, and build it in three dayes.

62 Then the chiefe Priest arose, and sayde to
him, Answerest thou nothing? What is the mat-
ter that these men witness against thee?

63 But Iesus held his peace. Then the chiefe
Priest answered, and sayde to him, I charge thee
swere unto vs by the living God, to tell vs, if
thou be that Christ the sonne of God, or no.

64 Iesus said to him, Thou hast said it: ne-
vertheles I say unto you, Hereafter shall yee see
the Sonne of man, sitting at the right hand of
the power of God, and come in the cloudes of
the heaven.

65 Then the hie Priest rent his clothes, say-
ing, He hath blasphemed, what have we any more
need of witnesses? behold e, now ye have heard
his blasphemie.

66 What thinke ye? They answered, and said,
He is guiltie of death.

67 Then spat they in his face, and buffeted
him, and other smote him with rods.

68 Saying, Prophecie to us, O Christ, who is
he that smote thee?

69 Peter kate without in the hall, and
a maide came to him, saying, Thou also wait with
Iesus of Galile:

70 But hee denied before them all, saying, I
wote not what thou sayest.

71 And when hee went out into the porch,
another maide sawe him, and sayde unto them that
were there, This man was also with Iesus of Na-
zareth.

72 And againe hee denyed with an oathe, saying,
I know not the man.

73 So after a while, came unto him they that
stood by, and sayde unto Peter, Surely thou art al-
so one of them: for even thy speech betrayeth thee.

74 Then began hee to curse himselfe, and to
swear, saying, I know not the man. And immedi-
ately the cocke crew.

75 Then Peter remembered the words of Iesus,
which had said unto him, Before the cocke crowe
thou shalt denie mee thrise. So hee went out, and
wept bitterly.

76 By the experience of his owne incredulitie,
where hee shoud have, but not without the cause, for afterward
into the porch. He swore and cursed himselfe.

CHAP. XVII.

1 He is delivered to Pilate. 2 Iudas hangeth himselfe.
3 Pilate wist, 40 Barabbas asked, 41 Pilate washed
his hands, 42 Christ crucified, 43 He that is crucified,
44 He that is crucified, 45 He that is crucified, 46 He
that is crucified, 47 The first were watch him.

When the morning was come, all the chiefe
Priests, and the Elders of the people tooke
counsell against Iesus, to put him to death.

2 And let him away bound, and delivered him
unto Pontius Pilate the governour.

3 Then when Iudas which betrayed him,
saw that he was condemned, he repented himselfe,
and brought againe the thirtie pieces of silver to
the chiefe Priests and Elders,

4 Saying, I have sinned, betraying the inno-
cent blood. But they sayd, What is that to us; see
thou to it.

5 And when he had cast downe the silver pie-
ces in the Temple, hee departed, and went, and
hanged himselfe.

6 And the chiefe Priests tooke the silver
pieces, and sayde, It is not lawfull for us to put
them into the treasure, because it is the price of
blood.

7 And they tooke counsell, and bought with
them a potters field, for the buriall of strangers.

8 Wherefore that field is called, The field of
blood, until this day.

9 Then was fulfilled that which was spoken
by

4 Chap. 16.27.

5 rom. 14.10.

6 2 thess. 4.14.

7 d This word dis-
tinguisheth his first
coming from the
second.

8 e Sitting with God
in title and equal
honour at the right
hand of his power,

9 that is, in greater
power: for the right
hand is superior
among the Hebrews,

10 that is, in might
and of great power.

11 Cleanse of hea-
ven. Lookes after
Chap. 14.30.

12 There was an un-
usual matter among
the Jews: for
were they bound
to do, when they
heard any Ispacite
to blaspheme God,
and were in a tra-
dition of their
Talmud in the
house of the
Magistrates,
in the title, of the
four kindes of
death.

13 Efta 30.6.

14 Mark 14.65.

15 Luke 22.55. Iohn
18.29.

16 Peter by the
wonderfull provid-
ence of God ap-
pointed to be
the first of all those
things, it prepared
to the example of
singular constan-
cie, by the experience of his owne incredulitie.

17 That is, without the place
where hee shoud have, but not without the cause, for afterward
he went from thence.

18 He that is crucified,
44 He that is crucified,
45 He that is crucified,
46 He that is crucified,
47 The first were watch him.

48 Mar. 15. 1. Luke
22.66. Iohn 18.28.

49 An example of
the terrible iudge-
ment of God, as
well against him
which fell Christ,
as against them
which buy Christ.

50 A out of mens
fighis.

51 Acts 1.18.

52 The treasure of
the Temple.

53 Of life and death.

54 Strangers and
ghettis, whom the
Jewes could not
burie in the ioynd
unto, so not after
they were dead.

55 Acts 1.19.

e Seeing this proph-
etie read in
Zach. 12.10. it can
not be denied, that
Jeremias was
crucified in the streets,
either through his
priest's fault, or
some other igno-
rance: it may be also
that it came out of
the malignity of
the Jews, who
were the abhorre-
tion of the Iewes,
the one being Iew,
the other Roman, which
are not much un-
like: but in the 37.
vers. that the Prophe-
ty name is set downe
at the end of it.
* Zach. 12.10.
f The Evangelist
doth not follow the
Prophecie words, but
his meaning, which
is, that he was
crucified to be
fulfilled.
g Christ holdeth
his peace when he
is accused, that we
may not be accused
acknowledging our
guiltiness, but that
we shall by his owne
innocency.
* Mark. 15. 1. Luk.
23. 9. Ioh. 18. 33.
h Christ is first
quitted of the same
charge, before he be
condemned, that he
were might see how
the iudged for the
venial.
* Mark. 15. 11. Luk.
23. 18. Ioh. 18. 40.
i Luke 3. 14.
k Christ being
quitted by the testi-
mony of the Iudges
himselfe, is con-
demned by standing con-
demned by the
same to quit us
before God.
l It was a manner
in old time, when
any man was mur-
dered, and in other
slaughters, to wash
their hands in wa-
ter, to declare their
innocency: Ioh.
b Of the miracles,
an Hebrew kinde
of speech.
i If there be any
offence committed
in slaying him, let
us not our refer-
re to smart for it.
* Marke 15. 26.
Ioh. 19. 2.
m Christ Iustifieth
that reproach which
was due to one
sinne, not with-
standing in the
meane time by the
secret promise of
God, being in-
stituted King by
him which did him
reproach. k They
call clauke about him,
and wrapped it
about him, for it lacked
hever. l Ioh. and Marke
make mention of a purple
robe, which is also a
very pleasant red.
But these profane and
malicious flattery
souldiers clad
Iesus in this aray, to
mocke him withall,
who was indeede a
true King. * Marke
15. 21. Luke 23. 46.

by Jeremias the Prophet, saying, * f And they
tooke thirty silver pieces, the price of him that was
valued, wholy they for the children of Israel valued.
10 And they gave them for the potters field, as
the Lord appointed me.)
11 * f And Iesus stood before the governour,
and the governour asked him, saying, Art thou that
King of the Iewes I Iesus sayd unto him, Thou
sayest it.
12 And when hee was accused of the chiefe
Priests, and Elders, he answered nothing.
13 Then sayd Pilate unto him, Hearest thou
not how many things they lay against thee?
14 But he answered him not to one word, infor-
much that the governour marvelled greatly.
* 15 ¶ Now at the feast the governour was wont
to deliver unto the people a prisoner whom they
would.
16 And they had then a notable prisoner called
Barabbas.
17 When they were then gathered together, Pi-
late said unto them, Whether will ye that I let loose
unto you Barabbas, or Iesus which is called Christ?
18 (For he knew well, that for envie they had
delivered him.)
19 Also when hee was set downe upon the
iudgement seat, his wife sent to him, saying, Have
thou nothing to doe with that iust man: for I have
suffered many things this day in a dreame by rea-
son of him.)
20 * But the chiefe Priests and the elders had
perswaded the people that they should aske Barab-
bas, and should detour Iesus.
21 Then the governour answered, and sayd un-
to them, Whether of the twaine will ye that I let
loose unto you? And they sayd, Barabbas.
22 Pilate sayd unto them, What shall I do then
with Iesus, which is called Christ? They all sayd to
him, Let him be crucified.
23 Then sayd the governour, But what evil
hath he done? Then they cried the more, saying,
Let him be crucified.
24 ¶ When Pilate saw that he availed nothing,
but that more tumult was made, heeooke water
and washed his hands before the multitude, say-
ing, I am innocent of the blood of this iust man:
looke you to it.
25 Then answered all the people, and said, f His
blood be on us, and on our children.
26 Thusier he Barabbas loose unto them, and
scourged Iesus, and delivered him to be crucified.
27 ¶ Then the souldiers of the governour tooke
Iesus into the common hall, and gathered
about him the whole band,
28 ¶ And they stripped him, and put about
him a skarlet robe,
29 And platted a crowne of thornes, and put it
upon his head, and a reed in his right hand, and
bowed their knees before him, and mocked him,
saying, G. d save thee, King of the Iewes,
30 And spired upon him, and tooke a reed, and
smote him on the head.
31 Thus when they had mocked him, they
tooke the robe from him, and put his owne rai-
ment on him, and led him away to crucifie him.
32 ¶ And as they came out, they found a man

of Cyrene, named Simon: him they compelled
to beare his croffe,
33 ¶ 4 And when they came unto the place called
Golgotha (ŷ is to say, the place of dead mens skulls)
34 ¶ They gave him vinegar to drinke, mingled
with gall: and when hee had tasted thereof, hee
would not drinke.
35 ¶ 3 And when they had crucified him, they
parted his garments, and did cast lots, that it might
be fulfilled, which was spoken by the Prophet,
* 3 They divided my garments among them, and
upon my vesture did cast lots.
36 And they sate and watched him there.
37 ¶ They set up also over his head his cause
written, THIS IS IESUS THE KING
OF THE IEWES.
38 ¶ 10 And there were two thieves crucified w
him, one on the right hand, and another on the left.
39 ¶ 11 And they that passed by, reviled him, wag-
ging their heads,
40 And saying, * Thou that destroyest the Tem-
ple, and buildest it in three dayes, save thy selfe: if
thou be ŷ Son of God, come down from the croffe.
41 Likewise also the high Priests mocking him,
with the Scribes, and Elders, and Pharisees, sayd,
42 He saved others, but he cannot save him-
selfe: if he be the king of Israel, let him now come
downe from the croffe, and we will beleve in him.
43 ¶ Hee trusted in God, let him deliver him
now, if hee will have him: for he sayd, I am the
Sonne of God.
44 The selfe same thing also the thieves which
were crucified with him, cast in their teeth.
45 ¶ Now from the sixth houre was there dark-
nesse over all the land, unto the ninth houre.
46 And about the ninth houre Iesus cried with a
loud voyce, saying, ¶ Eli, Eli, lama sabachthani? that
is, My God, my God, why hast thou forsaken me?
47 And some of them that stood there, when they
heard it, sayd, This man calleth for Elias.
48 And straightway one of them ran, and tooke
a sponge and filled it with vinegar, and put it on
a reed, and gave him to drinke.
49 ¶ Other said, Let be: let us see if Elias will
come and save him.
50 ¶ Then Iesus cried againe with a loud voyce,
and yielded up the ghost.
51 ¶ And behold, ¶ the vail of the Temple was
rent in twaine, from the toppe to the botome,
and the earth did quake, and the stenes were cloven.
52 And the graves did open themselves, and
many bodies of the Saints, which slept afore,
53 And came out of the graves after his resur-
rection, and went into the holy cite, and appeared
unto many.
54 ¶ When the Centurion, and they that were
with him, watching Iesus, saw the earthquake, and
the things that were done, they feared greatly, say-
ing, Truly this was the Sonne of God.
55 ¶ And many women were there, beholding
him afare off, which had followed Iesus from Ga-
lilee, ministering unto him.
56 ¶ Among whom was Marie Magdalene, and

m They compelled
Simon to beare his
croffe, some cru-
cified where it ap-
peareth that Iesus was
crucified hande-
d, that hee was fast-
ened by the way, and
not able to beare his
croffe therfore: for
Ioh. writeth that
hee did beare the
croffe, to wit, at the
toppe of the way.
* Marke 15. 22.
Ioh. 19. 27.
n Hee led out of
the cite, that we
may be brought
into the heavenly
kingdome.
o Christ found no
comfortary where,
that in him we
might be filled
with all comfort.
p Hee made a
curse, that to him
that may be blis-
sed, hee spoiled of his
garments, that we
might be enrich-
ed by his nakednes.
* Psal. 22. 8.
marke 15. 24.
q Hee acknow-
ledged the true Mas-
siah, even of them of
whom hee is re-
viled.
r Christ becom-
eth to iudge the
world when after
his hanging hee
hung betwixt two
thieves.
s In make full fa-
tisfaction: for Ioh.
Christ suffereth and
overcometh, not
only the torments
of the body, but
for the most horri-
ble torments of
the minde.
* Ioh. 2. 19.
* Psal. 22. 9.
t This is spoken by
the figure Synecdo-
che, for there was
but one of them that
did revile him.
u Heaven is felt
in darkness for very
beetour, and Iesus
crieth out from his
death, as if hee were
in the meane while
he is mocked.
* Psal. 22. 1.
v To wit, in this
miserie: and this
crying out is prophe-
cie for his resurrection,
which hee will thin-
ding was that of
him, yet felt the
wrath of God which
is due to our finnes.
* They allude to E-
lias name, but for want of understanding the tongue, but of a
prophet, and a saviour, and hee kept it safe words, to the end that hee is crying upon us, and
might be understood. * Psal. 69. 23. Christ after hee had over one other enemies,
at length provoked & set upon himselfe to selfe. 14 Christ when he is dead, threat-
neth himselfe to be God almighty, even his enemies confiding the same. * 2 Cor. 3. 14.
q Which alleth the hearts of all. r That is to say, the stones cleave in fender. s The earth
did open themselves to them by this token, that death was overcome: & the resurrection
of the dead followed the resurrection of Christ, as appeareth by the next verse following.

17 Christ buried
by his privy
by death, bury
the good works
conformity by a
famous man, in a
place not far di
stance, in a new se
pulchre, so that it
cannot be doubt
ed of his death.
S. Marke 13. 42.
Luke 13. 50. Iohn
19. 38.

26 The keeping
of the sepulchre
is committed to
Christ's owne
murderers, that
there might be
evidence of his
resurrection.

3 The soldiers of
the garison, which
were appointed to
keepe the Temple.

4 Marke 16. 5.
Iohn 20. 1.

5 Christ having
purchased to fight
in the sepulchre,
effish by his owne
power, as he fight
was the Angel with
him.

6 At the going out
of the Sabbath, that
is, about day brake
after the Romanes
count, which recko
neth the new day
from the rising
to the next far rising; and not as the Hebrewes, which count from evening to evening.
b When the morning after the first day of the Sabbath began to dawning; and their first
day is the same, which we now call Sunday or the Lord's day. c The frames of his
eyes, and by the figure Synecdoche, for the countenance.

Marie the mother of James, and Joſes, and the mo
ther of Zebeſeus ſonnes.

57 ¶ 13 And when the even was come, there came a rich man of Arimathea, named Ioseph, who had made himselfe betwixt Iesus discipule.

58 He went to Pilate, & asked the body of Iesus. Then Pilate commanded the body to be delivered.

59 So Ioseph tooke the body, and wrapped it in a cleane linnen cloth.

60 And put it in his new tombe, which he had hewen out in a rocke, and rolled a great stone to the doore of the sepulchre, and departed.

61 And there was Marie Magdalene, and the other Marie, sitting over against the sepulchre.

62 ¶ 15 Now the next day that followed the Preparation of the Sabbath, the high Priests and Pharisees assembled to Pilate,

63 And sayd, Sir, we remember that that deceiver said, while hee was yet alive, Within three dayes I will rise.

64 Command therefore, that the sepulchre be made sure untill the third day, lest his Disciples come by night, and steale him away, and say unto the people, He is risen from the doore: so shall the last error be worse then the first.

65 Then Pilate sayd unto them, Yee have a watch: go, and make it sure, as ye know.

66 And they went, and made the sepulchre sure, with the watch, and sealed the stone,

CHAP. XXVIII.

1 The women goe to the sepulchre. 2 The Angel. 3 The women see Christ. 4 He sendeth his Apostles to preach.

Now in the end of the Sabbath, when the first day of the weeke began to dawne, Mary Magdalene, and the other Mary, came to see the sepulchre.

2 And behold, there was a great earthquake: for the Angel of the Lord descended from heaven, and came and rolled backe the stone from the doore, and laye upon it.

3 And his countenance was like lightning, and his raiment white as snow.

4 And for feare of him, the keepers were alto-

nied, and became as dead men.

5 But the Angel answered, and sayd to the women, Feare ye not: for I know that ye seeke Iesus which was crucified:

6 Hee is not here, for he is risen, as he sayd: come, see the place where the Lord was layd.

7 And go quickly, and tell his disciples that he is risen from the dead: and behold, hee goeth before you into Galilee: there ye shall fee him: loe, I have tolde you.

8 So they departed quickly from the sepulchre, with feare and great ioy, and did runne to bring his disciples word.

9 ¶ And as they went to tell his disciples, behold, Iesus also met them, saying, God save you. And they came, and tooke him by the feete, and worshipped him.

10 Then sayd Iesus unto them, Be not afraide. Go, and tell my brethren, that they go into Galilee, and there shall they see me.

11 ¶ 3 Now when they were gone, behold, some of the watch came into the city, and shewed unto the high Priests all the things that were done.

12 And they gathered them together with the Elders, and tooke counsell, and gave large money unto the soldiers,

13 Saying, Say, His disciples came by night, and stole him away while we slept.

14 And if this matter come before the governour to be heard, wee will perswade him, and so use the matter that you shall not need to care.

15 So they tooke the money, and did as they were taught: and this saying is noised among the Iewes unto this day.

16 ¶ 4 Then the eleven disciples went into Galilee, into a mountaine, where Iesus had appointed them.

17 And when they law him, they worshipped him: but some doubted.

18 And Iesus came, and spake unto them, saying, All power is give unto me, in heaven, & in earth.

19 ¶ 5 Goe therefore, and teach all nations, baptizing them in the Name of the Father, and the Sonne, and the holy Ghost.

20 Teaching them to observe all things, whatsoever I have commanded you: and lo, I am with you alway, untill the end of the world, Amen.

d The word, (Ye) is spake with force to comfort my women, now that the foolish doctrine is decayed.

3 Christ appeareth himselfe after his resurrection, & sendeth the women to his disciples, sheweth that hee had not forgot to them.

3 The more the sinner shines, the more are the wicked blinded.

4 For it was to be feared, that it would be brought to the governours eare.

4 Christ appeareth also to his Disciples, whom he maketh Apostles.

¶ Heb. 11. chap. 11. 17. Ioh. 17. 2.

¶ Marke 16. 15. ¶ The sum of the Apostleship, the publishing of the doctrine received

of Christ, throughout all the world, and the ministering of the Sacraments: the efficacy of which things hangeth out of the ministers, but of the Lord.

5 Calling upon the name of our Father, the Sonne, and the holy Ghost

¶ Iohn 2. 16. ¶ For ever: and the place is the name of the Father, by the presence of his spirit, by means whereof hee maketh us

partakers both of himselfe and of all his benefits, but is absent from us nobody

THE HOLY GOSPEL OF IESVS CHRIST, ACCORDING TO MARKE.

CHAP. I.

4 John baptizeth. 6 His apparel and meat. 9 Iesus baptized. 12 He is tempted. 14 Hee preacheth the Gospel. 21 and 29 he teacheth in the Synagogue. 33 He healeth one that had a devill. 39 Peter's answer in law. 32 Many disciples are chosen. 40 The leper.

¶ The beginning of the Gospel of Iesus Christ, the Sonne of God: 2 As it is written in 8 Prophets, b Behold, I send my messenger c before thy face, which shall prepare thy way before thee.

3 ¶ The voice of him that crieth in the wilderness: b, Prepare the way of the Lord: make his path straight.

4 ¶ Iohn did baptize in the wilderness, and preach the baptisme of amendment of life, for

remission of finnes.

5 And all the countrey of Iudea, and they of Hierusalem went out unto him, and were all baptized of him in the river Iordan, confessing their finnes.

6 ¶ Now Iohn was clothed with camels hair, and with a girdle of a skin about his loines: and he did eat of locusts and wilde honey.

7 ¶ 3 And preached, saying, A stronger then I cometh after me, whose shoes I latcher I am not worthy to stoop downe, and unloose.

8 Trueth it is, I have bapized you with water: but he will baptize you with the holy Ghost.

9 ¶ 4 And it came to passe in those dayes, that Iesus came from Nazareth, a citie of Galilee, and was baptized of Iohn in Iordan.

10 ¶ And as soon as hee was come out of the water, Iohn saw the heavens cloven in twaine, and the holy Ghost descending upon him like a dove.

¶ Iohn saw the heavens cloven in twaine, and the holy Ghost descending upon him like a dove.

¶ Math. 3. 4.

¶ Levit. 1. 22.

¶ Math. 3. 11. Iohn 3. 16. Ioh. 1. 25. 26. 27. and 31.

¶ Iohn and all iniquities cast their eyes upon Christ the Lord

¶ The Evangelist his meaning was to signifye the condition of the basest fervant.

¶ He sheweth that all the force of baptizing proceedeth from Christ, who baptizeth within.

¶ Math. 3. 13. Ioh. 1. 33.

¶ Christ did not come out of heaven, as hee did, but to be with us.

b Looke Mat. 3. 17.
 c Mat. 4. 1. Luke 4. 1. 18.
 d C. It being tempted overt commed.
 e Here is no violent and fierce working our man: but the divine power clad in Christ (who had lived unto this time as a private man) writes a new person, and prepares him to the combat that was at hand, and to his ministry.
 f Mat. 4. 12. Luke 4. 14. John 4. 13.
 g After that I-hn is taken, Christ then doth himself fully.
 h Mat. 4. 18. Luke 9. 2.
 i The calling of Simon and Andrew.
 j The calling of James and Iohn.
 k Mat. 4. 13. Luke 4. 32.
 l From the citie Nazareth.
 m Mat. 7. 18. Luke 4. 34.
 n He was as a serpent that doth creep in to devour out of the world, which also he confirmeth by a miracle.
 o Word for Word, a man in an unclean spirit, that is, a filthy, polluted man, an evil spirit.
 p He was as a serpent in Beth-lehem, but through the revenue of the people, he was called an unclean spirit, because he was brought up in Nazareth.
 q He alludeth to that name that was written in the golden plate which the high priests wore. Exod. 28. 36.
 r Loke heareth, chap. 9. 20.
 s When amazed.
 t By his own authority, or as a Law.
 u Not only into Galilee, but also into the countries bordering upon it.
 v Mat. 3. 14.
 w Luke 9. 38.
 x At the healing of divers diseases, hee sheweth that hee hath brought true life unto the world.
 y For it belongeth unto the devil to pricke the Conscience.
 z Chap. 16. 23.

11 Then there was a voyce from heaven, saying, Thou art my beloved Sonne, in whom I am well pleased.
 12 And immediately the Spirit driveth him into the wilderness.
 13 And hee was there in the wilderness foure dayes, and was tempted of Satan: he was also with the wilde beastes, and the Angels ministred unto him.
 14 And now after that Iohn was committed to prison, Iesus came into Galile, preaching the Gospell of the kingdom of God.
 15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent and beleve the Gospell.
 16 And as he walked by the sea of Galilee, he saw Simon and Andrew his brother, calling a net into the sea (for they were fishers.)
 17 Then Iesus sayd unto them, Follow me, and I will make you to be fishers of men.
 18 And straightway they forsooke their nets, and followed him.
 19 And when hee had gone afile further thence, he saw Iames the sonne of Zebedee, and Iohn his brother, as they were in the ship, mending their nets.
 20 And anon hee called them: and they left their father Zebedee in the ship with his hired servants, and went their way after him.
 21 So they entred into Capernaum: and straightway on the Sabbath day hee entred into the Synagogue, and taught.
 22 And they were amazed at his doctrine, for he taught them as one that had authoritie, and not as the Scribes.
 23 And there was in their Synagogue a man in whom was an unclean spirit, and hee cried out,
 24 Saying, Ah, what have we to doe with thee, O Iesus of Nazareth? Art thou come to destroy us? I know thee what thou art, even that a holy one of God.
 25 And Iesus rebuked him, saying, Hold thy peace, and come out of him.
 26 And the unclean spirit: rare him, and cried with a loud voyce, and came out of him.
 27 And they were all amazed, so that they demanded one of another, saying, What thing is this? What new doctrine is this? for he commandeth them the foule spirits with authoritie, & they obey him.
 28 And immediately his fame spread abroad throughout all the region bordering on Galilee.
 29 And as soon as they were come out of the Synagogue, they entered into the house of Simon and Andrew, with Iames and Iohn.
 30 And Simons wives mother lay sicke of a fever, and anon they told him of her.
 31 And hee came and tooke her by the hand, and lifted her up, and the fever forsooke her by and by, and the ministred unto them.
 32 And when even was come, at what time the Sonne Ieremie, they brought to him all that were diseased, and them that were possessed with devils.
 33 And the whole citie was gathered together at the doore.
 34 And hee healed many that were sicke of divers diseases: and hee cast out many devils, and suffered: or the devils to say that they knew him.
 35 And in the morning very early before day,

Iesus arose and went out into a solitary place, and there he prayed.
 36 And Simon, and they that were with him, followed carefully after him.
 37 And when they had found him, they said unto him, All men seek for thee.
 38 Then he said unto them, Let us go into the next towne, that I may preach there also: for I came out for that purpose.
 39 And hee preached in their Synagogues, throughout all Galilee, and cast the devils out.
 40 And there came a leper to him, beseeching him, and kneeled downe unto him, & said to him, If thou wilt, thou canst make me cleane.
 41 And Iesus had compassion, and put forth his hand, and touched him, and said to him, I will: be thou cleane.
 42 And as soon as hee had spoken, immediately the leprosie departed from him, and hee was made cleane.
 43 And after hee had given him a straight commandment, he sent him away forthwith.
 44 And he sayd unto him, See thou say nothing to any man, but get thee hence, and shew thyselfe to the priests, and offer for thy cleansing those things which Moyses commanded, for a testimoniall unto them.
 45 But when he was departed, he beganne to tell many things, and to publish the matter: so that Iesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.
 CHAPTER II.
 1 And a One sicke of the palsey, having his finnes forgiven him, is healed. 2 Matthew is called. 3 Falling, and afflictions are foretold. 23 The Disciples plucke the eares of corn. 26 The shewbread.
 A Fter a few dayes, he entred into Capernaum againe, and it was noised that hee was in the shewbread.
 2 And anon many gathered together, insomuch, that the b places about the doore could not receive any more: and hee preached the word unto them.
 3 And there came unto him, that brought one sicke of the palsey, borne of foure men.
 4 And because they could not come neere unto him for the multitude, they uncovered the rooffe of the house where hee was: and when they had broken it open, they let downe the bed, wherein the sicke of the palsey lay.
 5 Now when Iesus saw their faith, hee sayd to the sicke of the palsey, Sonne, thy finnes are forgiven thee.
 6 And there were certaine of the Scribes sitting there, and reasoning in their hearts,
 7 Why doth this man speak such blasphemies, for who can forgive finnes, but God onely?
 8 And immediately, when Iesus perceived in his spirit, that thus they reasoned with themselves, he sayd unto them, Why reason ye these things in your hearts?
 9 Whether is it easier to say to the sicke of the palsey, Thy finnes are forgiven thee? or to say, Arise, take up thy bed, and walke?
 10 But that ye may know, that the Sonne of man hath authoritie in earth to forgive finnes, hee sayd unto the sicke of the palsey:
 11 I say unto thee, Arise, and take up thy bed, and get thee hence into thine owne house.
 12 And by and by hee arose, and tooke up his bed,

1 Pillages which were as cities.
 2 Mat. 9. 1.
 3 Luke 9.
 4 By healing the leprosie, he sheweth that hee came for this cause, to wipe out the finnes of the world with his touching.
 5 He witnesseth that he was not moved with ambition: but with the onely desire of his Fathers glory, and love toward poore sinners.
 6 All the pofferty of Iudas might judge of all this.
 7 Levit. 14. 4.
 8 Luke 5. 23.
 9 Mat. 9. 1. Luke 5. 18.
 10 Christ sheweth by healing this man which was sicke of the palsey, that men recover in faith through faith onely, all their strength which they have lost.
 11 In the house where hee lived to remaine, for hee hee cast Capernaum to dwell in, and left Nazareth.
 12 Neither the house nor the service was able to hold them.
 13 They broke up the upper part of the house, which was as a platform, and let down the man that was sicke of the palsey into the lower part, where Christ preached, for they could not otherwise come into his sight.
 14 The word signifieth the new birth of life, whereupon men live to lay down themselves at noon tides, and such other times, to refresh themselves: hee call it the new birth.
 15 In this manner they lay upon that matter, on both sides.
 16 Job 14. 10.
 17 Il. 4. 25.

Word for word, pull themselves, or out of their wit. **a** The Gospel of friendship the proud, and speech the humble. **M**ark 9: Luke 7: Matthew 10: other same.

bed, and went: fourth before them all, in so much that they were all amazed, and glorified God, saying, We never saw such a thing.

13 ¶ Then he went forth againe toward the sea, and all the people resorted unto him, and hee taught them.

14 ¶ And as Iesus passed by, he saw Levi the sonne of Alphaeus sit at the receipt of custome, and sayd unto him, Follow me. And he arose and followed him.

15 ¶ And it came to passe, as Iesus sate at table in his house, many Publicanes and sinners sate at table also with Iesus, and his disciples: for there were many that followed him.

16 And when the Scribes and Pharises saw him eate with the Publicanes and sinners, they said unto his disciples, How is it, that he eateth and drinketh with Publicanes and sinners?

17 Now when Iesus heard it, hee saide unto them, The whole have no neede of the Physician, but the sicke. ¶ I came not to call the righteous, but the sinners to repentance.

18 ¶ And the disciples of Iohn, and the Pharises, and the Pharisees said, and came and said unto him, Why doe the disciples of Iohn, and of the Pharises fast, and thy disciples fast not?

19 And Iesus said unto them, Can the children of the marriage chamber fast, whiles the bridegrome is with them: as long as they have the bridegrome with them, they cannot fast.

20 But the dayes will come, when the bridegrome shalbe taken from them, and then shall they fast in those dayes.

21 Also no man seweth a piece of new cloath in an olde garment: for else the new piece that filled it up, taketh away some of the olde, and the breach is worse.

22 Like wise, no man putteth new wine into old vessels: for els the new wine breaketh the vessels, and the wine runneth out, and the vessels are lost; but new wine must be put into new vessels.

23 ¶ And it came to passe as hee went about the corner the Sabbath day, that his disciples, as they went on their way, began to pluck the eares of corne.

24 And the Pharisees sayd unto him, Beholde, why doe thou on the Sabbath day, that which is not lawfull?

25 And he said to them, Have ye never read what David did when hee had need, and was an hungred, both he, and they that were with him?

26 How he went into the house of God, in the dayes of Abiathar the hie Priest, and did eate the Shewbread, which were not lawfull to eat, but for the Priests, and gave also to them which were with him?

27 And he said to them, The Sabbath was made for man, and not man for the Sabbath.

28 Wherefore the Sonne of man is Lord, even of the Sabbath.

CHAP. III.

1 The withered hand is healed. **6** The Pharisees consult with the Herodians.

10 Many are healed by touching Christ.

11 A fig tree is cursed for its fruit.

12 The fig tree is cursed for its fruit.

13 The fig tree is cursed for its fruit.

14 The fig tree is cursed for its fruit.

15 The fig tree is cursed for its fruit.

16 The fig tree is cursed for its fruit.

17 The fig tree is cursed for its fruit.

18 The fig tree is cursed for its fruit.

19 The fig tree is cursed for its fruit.

20 The fig tree is cursed for its fruit.

21 The fig tree is cursed for its fruit.

22 The fig tree is cursed for its fruit.

23 The fig tree is cursed for its fruit.

24 The fig tree is cursed for its fruit.

25 The fig tree is cursed for its fruit.

2 And they watched him, whether hee would heale him on the Sabbath day, that they might accuse him.

3 Then hee saide unto the man which had the withered hand, Arise: stand forth in the middes.

4 And hee saide to them, Is it lawfull to doe a good deede on the Sabbath day, or to doe evill to save the life, or to kill? but they held their peace.

5 Then hee looked round about on them angrily, mourning also for the hardness of their hearts, and saide to the man, Stretch forth thine hand. And he stretched it out: and his hand was restored, as whole as the other.

6 ¶ And the Pharisees departed, and it gathered gathered a councill with the Herodians against him, that they might destroy him.

7 But Iesus avoyded with his disciples to the sea: and a great multitude followed him from Galilee, and from Iudea.

8 And from Ierusalem, and from Idumea, and beyond for Iam: and they that dwelled about Tyrus and Sidon, when they had heard what great things hee did, came unto him in great number.

9 And hee commanded his disciples, that a little ship should wait for him, because of the multitude, lest they should throng him.

10 For hee had healed many, infor much that they pressed upon him to touch him, as many as had plagues.

11 And when the unclean spirits saw him, they fell downe before him, and cried, saying, Thou art the Sonne of God.

12 And hee sharply rebuked them, to the end they should not utter him.

13 ¶ Then hee went up into a mountaine, and called unto him whom hee would, and they came unto him.

14 ¶ And hee appointed twelve, that they should be with him, and that he might send them to preach.

15 And that they might have power to heale sicknesse, and to cast out devils:

16 And the first was Simon, and hee named Simon, Peter.

17 Then James the sonne of Zebedee, and Iohn James Brother (and surnamed them Boanerges, which is, The sonnes of thunder.)

18 And Andrew, and Philip, and Bartlemew, and Matthew, and Thomas, and Iames the sonne of Alphaeus, and Thaddaeus, and Simon the Cananite.

19 And Iudas Iscariot, who also betrayed him, and they came to home.

20 And the multitude assembled againe, so that they could not so much as eat bread.

21 ¶ And when his kindefolke heard of it, they went out to lay holde on him: for they sayd that he was beside himselfe.

22 ¶ And the Scribes which came down from Hierusalem, said, He hath Beelzebub; and through the prince of the devils hee causeth out devils.

23 But hee called them unto him, and sayd unto them in parables, How can Satan drive out Satan?

24 For if a kingdom be divided against it selfe, that kingdom cannot stand.

25 Or if a house be divided against it selfe, that house cannot continue.

26 So if Satan make infurrection against himselfe, and be divided, he cannot endure, but is at an end.

a Figurative speech by the figure of speech. **b** This kinde of saying. **c** To love the life, is as much, as to love the man.

c Men, when they have wrong done to them, are angry, but not without cause, but Christ is angry without cause, neither is he sorry so much for the injury that is done to him, as for the wickedness of the person, as for the wickedness, and therefore hee had pity upon them, and for that cause hee is said to be moved.

d As though their heart had bene so closed up with Scrogrowns together, that whole doctrine could not move with them, and for that cause the rebuke is kept under, the more it cometh out.

e Luke 11:22, 23. **f** Which Iohannes calleth Iohannes the sonne of the sonne.

g Iohannes the sonne of the sonne, called Mattheus, for them which were heard with unclean spirits.

h Chap. 6, 7, mat. 10:1, Luke 9:1. **i** The twelve Apostles are set apart to be trained up to the office of the Apostleship.

k Iohannes and Iohannes are appointed to be familiar & converse with him.

l Iohannes Luke calleth Iudas: and for difference sake, the other Iudas is called Iscariot.

m The disciples who were taken so to be of assistance and to live with him, come home to his house, to be with him always after.

n These are worse enemies of the Gospel, than they that kill the body.

o Words for words, that were of him, that is his kindefolke: for they that were made, were consanguine to his kindefolke.

p Matt. 9:34, and 12:24, Luke 11:15. **q** Satan is impotent, bad.

27 No man can enter into a strong mans house, and take away his goods, except he first bind that strong man, and then spoyle his house.

28 ¶ Verely I lay unto you, all finnes shall be forgiven unto the children of men, and blasphemies, wherewith they blaspheme :

29 But hee that blasphemeth against the holy Ghost, shall never have forgiveness, but is culpable of eternall damnation.

30 ¶ Because they sayd, Hee had an vnclene spirit.

31 ¶ Then came his brethren and mother and stood without, and sent unto him, and called him.

32 And the people sate about him, and they sayd unto him, Behold, thy mother, and thy brethren seeke for thee without.

33 But hee answered them, saying, Who is my mother and my brethren ?

34 ¶ And hee looked round about on them, which late in compasse about him, and sayd, Behold my mother and my brethren.

35 For whoeuer doth the will of God, he is my brother, my sister, and my mother.

C H A P. I V.

¶ The parable of the sower. 14 And the meaning thereof. 18 Thorne. 21 The candle. 26 Of him that soweth, and then sleepeth. 31 The graine of mustard seed. 38 Christ sleepeth in the sepulchre.

¶ And he began againe to teach by the sea side, and there gathered unto him a great multitude, so that he entered into a ship, and late in the sea, and all the people was by the sea side on the land.

2 And hee taught them many things in parables, and sayd unto them in his doctrine.

3 ¶ Hearken ; Behold, there went out a sower to sow.

4 And it came to passe as he sowed, that some fell by the way side, and the fowles of the heaven came, and deuoured it up.

5 And some fell on stony ground, where it had not much earth, and by and by sprang up, because it had not depth of earth.

6 But as soone as the Sunne was up, it was burnt up, and because it had not roote, it withered away.

7 And some fell among the thornes, and the thornes grew up, and choked it, so that it gave no fruit.

8 Some againe fell in good ground, and did yelde fruite that sprung up, &c. grew, and it brought forth, some thirtie folde, some fixtie folde, and some an hundred fold.

9 Then he sayd unto them, He that hath eares, to heare, let him heare.

10 And when he was alone, they that were about him with the twelve, asked him of the parable.

11 And hee sayd unto them, To you it is given to know the mystery of the kingdom of God : but unto them that are without, all things be done in parables.

12 ¶ That they seeing, may see, and not discern : and they hearing, may heare, and not understand, least at any time they should turne, and their finnes should be forgiven them.

13 Againe he sayd unto them, Perceiue ye not this parable ? how then should yee vnderstand all other parables ?

14 The sower sowed the word.

15 And these are they that receive the seede by the wayes side, in whom the word is sown : but

when they have heard it, Satan commeth immediately, and taketh away the word that was sown in their hearts.

16 And likewise they that receive the seede in stony ground, are they, which when they have heard the word, straightwayes receive it with gladnesse.

17 Yet have they no roote in themselves, and endure but a time : for when trouble and persecution ariseth for the word, immediately they be offended.

18 Also they that receive the seede among the thornes, are such as heare the word :

19 But the cares of this world, and the deceitfulness of riches, and the lusts of other things enter in, and choke the word, and it is unfruitfull.

20 But they that have received seede in good ground, are they that heare the word, and receive it, and bring forth fruit : one corn thirtie, an other fixtie, and some an hundred.

21 ¶ Also he sayd unto them, ¶ Commeth the candle in, to be put vnder a bushell, or vnder the bed, and not to be put in a candlestick.

22 ¶ For there is nothing hid, that shall not be opened, neither is there a secret, but that it shall come to light.

23 If any man have eares to heare, let him heare.

24 And he sayd unto them, Take heed what ye heare. ¶ With what measure you mete, it shall be measured unto you : and unto you that heare, shall more be given.

25 ¶ For unto him that hath, shall it be given, and from him that hath not, shall be taken away even that he hath.

26 ¶ Also he sayd, So is the kingdom of God, as if a man should cast seed in the ground.

27 And he should sleepe, and rise up night and day, and the seed should spring and grow up, hee not knowing how.

28 For the earth bringeth forth fruite of it selfe, first the blade, then the eares, after that full cometh in the eares.

29 And as soone as the fruite sheweth it selfe, anon he putteth in the sickle, because the harvest is come.

30 ¶ He sayd moreover, Whereunto shall we liken the kingdom of God ? or with what comparison shall we compare it ?

31 ¶ It is like a graine of mustard seede, which when it is sown in the earth, is the least of all seeds that be in the earth :

32 But after that it is sown, it groweth up, and is greatest of all herbes, & beareth great branches, so that the fowles of the heaven may build vnder the shadow of it.

33 And with many such parables he preached the word unto them, as they were able to heare it.

34 And without parables spake he nothing unto them, but he expounded all things to his disciples apart.

35 ¶ Nowe the same day when even was come, he sayd unto them, Let us passe over unto the other side.

36 And they left the multitude, and rooke him as he was in the shippe, and there was also with him other little ships.

37 And there arose a great storm of winde, and the waves dashed into the ship, so that it was now full.

38 And he was in the sterne asleepe on a pillow.

f Which pertaineth to this life.

1. Tim. 4. 17.

2. Although the

light of the Gospel

be made manifest

in the world, yet it

ought to be

to be lighted, if it

were for no other

cause than this, that

the wickednesse of

the world might

be made manifest

¶ Mat. 13. 17.

8. 16, and 17. 33.

¶ Mat. 10. 26.

8. 17, and 12. 8.

3. The more libe-

ally that we com-

municate, luke 11

¶ God hath given

us with our bre-

thren, the more

bountifull will God

be toward us.

¶ Mat. 7. 2.

luke 6. 38.

¶ Mat. 13. 17.

18. and 19. 20.

18. and 20. 26.

¶ The Lord

ereth, and teacheth

after a manner

knowne to men.

¶ That is, which

he hath taught

should passe the

time both day and

night, nothing doub-

ing, but that the

seed would spring

which groweth

both day and night.

¶ It is the parable

of the ministers,

to labour the ground

with all diligence,

and commend the

success to God : for

that mightie word

King vnder the

seed commeth to

blade and eare, is

secret and onely

known by the fruit.

¶ By a certaine

power, which moou-

eth it selfe.

¶ Mat. 13. 31.

luke 13. 19.

¶ God saith other-

wise then men,

beginning with

the least, and en-

deeth with the

greatest.

¶ Mat. 8. 13. 34.

¶ According to

the capacitee of the

hearers.

¶ Word for word,

looked, as you

would say, read

the same hard

riddle.

¶ Mat. 8. 23.

luke 8. 22.

¶ They that saile

with Christ, al-

though be seeme

to sleepe, neuer fo-

quently when they

are in danger, yet

they are preferred

of him in time

convenient, being

awaked.

low : and they awoke him , and sayd to him , Master, carest thou not that we perish ?

39 And hee arose up , and rebuked the winde, and sayd unto the sea , Peace , and be still. So the winde ceased, and it was a great calme.

40 Then he sayd unto them , m Why are ye so fearefull ? Now is it that ye have no faith ?

41 And they feared exceedingly , and sayd one to another , Who is this , that both the wind and sea obey him ?

CHAP. V.

a One possessed is healed. 7 The devil acknowledged Christ.
9 A Legion of devils 13 entered into swine. 22 Tairus daughters. 25 A woman is healed of a bloody issue. 28 Physicians. 34 Faith. 39 Sleep.

And 4 they came over to the other side of the sea into the country of the Gadarens.

2 And when hee was come out of the shippe, there met him incontinently out of the graves , a man b which had an unclean spirit :

3 Who had his abiding among the graves , and no man could bind him, nor with chaines :

4 Because that when he was often bound with fetters & chaines, he plucked the chaines asunder, and brake the fetters in pieces , neither could any man tame him.

5 And alwayes both night and day hee cried in the mountaines , and in the graves , and strooke himselfe with stones.

6 And when he saw Iesus asure off , he ranne, and worshipped him,

7 And cryed with a loude voyce , and sayd, What have I doe with thee , Iesus the Sonne of the most High God ? I c will that thou sweare to me by God, that thou torment me not.

8 (For hee sayd unto him , Come out of the man, thou unclean spirit.)

9 And hee asked him , What is thy name ? and he answered , saying , My name is Legion : for wee are many.

10 And hee d prayed him instantly , that hee would not send them away out of the country.

11 Now there was there in the e mountaines a great heard of swine, feeding.

12 And all the devils besought him, saying, Send us unto the swine, that we may enter into them.

13 And incontinently Iesus gave them leave. Then the unclean spirits went out and entered into the swine , and the heard ranne headlong from the high bank into the f sea, (and there were about two thousand swine) and they were choked up in the sea.

14 And the swineheads fled , and told it in the citie , and in the country , and they came out to see what it was that was done.

15 And they came to Iesus , and saw him that had bene possessed with the devil , and had the legion, sit both clothed, and in his right minde : and they were afraid.

16 And they that saw it , told them , what was done to him that was possessed with the devil , and concerning the swine.

17 Then they began to pray him , that he would depart from their coasts.

18 And when hee was come into the ship , hee that had bene possessed with the devil , prayed him that he might be with him.

19 Howbeit , Iesus would not suffer him , but sayd unto him , Goe thy way home to thy friends , and shewe them what great things the Lord hath done unto thee , and how hee hath had

compassion on thee,

20 So hee departed , and began to publish in Decapolis , what great things Iesus had done unto him : and all men did marvelle.

21 ¶ And when Iesus was come over againe by ship unto the other side , a great multitude gathered together to him , and he was neere unto the sea.

22 ¶ And he beholde , there came one of the rulers of the Synagoge , whose name was Tairus :

and when he saw him , he fell downe at his feete,

23 And besought him instantly, saying My little daughter lieth at point of death : I pray thee that thou wouldest come and lay thine hands on her, that she may be healed, and live.

24 Then he went with him , and a great multitude followed him and thronged him.

25 (¶ And there was a certaine woman , which was diseased with an issue of blood twelve yeeres,

26 And had suffered many things of many physicians , and had spent all that shee had , and it availed her nothing , but she became much worse.

27 When shee had heard of Iesus , shee came in the presse behind , and touched his garment.

28 For the sayd, if I may but touch his clothes, I shall be whole.

29 And straightway the course of her blood was dried up , and shee felt in her body , that shee was healed of that plague.

30 And immediately when Iesus did know in himselfe the vertue that went out of him , he turned him round about in the presse , and sayd , Who hath touched my clothes ?

31 And his disciples said unto him , Thou seeest the multitude throng thee , and sayest thou , Who did touch me ?

32 And he looked round about , to see her that had done that.

33 And the woman feared and trembled : for shee knew what was done in her , and shee came and fell downe before him , and told him the whole truth.

34 And he sayd to her , Daughter , thy faith hath made thee whole : go in peace , and be whole of thy plague.)

35 While hee yet spake , there came from the same ruler of the Synagogues house certaine which sayd , Thy daughter is dead : why dost thou trouble the master any further ?

36 ¶ Alsone as Iesus heard that word spoken , hee sayd unto the ruler of the Synagoge , Be not afraid : onely beleve.

37 And he suffered no man to follow him save Peter and James , and Iohn the brother of James.

38 So hee came unto the house of the ruler of the Synagoge , and saw the tumult , and them that wept and wailed greatly.

39 And hee went in , and sayd unto them , Why make ye this trouble , and weepe ? the child is not dead , but sleepech.

40 ¶ And they laugh him to scorne : but hee put them all out , and tooke the father , and the mother of the child , and them b that were with him , and entered in where the child lay.

41 And tooke the child by the hand , and sayd unto her , Talitha cumi , which is by interpretation , Plucke up , I say unto thee , arise.

42 And straightway the mayden arose , and walked : for she was of the age of twelve yeeres , and they were astonished out of measure.

¶ Matth 9. 18.

luke 8. 41.

¶ The whole company assembled out of disorderly, but in every Synagoge there were certain men which governed the people.

¶ Iesus being touched with true faith although it be but weak , doth heale us by his vertue.

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¶ Iesus being touched with true faith although it be but weak , doth heale us by his vertue.

43 And hee charged them straitly that no man should knowe of it, and commanded to give her meate.

CHAP. VI.

1 Christ preaching in his country, his owne contented him, & the unbelief of the Jewes. 2 The Apostles are sent. 3 They cast out devils: they anoynt the sicke with oyle. 4 Herod's opinion of Christ. 5 The cause of Iohn's imprisonment. 6 Dauncing. 7 Iohn beheaded. 8 Buried. 9 The Apostles returne from preaching. 10 Christ teacheth in the desert. 11 Hee feedeth the people with five loaves. 12 The Apostles are troubled on the sea. 13 The sicke that touch Christ's garment, are healed.

And as he departed thence, and came into his owne country, and his disciples followed him.

2 And when the Sabbath was come, he began to teach in the Synagogue, and many that heard him, were aſtonied, & saide, From whence hath this man these things? and what wisdomedome is this that is given unto him, that even such great works are done by his hands?

3 Is not this that carpenter Maries sonne, the brother of Iames and Ioses, and of Iuda and Simon? and are not his sisters here with us? And they were offended in him.

4 And Iesus saide unto them, A Prophet is not without honour, but in his owne country, and among his owne kined, and in his owne house.

5 And he could there doe no great workes, save that he laid his hands upon a few sicke folke, and healed them.

6 And hee marvelled at their unbelief, * and went about by the townes on every side, teaching.

7 ¶ And hee called unto him the twelve, and began to send them forth two and two, and gave them power over unclean spirits,

8 ¶ And commanded them that they should take nothing for their journey, save a fassie onely: neither scrip, neither bread, neither money in their girdles:

9 But that they should be shod with sandals, and that they should not put on two coats.

10 And hee said unto them, Wheresoever yee shall enter into an house, & there abide till ye depart thence.

11 ¶ And whoſoever shall not receive you, nor heare you, when ye depart thence, shake off the dust that is under your feete, for a witnesse as to them. Verely I say unto you, It shall be easier for Sodome, or Gomorrah at the day of Iudgement, then for that citie.

12 ¶ And they went out, and preached, & that men should amend their lives.

13 And they cast out many devils: and they aſtonied many that were sicke, with oyle, and healed them.

14 ¶ Then King Herod heard of him (for his Name was made manifest) and saide, Iohn Baptist is risen againe from the dead, and therefore great works are wrought by him.

15 Other said, It is Elias: and some said, It is a Prophet, or as one of those Prophets.

¶ So when Herod heard it, he said, It is Iohn whom I beheaded: he is risen from the dead.

17 For Herod himselfe had sent forth, and had taken Iohn, and bound him in prison for Herodias sake, which was his brother Philips wife, because he had married her.

18 For Iohn saide unto Herod, & Iohns not lawfull for thee to have thy brothers wife.

19 Therefore Herodias laid wait against him: and would have killed him, but the could not:

20 For Herod feared Iohn, knowing that hee was a iust man, and an holy, and revered him, and when he heard him, hee did many things, and heard him gladly.

21 But the time being convenient, when Herod on his birth-day made a banquet to his princes and captains, and chiefe eldres of Galilee:

22 And the daughter of of the same Herodias came in, and danced, and pleased Herod, and them that fate at table together, the King saide unto the maide, Aske of me what thou wilt, and I will give it thee.

23 And hee sware unto her, Whatsoever thou shalt aske of mee, I will give it thee, even unto the halfe of my kingdom.

24 ¶ So y she went forth, and saide to her mother, What shall I aske? And she said, Iohn Baptists head.

25 Then she came in straightway with haste unto the King, and asked, saying, I would that thou shouldst give me even now in a charger the head of Iohn Baptist.

26 Then the King was very sory: yet for his oathes sake, and for their sakes which fate at table with him, he would not refuse her.

27 And immediately the King sent the hangman, and gave charge that his head should be brought in. So hee went and beheaded him in the prison,

28 And brought his head in a charger, and gave it to the maide, and the maide gave it to her mother.

29 And when his disciples heard it, they came and tooke up his body, and put it in a tombe.

30 ¶ And the Apostles gathered themselves together to Iesus, and tolke him all things, both what they had done, and what they had taught.

31 ¶ And hee saide unto them, Come ye apart into the wilderness, and rest a while: for there were many commers and goers, that they had not leisure to eate.

32 ¶ So they went by ship out of the way into a desert place.

33 But the people sawe them when they departed, and many knew him, and ran a foote thither out of all cities, and came thither before them, and assembled unto him.

34 ¶ Then Iesus went out and saw a great multitude, and had compassion on them, because they were like sheepe which had no shepheard: and he began to teach them many things.

35 ¶ And when the day was now farre spent, his disciples came unto him, saying, This is a desert place, and now the day is farre passed.

36 Let them depart, that they may goe into the country and townes about, and buy them bread: for they have nothing to eate.

37 But hee answered, and saide unto them, Give ye them to eate. And they saide unto them, ¶ Shall we goe, and buy two hundred peny worth of bread, and give them to eate?

¶ Luke 3. 19. 1 Commanded to be beheaded.

¶ Luke 8. 16; and 20. 1. I sought all means to doe him hurt.

¶ The tyrant was every wher content to heare sentence pronounced against him, but the feede upon his own place. ¶ Which the same Herodias had sent by Herodes Antipas, but by Philips and Iosephs rather her Salome.

¶ Mat. 14. 8. ¶ Per women would not to sit at table with men.

¶ The word signifieth one that is with a dart, and the King and was his callid, because it was called a dart.

¶ Luke 9. 16.

¶ Such as followe Christ shall want nothing, no not in the wilderness, but shall have abundance. And howe wicked a thing it is, not to looke for this transfigure life his bandes, who give everlasting life.

¶ Mat. 14. 23.

¶ Luke 9. 10.

¶ Mat. 9. 36.

¶ Mat. 14. 14.

¶ Luke 9. 11.

¶ Mat. 14. 15.

¶ This is a kinde of demand and wondering, not without a pribe mect, which men do to men, not to men, but to men, beginning to be in a fims, they deny to doe any thing. ¶ Which is alow expreie crowne, which is five pence.

¶ Mat. 13. 74. Luke 4. 46.

¶ The faultlesse would doeth on what all diminish the verue of Christ, but wittingly and willingly depriveh it selfe of the efficacy of it, being offered unto them.

¶ A word signifieth power, or vnder, whereby are meant those wordes of full workes that Christ did, which felled and set forth the verue and power of his, Godhead to all the world, Mat. 7. 12.

¶ After the manner of the brethren, who by brethren and sisters understand all their kinfolkes.

¶ Mat. 13. 57. Luke 4. 24.

¶ Iohn 4. 44.

¶ Not onely that hath the honour which is due to him taken from him, but also will speken of and misrepresend.

¶ That is to say, would not for me my selfe needs have faithfull men receive the workes of God.

¶ Mat. 4. 43.

¶ Luke 13. 11.

¶ Chap. 5. 14.

¶ Mat. 10. 4.

¶ Luke 9. 1.

¶ The disciples are prepared to that generall Apostleship by a peculiar sending forth.

¶ Faithfull Passours ought not to have their minde left, no not on things that are necessary for this life, if they may be a hinderance unto them, be it never so little.

¶ After 13. 8.

¶ The word signifieth properly womens shoes.

¶ I that is, they should have no change of garments with them, that they might be lighter for this journey, and make more gettinge.

¶ That is, change not your Innet in this short journey.

¶ Mat. 10. 13. Luke 9. 5.

¶ The Lord is a most severe revenger of his servants.

¶ After 13. 51. and 18. 6.

¶ James 1. 14. ¶ That oyle was a token and a signe of his marvellous vertue: and seeing that the gift of healing is ceased a good while since the ceremony which is retained of some, is no purpose. ¶ Mat. 14. 11. Luke 9. 7. The Gospel confirmeth the godly, and vexeth the wicked. ¶ I that is, the Gospell of Iesus, whereby is meant the power of working miracles. ¶ Of the old Testaments.

Christ walking upon the Sea.

† *Math. 14. 17.*
† *John. 13. 6.*
1 Word *forwards*, by
hankets, after
the manner of the
Hebrews who
have no collars or
buckles, as Chapter 6.
2 Now he calleth
the *hankets* *filters*,
filters, *hankets*.
3 The word *filter*, si-
gnifieth the bed in a
garden, as it is
word for word by
beds and beds,
meaning thereby
that they
depend on one ano-
ther, as beds
by another, as beds
in a garden.
4 The faithful
servants of God
after their life
labour, are subject
to great tribulation,
as the Lord Christ
doeth to moderate
his grief before
in power, all
though absent to
body, that hee
bringeth them to
an happy heaven,
as the Lord Christ
and by such means,
as they looked
not for: A lively
image of the
Church offered to
and fro in this
world.
5 His disciples.
† *Math. 14. 13.*
† *John. 6. 5.*
7 They were so
fearful from leaving
to be amazed, when
they knew that it
was no spirit, that
they were much
troubled, and
when they were
before, when they
saw the winds, an
the sea obey his
commandment.
8 Either they per-
ceived not, or had
not well con-
sidered the word
of the five leaves, in-
famous that that
virtue of Christ
was no life given
to them, therefore
it had not beene pri-
orist at that time
to them, and
but a little before,
country, and an
was used to them

38 ¶ Then he said unto them, How many loaves have ye? ¶ goe and looke. And when they knew it, they said, Five and two fishes.

39 So he commanded them to make them all sit down by 4 companies upon the greene graffe,

40 Then they laye downe by 4 rowes, by hundreds, and by fifties.

41 And hee tooke the five loaves, and the two fishes, and looked up to heaven, and gave thanks, and brake the loaves, and gave them to his disciples to set before them, and the two fishes he divided among them all.

42 So they did all eate, and were satisfied.

43 And they tooke up twelve basketsfull of the fragments, and of the fishes.

44 And they that had eaten, were about five thousand men.

45 ¶ And straightway he caused his disciples to goe into the shippe, and to goe before unto the other side unto Bethsaida, while he sent away the people.

46 Then assoone as he had sent 4 them away, he departed into a mountaine to pray.

47 ¶ And when even was come, the shippe was in the mids of the sea, and hee alone on the land.

48 And hee saw them troubled in rowing, (for the winde was contrary unto them) and about the fourth watch of the night, hee came unto them, walking upon the sea, and would have passed by them.

49 And when they sawe him walking upon the sea, they supped it hath bene a spirit, and cried out,

50 For they all sawe him, and were fore afraide: but anon he talked with them, and said unto them, Be ye of good comfort: it is I, be not afraid.

51 Then hee went up unto them into the shippe, and the winde ceased, and they were y much more amazed in themselves, and marvelled.

52 For they had not 2 considered the matter of the loaves, because their hearts were hardened.

53 ¶ And they came over, and went into the land of Genesareth, and arrived,

54 ¶ So when they were come out of the ship straightway they knew him,

55 And ranne about throughout all that region round about, and began to cary hither and thither in couches all that were sicke, where they heard that he was,

56 And whithersoever hee entred into townes or cities, or villages, they layde their sicke in the freetres, and prayed him that they might touch at the least the edge of his garment. And as many as touched a him, were made whole.

* Marke 14.34. 8 Christ being reiding in his owne private, a Or, the hemme of the garment.

S. Marke.

2 And when they sawe some of his disciples
eate meate with b common hands , (that is to say,
unwashed) they complained.

3 (For the Pharisees, and all the Iewes, except
they wash their hands oft, eate not, & holding the
traditions of the Elders.)

4 And *when they come from the d market*, ex-
cept they wash, they eate not : and many other
things there be, which they have taken upon them
and observe, as the washing of cups, and p pots, and
of brassen vessels, and of beds,.)

5 Then asked him the Pharisees and Scribes
Why f walke not thy disciples according to the
tradition of the Elders , but eate meate with un-
washed hands ?

6 ^a Then hee answered and saide unto them,
Surely a E lay hath prophesied well of you , hy-
pocrites, as it is written , This people honoureth
me with lippes, but their heart is farre away from
me.

7 ^b But they worship me in vaine, teaching f
doctrines the commandments of men.

8 ^c For ye lay the Commandments of God
apart, and observe the tradition of men, as the wash-
ing of p pots and of cups, and many other such like
things ye doe.

9 ^d And he said unto them , Will ye reliefe
the commandment of God , that ye may observe your
own tradition.

10 For Moses said, ^e Honour thy father and thy
mother : and ^f whosoever shall speake evill of fa-
ther or mother, let him ^g die the death.

11 But they say, If a man say to father or mother,
Corban, *that is* , By the gift that is offered by mee,
thou mayest have profited, he ^h is allee free.

12 So ye suffer him no more to doe any thing
for his father or his mother.

13 Making the word of God of none autho-
rity, by your tradition which ye have ordeined ; and
ye doe many such like things.

14 ⁱ Then he calleth the whole multitude unto
him, and said unto them , Hearken you all unto me
and understand.

15 There is nothing without a man, that can di-
fille him , when it entreth into him : but the things
which proceed out of him, are they which defile
the man.

16 If any have eares to heare , let him heare.

17 And when he came into an house, *away* from
the people, his disciples asked him concerning the
parable,

18 And he said unto them, What are ye with-
out understanding alfo ? Doe yee not knowe that
whatsoever entereth into from without entreth into a man
cannot defile him,

19 Because it entred not into his heart, but in-
to the belly, and goeth out into the draught which
is the purging of all meates.

Of mens traditions.

a Bread for words,
b A kind of speech which the Hebrews use, taking bread for all kinds of food.
c For the Pharisees would not eat with them, because they thought that they had washed with unclean hands, because they thought that these hands were defiled with common handling of things.
Not 15, 11, 12.
d *Or, serving diligently.*
e That is to say, from civil affairs and worldly things they goe not to weare, unless they waite themselves fit.
f By these words are understood all kind of vices, which are appointed for our daily use.
g Why live they on a kind of speech taken from the Hebrews: for amongst them, the way is taken for trade of life.
h Hypocrites are always joyed in their own religion. *See* 19, 14.
i The more carnell the superstitious are, the more they are mad, in promoting themselves, and their country by their devices.
k The devils of superstitious men doe not onely not fulfill the Lawe of God (as they blaspheme, and forsake themselves), but also do utterly take away.
l True Religion which is cleane contrary to superstition, is not in spiritual worship: and all enemies of true Religion, although they seeme to have taken deepe root, shall be plucked up.
deut. 12, 23.
epl. 6, 2.
f *See* 11, 17.
levit. 20, 9.
g *See* 10, 10.
h *See* 10, 10.
i *See* 1, 1, 10.
k For that that goeth into the draught, purgeth

CHAP. VII.

2 The Apostles are found fault with, for eating with unwashed hands. 4 The Pharisee traditions about washings, Hypocrites. 8 Mens traditions more set by than Gods. 10 Parents must be honoured. 24 The things that doe in deede defile a man. 25 The woman of Canane. 32 The deafe dumme man is healed.

Then * gathered unto him the Pharises, and cer-
tain of the Scribes which came from Hierusalem.

* Gen. 6.5. and 8.21. i All kind of craftinesse, whereby men profite themselves by other mens losses. k Cankered malice.

¶ Matt. 15. 11.

6 That which the
11 round to
when it is fired
unto them, that
same do the mo-
del and humble
sinners as it were
violently vowing out.

1 Into the utter-
most courts of Pa-
lestin, which were
next to Tyrus and
Sidon.

m By profession,
prophane.

n Neighbour or
near to Damascus.

o He useth this
word Whelpe, ra-
ther then the word
Dogs, that hee may
seeme to speake
more conuincio-
nally.

q If as the sayd, it
is as thou sayest
Lord, for it is
enough for the
whelpes, if they can
but gather up the
crummes that are
under the table.

r Therefore I crave the
crummes, and not
the childrens bread.

7 As the Father
created us to this
life in the begin-
ning in his only
Sonne, so doth he
also in him alone
renew us unto
everlasting life.

g It was a little
country, and fo
called often cities,
wherein the gow-
ernments doe in-
teruenue and con-
spire. Plinie booke
3. chap. 8.

h Gen. 1. 1.

i Eccl. 39. 1.

12 The miracles of the
13 To beware of the
14 The peoples fondly
15 The apostles acknow-
16 Peter, Sa-
17 To see and
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19 The miracles of the
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100 Peter, Sa-
101 To see and
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105 The peoples fondly
106 The apostles acknow-
107 Peter, Sa-
108 To see and
109 To be of the

110 The miracles of the
111 To beware of the
112 The peoples fondly
113 The apostles acknow-
114 Peter, Sa-
115 To see and
116 To be of the

24 ¶ 6 And from thence he arose, and went into the 1 borders of Tyrus and Sidon, and entered into an house, and would that no man should have known: but he could not be hid.

25 For a certaine woman, whose little daughter had an unclean spirit, heard of him, and came, and fell at his feete,

26 (And the woman was a Greeke, a Syrian phenician by nation) and shee besought him that he would cast out the devill out of her daughter.

27 But Iesus sayd unto her, Let the children first be fedde: for it is not good to take the childrens bread, and to call it unto o whelpes.

28 Then hee answered, and sayd unto him, P Truth, Lord: Yee indeed the whelpes eate under the table of the childrens crummes.

29 Then hee sayd unto her, For this saying go thy way: the devill is gone out of thy daughter.

30 And when she was come home to her house, she found the devill departed, and her daughter lying on the bed.

31 ¶ 7 And he departed againe from the coasts of Tyrus and Sidon, and came unto the sea of Galilee, through the middes of the coasts of Decapolis.

32 And they brought unto him one that was deafe, and stambled in his speech, and prayed him to put his hand upon him.

33 Then hee tooke him aside from the multitude, and put his fingers in his eares, and did spit, and touched his tongue.

34 And looking up to heaven, he sighed, and said unto him, Ephphatha, that is, Be opened.

35 And straightway his eares were opened, and the string of his tongue was loosed, and he spake plaine.

36 And he commanded them that they should tell no man: but how much soever hee forbade them, the more a great deale they published it.

37 And were beyond measure astonied, saying, He hath done all things well: hee maketh both the deafe to heare, and the dumbe to speake.

CHAP. VII.

1 The miracles of the seven loaves. 12 The twelve fishes. 23 To beware of the leaven of the Pharisees. 24 A blinde man healed. 27 The peoples fondly opinion of Christ.

28 The apostles acknowledge Christ. 31 He feedeth his death. 33 Peter, Sa- 35 To see and 37 To be of the

38 The miracles of the 39 To beware of the 40 The peoples fondly 41 The apostles acknow- 42 Peter, Sa- 44 To see and 46 To be of the

47 The miracles of the 48 To beware of the 49 The peoples fondly 50 The apostles acknow- 51 Peter, Sa- 53 To see and 55 To be of the

56 The miracles of the 57 To beware of the 58 The peoples fondly 59 The apostles acknow- 60 Peter, Sa- 62 To see and 64 To be of the

65 The miracles of the 66 To beware of the 67 The peoples fondly 68 The apostles acknow- 69 Peter, Sa- 71 To see and 73 To be of the

74 The miracles of the 75 To beware of the 76 The peoples fondly 77 The apostles acknow- 78 Peter, Sa- 80 To see and 82 To be of the

83 The miracles of the 84 To beware of the 85 The peoples fondly 86 The apostles acknow- 87 Peter, Sa- 89 To see and 91 To be of the

92 The miracles of the 93 To beware of the 94 The peoples fondly 95 The apostles acknow- 96 Peter, Sa- 98 To see and 100 To be of the

101 The miracles of the 102 To beware of the 103 The peoples fondly 104 The apostles acknow- 105 Peter, Sa- 107 To see and 109 To be of the

110 The miracles of the 111 To beware of the 112 The peoples fondly 113 The apostles acknow- 114 Peter, Sa- 116 To see and 118 To be of the

119 The miracles of the 120 To beware of the 121 The peoples fondly 122 The apostles acknow- 123 Peter, Sa- 125 To see and 127 To be of the

8 So they did eat, and were sufficed, and they tooke up of the broken meate that was left, seven baskets full.

9 (And they that had eaten, were about foure thousand) fo he sent them away.

10 ¶ And anon he entered into a ship with his disciples, and came into the parts of Bethsaida.

11 ¶ And the Pharisees came fourth, and began to dispute with him, seeking of him a signe from heaven, and tempting him.

12 Then hee sighed deeply in his spirit, and sayd, Why doeth this generation seeke a signe? Verely I say unto you, a signe shall not be given unto this generation.

13 ¶ So he left them, and went into the ship againe, and departing to the other side.

14 ¶ And they had forgotten to take bread, neither had they in the ship with them, but one loafe.

15 ¶ And he charged them, saying, Take heede and beware of the leaven of the Pharisees, and of the leaven of Herod.

16 ¶ And they reasoned among themselves, saying, It is, because we have no bread.

17 And when Iesus knew it, he sayd unto them, Why reason you thus, because yee have no bread? perceive ye not yet, neither understand ye have your hearts yet hardened?

18 Have ye eyes, and see not? and have yee eares, and heare not? and doe ye not remember?

19 ¶ When I brake the five loaves among five thousand: how many baskets full of broken meate tooke ye up? They said unto him, Twelve.

20 And when I brake seven among foure thousand, how many baskets full of leavings of broken meate tooke ye up? And they sayd, Seven.

21 Then hee sayd unto them, ¶ How is it that ye understand not?

22 ¶ And hee came to Bethsaida, and they brought a blind man unto him, and desired him to touch him.

23 Then hee tooke the blind by the hand, and led him out of the towne, and spat in his eyes, and put his hands upon him, and asked him, if he saw ought.

24 And hee looked up, and said, I see men: for I see them walking like trees.

25 After that, he put his hands againe upon his eyes, and made him goe look againe. And hee was refreshed to his sight, and law every man as he clearly.

26 ¶ And he sent him home to his house, saying, Neither goe into the towne, nor tell to any in the towne.

27 ¶ And Iesus went out, and his disciples into the towne of Cefarea Philippi. And by the way he asked his disciples, saying unto them, Whom doe men say that I am?

28 And they answered, Some say, Iohn Baptiste: and some, Elias: and some, one of the Prophets.

29 And hee sayd unto them, But whom say ye that I am? Then Peter answered, and sayd unto him, Thou art Christ.

30 ¶ And he sharply charged them, that concerning him they should tell no man.

31 ¶ He commanded him againe, to tiee indeed, whether hee could see well or no.

¶ Christ will not have his mimic as to be feared. It is his will, Luke 9. 18. Many praise Christ, which yet not truly praise him of his praise, a. Christ hath appointed his time to the preaching of his Gospel: and therefore hee desireth it to a more commodious time, least foolishly hee should rather hinder then further the myserie of his coming.

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Christ suffered all that he suffered for us, not unwillingly neither unawares, but foreknowing it, and willingly.

9 None are more sure than they that are wise before the word of God. b This is not godly, but worldly wisdom.

10 The disciples of Christ must beare stoutly what burdenes ever the Lord layeth upon them, and subdue themselves to the flesh.

11 Mat. 10. 28. and 15. 14. Luke 9. 43. and 12. 47.

12 Mat. 10. 39. and 19. 25. Luke 9. 14. and 17. 33.

13 They are the most foolish of all men which pursue the enjoying of this life with the loss of everlasting life.

14 Mat. 10. 33. Luke 8. 26. and 12. 49.

15 Mat. 6. 33. Luke 9. 47.

16 When he shall begin his kingdom through the preaching of the Gospel: what is to say after the resurrection. Luke 17. 11. Luke 9. 28.

17 The heavenly glory of Christ, which should within a short space be abused upon the cross, is avouched by visible signs, by the presence and talke of Elias and Moses.

18 Did you know Elias, which should within a short space be abused upon the cross, is avouched by visible signs, by the presence and talke of Elias and Moses.

19 They were beside themselves for feare.

20 Mat. 3. 17. and 27. 54. Luke 1. 1. and 23. 48.

21 The Lord hath appointed his signe for the publishing of the Gospel.

22 Did you know Elias, which should within a short space be abused upon the cross, is avouched by visible signs, by the presence and talke of Elias and Moses.

23 They were beside themselves for feare.

24 Mat. 3. 17. and 27. 54. Luke 1. 1. and 23. 48.

25 The Lord hath appointed his signe for the publishing of the Gospel.

26 Did you know Elias, which should within a short space be abused upon the cross, is avouched by visible signs, by the presence and talke of Elias and Moses.

27 Then hee began to teach them that the sonne of man must suffer many things, and should be reprov'd of the Elders, and of the hie Priests, and of the Scribes, and be slaine, and within three dayes rise againe.

28 And hee spake that thing boldly. Then Peter tooke him aside, and began to rebuke him.

29 Then he turned back and looked on his disciples, and rebuked Peter, saying, Get thee behind me, Satan: for thou art underneath not the things that are of God, but the things that are of men.

30 And hee called the people unto him with his disciples, and sayd unto them, Whosoever will follow me, let him forsake himselfe, and take up his crosse, and follow me.

31 For whosoever will save his life, shall lose it: but whosoever shall lose his life for my sake and the Gospels, he shall save it.

32 For what shall it profit a man, though he should win the whole world, if he lose his soule?

33 Or what exchange shall a man give for his soule?

34 For whomsoever shall be ashamed of mee, and of my wordes among this adulterous and sinful generation, of him shall the Sonne of man be ashamed also, when hee cometh in the glory of his Father with the holy Angels.

CHAP. IX.

1 Christ's transfiguration. 2 Christ must be heard. 3 Of Elias and Iohn Baptiste. 4 The possessed healed. 5 Faith can doe all things. 6 Christ foretelleth his death. 7 Who is greater among the Apostles. 8 Christ taketh a child in his armes. 9 To offend. 10 Salt. Peace.

And hee said unto them, Verely I say unto you, that there be some of them that stand here, which shall not taste of death till they have seene the kingdom of God come with power.

2 And sixe dayes after, Iesus taketh unto him Peter, and James, and Iohn, and carrieth them up into an hie mountaine out of the way alone, and his shape was changed before them.

3 And his raiment did shine, and was very white as snow, so white as no fuller can make upon the earth.

4 And there appeared unto them Elias with Moses, and they were talking with Iesus.

5 Then Peter answered, and sayd to Iesus, Master, it is good for us to be here: let us make also three tabernacles, one for thee, and one for Moses, and one for Elias.

6 Yet hee knew not what they sayd: for they were afraid.

7 And there was a cloud that shadowed them, and a voice came out of the cloude, saying, This is my beloved Sonne: heare him.

8 And suddenly they looked round about, and saw no more any man save Iesus only with them.

9 And as they came downe from the mountaine, hee charged them, that they should tell no man what they had seene, save when the Sonne of man were risen from the dead againe.

10 So they kept that matter to themselves, and demanded one of another, what the rising from the dead againe should meane.

11 Also they asked him, saying, Why say the Scribes, that Elias must first come?

12 They questioned not together touching the generall resurrection which Iesus had said, but they understood not what he meant by that which he spake of his owne peculiar resurrection. 13 The foolish opinion of the Rabbins is here revealed, touching Elias coming, which was that either Elias should rise againe from the dead, or that his soule should enter into some other body. Mat. 4. 5.

12 And he answered, and said unto them, Elias verely shall first come, and restore all things: and as it is written of the Sonne of man, hee must suffer many things, and be set at nought.

13 But I say unto you, that Elias is come, (and they have done unto him whatsoever they would) as it is written of him.

14 And when he came to his disciples, hee saw a great multitude about them, and the Scribes disputing with them.

15 And straightway all the people, when they beheld him, were amazed, and ranne to him, and saluted him.

16 Then hee asked the Scribes, What dispute you among your selves?

17 And one of the companie answered, and sayd, Master, I have brought my sonne unto thee, which hath a dumbe spirit:

18 And wheresoever hee taketh him, hee stretcheth him, and hee someth, and gnasheth his teeth, and pineth away: and I spake to thy disciples, that they should cast him out, and they could not.

19 Then he answered him, and said, O faithlesse generation, how long now shall I be with you? how long now shall I suffer you? Bring him unto me.

20 So they brought him unto him: and as soone as the spirit saw him, hee tare him, and hee fell downe on the ground wallowing and foming.

21 Then he asked his father, How long time is it since it hath bene thus? And he said, Of a child.

22 And oft times hee casteth him into the fire, and into the water to destroy him: but if thou canst doe any thing, helpe us, and have compassion upon us.

23 And Iesus sayd unto him, If thou canst beleeve it, all things are possible to him.

24 And straightway the father of the child crying with teares, sayd, Lord, I beleeve: helpe my unbelief.

25 When Iesus sawe that the people came running together, he rebuked the unclean spirit, saying unto him, Thou dumbe and deafe spirit, I charge thee come out of him, and enter no more into him.

26 Then the spirit cried: and rent him fore, and came out, and hee was as one dead, in so much that many sayd, He is dead.

27 But Iesus tooke his hand, and lift him up, and hee arose.

28 And when he was come into the house, his disciples asked him secretly, Why could not wee cast him out?

29 And he said unto them, This kind can by no other means come forth, but by prayer and fasting.

30 And they departed thence, and I went together through Galilee, and hee would not that any should have known it.

31 For hee taught his disciples, and said unto them, The Sonne of man shall be delivered into the hands of men, and they shall kill him, but after that he is killed, hee shall rise againe the third day.

32 But they understood not that saying, and were afraid to aske him.

33 After, he came to Capernaum: and when hee was in the house, he asked them, What was it that ye disputed among you by the way?

34 And they held their peace: for by the way they reasoned among themselves, who should be the chiefe.

35 And hee satte downe and called the twelve, and sayd to them, If any man desire to be first, the same

Elia. 53. 4.

Mat. 17. 14. Luke 9. 38.

Christe showed by a miracle even to the unworthy, that he is come to bridle the rage of Satan.

He vexed him inwardly, as the colike useth to doe.

So soone as Iesus had looked upon the body that was brought unto him, the devil began to rage as his maner.

There is nothing but Christ can will doe; for them that beleeve in him.

The power that the virtue of Christ is, the more out-rightly doth Satan rage.

We have need of faith, and therefore of prayer and fasting, to cast Satan out of his held possession.

Mat. 17. 11. Luke 9. 22. He and his disciples together.

Christ forewarneth us with great diligence, to the end we should not be offended with sudden calamities, but the stout boldness of man is wonderful.

Mat. 13. 5. Luke 9. 46.

Occurly bullying, doth exalt.

Where hee was wont to make his abode.

same shall be left of all, and servant unto all,

36 And he tooke a little child, and set him in the middes of them, and tooke him in his armes, and said unto them,

37 Whosoever shall receive one of such little children in my Name, receiveth me: and whosoever receiveth mee, receiveth not mee, but him that sent me,

38 ¶ 3 Then Iohn answered him, saying, Master, we saw one casting out devils by thy Name, which followeth not us, and we forbade him, because he followeth us not.

39 ¶ But Iesus said, Forbid him not: for there is no man that can doe a miracle by my Name, but can lightly speake evil of me.

40 For whosoever is not against us, is on our part.

41 ¶ And whosoever shall give unto a cup of water to drinke for my Names sake, because ye belong to Christ, verely I say unto you, hee shall not lose his reward.

42 ¶ And whosoever shall offende one of these little ones, that beleeve in me, it were better for him rather, that a millstone were hanged about his necke, and that he were cast into the sea.

43 ¶ Wherefore if thine hand cause thee to offend, cut it off: it is better for thee to enter into life, maimed, then having two hands, to goe into hell, into the fire that never shall be quenched,

44 ¶ Where their worme dieth not, and the fire never goeth out.

45 Likewise, if thy foote cause thee to offend, cut it off: it is better for thee to goe halt into life, then having two feet, to be cast into hell, into the fire that never shall be quenched,

46 Where their worme dieth not, and the fire never goeth out.

47 And if thine eye cause thee to offend, plucke it out: it is better for thee to goe into the kingdom of God with one eye, then having two eyes, to be cast into hell fire,

48 Where their worme dieth not, and the fire never goeth out.

49 ¶ For every man shalbe salted with fire: and every sacrifice shalbe salted with salt.

50 ¶ Salt is good: but if the salt be unsavory, wherewith shall it be seasoned, have salt in you selves, and have peace one with another.

CHAP. X.

¶ The wife, only for fornication, is to be put away. 13 Little children are brought to Christ. 25 A rich man asketh Iesus, how he may possesse eternall life. 28 The Apostles request al things, after Christs sake. 33 Christ saith, Iesus hath his blood. 35 Zebedee his former request. 46 Bind the hartes of the deafe.

¶ And he came from thence, and went into the coastes of Iudea by the farre side of Iordan, and the people resorted unto him againe, and as he was wont, he taught them againe.

2 Then the Pharisees came and asked him, if it were lawfull for a man to put away his wife, and tempt him.

3 And he answered, and said unto them, What did ¶ Moses command you?

4 And they said, Moses suffered to write a bill of divorcement, and to put her away.

5 Then Iesus answered, and said unto them, For the hardnesse of your heart he wrote this to precept unto you.

6 But at the beginning of the creation ¶ God made them male and female: Gen. 1. 27. Math. 19. 4.

7 ¶ For this cause shall man leave his father and mother, and cleave unto his wife. Gen. 2. 24. 1. Cor. 6. 16. Ephes. 5. 32.

8 And they twaine shall be one flesh: so that they are no more twaine, but one flesh.

9 ¶ Therefore, what God hath coupled together, let no man separate. 1. Cor. 7. 19.

10 And in the house his disciples asked him againe of that matter.

11 And he said unto them, ¶ Whosoever shall put away his wife and marry another, committeth adulterie ¶ against her.

12 And if a woman put away her husband, and be married to another, the committeth adulterie.

13 ¶ 2 Then they brought little children to him, that he should touch them, and his disciples rebuked those that brought them.

14 But when Iesus sawe it, hee was displeased, and said to them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

15 Verely I say unto you, Whosoever shall not receive the kingdom of God ¶ as a little child, he shall not enter therein.

16 And he tooke them up in his armes, and put his hand upon them, and blessed them.

17 ¶ 4 And when he was gone out on the way, there came one ¶ running, and kneeled to him, and asked him, Good Master, what shall I doe, that I may possesse eternall life?

18 Iesus said to him, Why callest thou mee good? there is none good but one, even God.

19 Thou knowest the commandments, ¶ Thou shalt not commit adulterie. Thou shalt not kill. Thou shalt not steale. Thou shalt not beare false witness. Thou shalt hurt no man. Honour thy father and mother.

20 Then he answered, and said to him, Master, all these things have I observed from my youth.

21 And Iesus looked upon him, and loved him, and said unto him, One thing is lacking unto thee, Goe and sell all that thou hast, and give to the poore, and thou shalt have treasure in heaven, and come, and followe mee, and take up the crosse.

22 But he was sad at that saying, and went away sorrowfull: for he had great possessions.

23 And Iesus looked round about, and said unto his disciples, How hardly do they that have riches, enter into the kingdom of God!

24 And his disciples were afraid at his words. But Iesus answered againe, and said unto them, Children, how hard is it for them that trust in riches, to enter into the kingdom of God?

25 It is easier for a camell to goe through the eye of a needle, then for a rich man to enter into the kingdom of God.

26 And they were much more astonished, saying with themselves, Who then can be saved?

27 But Iesus looked upon them, and said, With men it is impossible, but not with God: for with God all things are possible.

28 ¶ 3 Then Peter began to say unto him, Lo, we have forsaken all, and have followed thee.

29 Iesus answered, and said, Verely I say unto you, there is no man that hath forsaken house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake and the Gospels,

30 But he shall receive an hundred fold, now

¶ He said not only receive me, but also him that sent me.
¶ Luke 9. 49
¶ God who is the author of an ordinarie vocation, worketh also extraordinary to foist into it pleasures him. But an extraordinary vocation is varied by the doctrine and the effects.
¶ 1. Cor. 12. 3.
¶ Matt. 10. 46.

¶ Math. 18. 6.
¶ Luke 17. 1.
¶ 20 God is to be feared a revenger of offences, that it is better to suffer any losse, then to be an occasion of offence unto any.
¶ Matt. 18. 29.
¶ 21.
¶ 22 Their worme which shall be cast into that flame.

¶ 23 We must be seasoned and powdered by God, both that we may be acceptable sacrifices unto him: and also that we may knit together, may season one another.
¶ 24 It is to be consecrated to God, being seasoned with the incorruptible word.
¶ Levit. 2. 23.
¶ Matt. 5. 13.
¶ Luke 14. 34.

¶ Matt. 19. 7.
¶ ¶ That is to say, departed and went from thence: for in Hebrew tongue, setting ¶ dwelling are all one, and so are rising and going forth.

¶ Deut. 24. 1.

¶ God did never allow those divorces which the Law did tolerate.
¶ Leake Mat. 19. For Moses gave them no commandment to put away their wives but rather made a good provide for wives against Rubborne hardnesse of their husbands

¶ Math. 9. 32. and 19. 9. Luke 16. 18.
¶ ¶ Whom he putteth away, for he is an adulterer by keeping company with another.
¶ Math. 19. 13. Luke 13. 17.
¶ ¶ God of his goodness comprehendeth in the case venient not onely the fathers, but the children also: and therefore he blest them.
¶ ¶ 3 We must in malice become children: if we will enter into the kingdom of heaven.
¶ ¶ 4 Two things are chiefly to be observed of them which earnestly seeke eternall life: that is to say, an opinion of their own merits or desertings, which is not only understood, but condemned by the due consideration of the Law: and the love of riches, which turneth aside man from that race where in they ran with a good courage.
¶ Math. 19. 16. Luke 15. 13.
¶ Exod. 10. 35.
¶ ¶ Neither by force nor deceit, nor any other means whatso.

of *Evangelium* in the midst of *persecutions*.

✚ *Matth. 19. 30.*
 ✚ *Luke 13. 30.*

✚ *Matth. 20. 17.*
 ✚ *Luke 18. 31.*
 The disciples are again prepared to patience, not to be overcome by the following unto them of his death, which was at hand, and there-withall of life which should unto them certainly follow.

✚ *Matth. 20. 10.*
 ✚ *We need first strive, before we triumph.*
 ✚ *We pray thee,*

at this present, houses, and brethren, and sisters, and mothers, and children, and landes f with persecutions, and in the world to come, eternal life.

31 ✚ But many that are first, shall be last, and the last, first.

32 ✚ And they were in the way going up to Hierusalem, and Iesus went before them, and they were troubled, and as they followed, they were afraid, and Iesus tooke the twelve againe, and began to tell them what things should come unto him,

33 Saying, Beholde, we goe up to Ierusalem, and the Sonne of man shall be delivered unto the hie Priests, and to the Scribes, and they shall condemne him to death, and shall deliver him to the Gentiles,

34 And they shall mocke him, and scourge him, and spit upon him, and kill him: but the third day he shall rise againe.

35 ✚ 7 Then James and Iohn the sonne of Zebedeus came unto him, saying, Master, we would that thou shouldst doe for us that we desire.

36 And he said unto them, What would ye I should doe for you?

37 And they said to him, Graunt unto us, that we may sit, one at thy right hand, and the other at thy left hand in thy glory.

38 But Iesus said unto them, Ye know not what ye aske. Can ye drinke of the cup that I shall drinke of, and be baptized with the baptisme that I shall be baptized with?

39 And they said unto him, We can. But Iesus said unto them, Ye shall drinke indeede of the cup that I shall drinke of, and be baptized with the baptisme wherewith I shall be baptized:

40 But to sit at my right hand and at my left, is not mine to give, but it shall be given to them for whom it is prepared.

41 And when the ten heard that, they began to disdaine at James and Iohn.

42 But Iesus called them unto him, and said to them, ✚ Ye know that they which are princes among the Gentiles, have domination over them, and they that be great among them, exercise authoritic over them.

43 But it shall not be so among you: but who-soever will be great among you, shall be your servant.

44 And who-soever will be chiefe of you, shall be the servant of all.

45 For even the Sonne of man came not to be served, but to serve, and to give his life for the ransom of many.

46 ✚ 9 Then they came to Iericho: and as he went out of Iericho with his disciples, and a great multitude, Bartimeus the sonne of Timeus, a blinde man, fate by the way side, begging.

47 And when he heard that it was Iesus of Nazareth, he began to cry, and to say, Iesus the Sonne of David, have mercie on me.

48 And many rebuked him, because he should hold his peace: but he cried much more, O Sonne of David, have mercie on me.

49 Then Iesus stood still, and commanded him to be called: and they called the blinde, saying unto him, Be of good comfort: arise, he calleth thee.

50 So he threw away his cloake, and rose, and came to Iesus.

51 And Iesus answered, and said unto him, What wilt thou that I doe unto thee? And the blinde

said unto him, Lord, that I may receive sight.

52 Then Iesus said unto him, Go thy way: thy sight hath saved thee. And by and by he received his sight, and followed Iesus in the way.

CHAP. XI.

1 Christ's entrie into Hierusalem riding on an asse. 2 The fruitlesse figge-tree censured. 3 The colts and burrs, cast out of the Temple. 4 The force of faith. 5 Faith in prayer. 6 The brothers offences must be pardoned. 7 The Priests aske by what authoritie he teacheth those things that he saith. 8 Whence Iohns baptisme was.

And 4: when they came neere to Hierusalem, & to Bethpage and Bethania unto the mount of Olives, he sent forth two of his disciples,

2 And said unto them, Goe your wayes into that towne that is over against you, and assoone as ye shall enter into it, ye shall finde a colt tied, whereon never man sate: loose him, and bring him.

3 And if any man say unto you, Why doe ye this? Say that the Lord hath neede of him, and straightway he will send him hither.

4 And they went their way, and found a colt, tied by the doore without, in a place where two wayes met, and they loosed him.

5 Then certaine of them, that stood there, said unto them, What doe ye loosing the colt?

6 And they said unto ye, as Iesus had commanded them: So they let them goe.

7 ✚ And they brought the colt to Iesus, and *John 12. 14.* cast their garments on him, and he late upon him.

8 And many spread their garments in the way: other cut downe branches off the trees, and strawed them in the way.

9 And they that went before, and they that followed, cried, saying, Hosanna: a blessed be he that cometh in the Name of the Lord.

10 b Blessed be the kingdome that cometh in the Name of the Lord of our father David: Hosanna, O thou which art in the highest heavens.

11 ✚ So Iesus entered into Hierusalem, and into the Temple: and when he had looked about on all things, and now it was evening, he went forth unto Bethania with the twelve.

12 ✚ And on the morrowe when they were come out from Bethania, he was hungry,

13 And seeing a figge-tree a farte off, that had leaves, he went to see if he might finde any thing thereon: but when hee came unto it, hee found nothing but leaves: for the time of figges was not yet.

14 Then Iesus answered and said to it, Never man eate fruite of thee hereafter while the world standeth, and his disciples heard it.

15 ✚ And they came to Ierusalem, and Iesus went into the Temple, and began to cast out them that solde and bought in the Temple, and overthrowe the tables of the money-changers, and the seates of them that solde doves.

16 Neither would hee suffer that any man should carry a vessel through the Temple.

17 And he taught, saying unto them, Is it not written, ✚ Mine house shall be called the house of prayer unto all nations? ✚ but you have made it a den of thieves.

18 And the Scribes and hie Priests heard it, and sought how to destroy him: for they feared him, because the whole multitude was astonished at his doctrine.

19 But when even was come, Iesus went out of the citie.

✚ *Matth. 21. 7.*
 ✚ *Luke 18. 29.*
 1 A lively image of the spiritual kingdome of Canis on earth.

a *Well he is to him that cometh to us from God, or that is sent of God.*
 b *Happie and prosperous.*
 ✚ *Matth. 21. 10.*
 ✚ *Luke 19. 45.*

a An example of that vengeance which hangeth over the heads of hypocrites.

3 Christ sheweth indeed, that he is the true King and hie Priest, and therefore the revenger of the divine service of the Temple.
 c *That is, any prophane instrument, of which those fellows had a number, that made the court of the Temple a market place.*
 ✚ *Matth. 56. 7.*
 ✚ *Shall openly be so accounted and taken.*
 ✚ *Matth. 7. 11.*

† *Levit. 19. 18.*
Mat. 22. 39.
Rom. 13. 9.
Galat. 5. 22.
James 2. 8.

† *Math. 22. 41.*
Luc. 24. 41.

† *Christ* pooveth his Godhead, even out of David him selfe, of whom he came according to the flesh.

† *Word for word,* in the holy Ghost,

and there is a great force in this kind of speech, whereby it is meant that it was not so much David as the holy Ghost that spake, who did in a manner possesse David.

† *Psalm. 110. 4.*

† *Marke 23. 6.*
Luc. 11. 43.
and 20. 43.

† The manners of misdoers are not rarely to be followed as an example.

† *White* he taught them.

† The word is a fish, which is a kind of woman garment, long and downy at the heels, and is taken generally for any garment made for comeliness, but in this place signifieth to signify that fringed garment mentioned in *Leviticus 15. 21.*

† *Mat. 23. 34.*
Luc. 20. 47.

† The doing of our duties, which God loveth, is not esteemed according to the outward value, but to the inward affects of the heart.

† *Refers* to the beginning of the Gospel.

† *Math. 23. 1.*
Luc. 21. 5.

† The destruction of a Temple, civill, and while religion is fortified, and the troubles of the Church, but yet there are annexed many comforts, and last of all, the end of the world is described.

† *Luc. 19. 43.*

† *Isaiah 5. 6.*
and 28. 23.

† *Isaiah 5. 6.*
and 28. 23.

† *Isaiah 5. 6.*
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† *Isaiah 5. 6.*
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† *Isaiah 5. 6.*
and 28. 23.

† *Isaiah 5. 6.*
and 28. 23.

† *Isaiah 5. 6.*
and 28. 23.

30 Thou shalt therefore love the Lord thy God with all thy mind, heart, and with all thy soule, and with all thy strength: this is the first commandment.

31 And the second is like, that is, † Thou shalt love thy neighbour as thy selfe. There is none other commandment greater then these.

32 Then that Scribe said unto him, Well, Master, thou hast said the truth, that there is one God, and that there is none but he,

33 And to love him with all the heart, and with all the understanding, and with all the soule, and with all the strength, and to love his neighbour as himselfe, is more then all whole burnt offerings and sacrifices.

34 Then when Iesus saw that he answered discreetly, he said unto him, Thou art not farre from the kingdom of God. And no man after that durst aske him any question.

35 ¶ And Iesus answered and saide teaching in the Temple, How say the Scribes that Christ is the sonne of David?

36 For David himselfe said by the holy Ghost, * The Lord said to my Lord, Sit at my right hand, till I make thine enemies thy footstool.

37 Then David himselfe calleth him Lord: by what meanes is he then his sonne? and much people heard him gladly.

38 ¶ Moreover he said unto them in his doctrine, Beware of the Scribes which love to goe in long robes, and to receive salutations in the markets.

39 And the chiefe elders in the Synagogues, and the firste rooms at feasts,

40 Which * devoute widowes houses, even under a colour of long prayers. These shall receive the greater damnation.

41 ¶ And as Iesus fate over against the treasure, hee beheld how the people cast i money into the treasure, and many richmen cast i much.

42 And there came a certaine poore widow, and she threw in two mites, which make a quadrin.

43 Then hee called unto him his disciples, and said unto them, Verely I say unto you, that this poore widow hath cast more in, then all they which have cast into the treasure.

44 For they all did cast in of their superfluitie: but she of her povertie did cast in all that she had, even all her living.

¶ *Luc. 21. 2.* I movey of any kind of metall, as the Romanes, as of Christ's coming to judgement. 33 We must watch and pray.

3 Of the destruction of Ierusalem. 9 Persecutions for the Gospel. 10 The apostles must be preached to all nations. 11 Of Christ's coming to judgement. 33 We must watch and pray.

And as he went out of the Temple, one of his disciples saide unto him, Master, see what manner stones, and what manner buildings are here.

2 Then Iesus answered, and saide unto him, Seest thou these great buildings? there shall not be left one stone upon a stone, that shall not be thrown downe.

3 And as he sat on the mount of Olives, over against the Temple, Peter, and James, and Iohn, and Andrew asked him secretly,

4 Tell us, when shall these things bee? and what shall be the signe when all these things shall be fulfilled?

5 And Iesus answered them, and began to say, I take heed least any man deceive you.

6 For many shall come in my Name, saying, I

am Christ, and shall deceive many.

7 Furthermore, when ye shall heare of warres, and rumors of warres, be ye not troubled, for such things must needs be: but the end shall not be yet.

8 For nation shall rise against nation, and kingdom against kingdom, and there shall be earthquakes in divers quarters, and there shall be famine and troubles: these are the beginnings of sorowes,

6 But take ye heede to your selves: for they shall deliver you up to the Councils, and to the Synagogues: yee shall be beaten, and brought before rulers and kings for my sake, for a testimoniall unto them.

10 And the Gospell must be published among all nations.

11 ¶ But when they lead you, and deliver you up, be not carefull before hand, neither studie what ye shall say: but what is given you at the same time, that speake: for it is not you that speake, but the holy Ghost.

12 Yea, and the brother shall deliver the brother to death, and the father the sonne, and the children shall rise against their parents, and shall cause them to die.

13 And yee shall be hated of all men for my Names sake: but whosoever shall endure unto the end, he shall be saved.

14 ¶ Moreover, when yee shall see the abomination of desolation (spoken of by * Daniel the Prophet) set where it ought not, (let him that readeth, consider it) then let them that be in Iudaea, flee into the mountaines.

15 And let him that is upon the house, not come downe into the house, neither enter therein, to fetch any thing out of his house.

16 And let him that is in the field, not turne backe againe to take his garment.

17 Then woe to them that are with child, and to them that give sucke in those dayes.

18 Pray therefore that your flight be not in the winter.

19 For those dayes shall be such tribulation, as was not from the beginning of the creation which God created unto this time, neither shall be.

10 And except that the Lord had shortened those dayes, no flesh should be saved: but for the elects sake, which he hath chosen, he hath shortened those dayes.

11 Then * if any man say to you, Lo, here is Christ, or loe, be ye true, believe it not.

22 For false Christles shall rise, and false prophets, and shall shewe signes and wonders, to deceive if it were possible the very elect.

23 But take ye heede: behold, I have shewed you all things before.

24 ¶ Moreover in those dayes, after that tribulation, the sunne shall waxe darke, and the moone shall not give her light.

25 And the starres of heaven shall fall: and the powers which are in heaven, shall shake.

26 And then shall they see the Sonne of man, coming in the clouds, wth great power and glorie.

27 * And he shall then send his Angels, and shall gather together his elect from the foure winds, and from the utmost part of the earth to the utmost part of heaven.

28 Nowe learne a parable of the figge tree, when her bough is yet tender, and it bringeth forth leaves, ye know that summer is neere.

29 So in like manner, when ye see these things come

a The hearing of you preaching, it will be a most evident witness against them, so that they shall not be able to pretend ignorance. Mat. 10. 19. Luke 12. 11. and 21. 14.

b We are not forbidden to shake before hand, but perceive carelesly, whereby men discourage themselves, which proceedeth from distrust, and want of confidence, and a sure hope of Gods assistance: that carelessnesse we are warned to have of. Luke 21. 33.

c By any kind of artifices, and cunning kind of tale to make to speak. 4 For me.

¶ Mat. 24. 15. Luke 21. 20.

¶ Dan. 9. 27.

¶ When the heathen and prophane people shall not enter into the Temple, and defile both it, and the city, but also cleanse it.

¶ This is a kind of speech which the Hebrewes use, and it hath a great force in it, for it signifies that in all dear time one miserie shall follow upon another, as if one time it selfe were very miserie.

¶ *Isaiah 1. 1.* *Isaiah 1. 1.* *Isaiah 1. 1.*

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¶ *Isaiah 1. 1.* *Isaiah 1. 1.* *Isaiah 1. 1.*

come to passe, knowe that the *kingdome of God* is neere, *even* at the doores.

30 Verely I say unto you, that this generation shall not passe, till all these things be done.

31 Heaven and earth shall passe away, but my words shall not passe away.

32 But of that day and houre knoweth no man, no, nor the Angels which are in heaven, neither the Sonne himselfe, but the Father.

33 Take heede: watch, and pray: for yee know not when the time is.

34 For the Sonne of man as a man going into a strange country, and leaveth his house, and giveth authority to his servants, and to every man his worke, and commandeth the porter to watch.

35 Watch ye therefore, (for yee know not when the master of the house will come, at even, or at midnight, at the cocke crowing, or in y^e dawning.)

36 Least if hee come suddenly, hee should finde you sleeping.

37 And those things that I say unto you, I say unto all men, Watch.

CHAP. XIII.

1 The Priests conspire against Christ. 2 The women pressing oyle on Christ had. 3 The preparing of the Passover. 4 The institution of the Supper. 5 Christ delivered into the hands of Iudas.

AND 6: two dayes after followeth the feast of the Passover, and of unleavened bread: and the hie Priests, and Scribes sought how they might take him by craft, and put him to death.

2 But they sayd, Not in the feast day, lest there be any tumult among the people.

3 And when hee was in Bethania in the house of Simon the leper as hee ate at y^e table, there came a woman having a boxe of ointment of Spikenard, very costly, and she brake the boxe, and powdered it on his head.

4 And therefore some distained among themselves, and sayd, To what end is this wast of ointment?

5 For it might have bene sold for more then a three hundred pence, and bene given unto the poore, and they murmured against her.

6 But Iesus sayd, Let her alone: Why trouble ye her? she hath wrought a good worke on me.

7 For ye have the poore with you alwayes, and when ye will ye may doe them good, but me ye shall not have alwayes.

8 She hath done that shee could: shee came aforehand to anoint my body to the burying.

9 Verely I say unto you, wheresoever this Gospel shall be preached throughout the whole world, this also that the hath done, shall be spoken of in remembrance of her.

10 4 s Then Iudas Iscariot, one of the twelve, went away unto the hie Priests, to betray him unto them.

11 And when they heard it, they were glad, and promised that they would give him money: therefore he sought how he might conveniently betray him.

12 1 s 6 Nowe the first day of unleavened bread, 6 when e they sacrificed the d Passover,

his disciples sayd unto him, Where wilt thou that wee goe and prepare, that thou mayest eate the Passover?

13 Then he sent forth two of his disciples, and sayd unto them, Goe ye into the cite, and there shall a man meeete you bearing a pitcher of water: follow him.

14 And whithersoever he goeth in, say ye to the good man of the house, The master saith, Where is the lodging where I shall eate the Passover with my disciples?

15 And he will shew you an e upper chamber which is large, and trimmed and prepared: there make it readye for us.

16 So his disciples went forth, and came to the cite, and found as hee had said unto them, and made ready the Passover.

17 And at even he came with the twelve.

18 4 s And as they sate at table and did eate, Iesus said, Verely I say unto you, that one of you shall betray me, which eateth with me.

19 Then they began to be sorowfull and to say to him one by one, Is it I? And another, Is it I?

20 And he answered and said unto them, It is one of the twelve that I dippe with mee in the platter.

21 Truly the Sonne of man goeth his way, as it is written of him: 2 but woe be to that man, by whome the Sonne of man is betrayed: it had bene good for that man, if hee had never bene borne.

22 * And as they did eate, Iesus tooke the bread, and when hee had given thanks, hee brake it and gave it them, and said, Take, eat, this is my bodie.

23 Also hee tooke the cup, and when hee had given thanks, gave it to them: and they all dranke of it.

24 And he said unto them, This is my blood of that new Testament which is shed for many.

25 Verely I say unto you, I will drinke no more of the fruit of the vine untill that day, that I drinke inewin the kingdome of God.

26 And when they had sung a Psalme, they went out to the mount of Olives.

27 4 s Then Iesus said unto them, All ye shall be offended by me this night: for it is written, I will smite the shepheard, and the sheepe shall be scattered.

28 But after that I am risen, I will go into * Galilee before you.

29 9 And Peter saide unto him, Although all men should be offended at thee, yet would not I.

30 Then Iesus said unto him, Verely I say unto thee, this day, *even* in this night before the cocke crow twice, thou shalt denie me thrise.

31 But he said 2 more earnestly, If I should die with thee, I will not denie thee: likewise also sayd they all.

32 1 s 10 After, they came into a place named Gethsemane: then hee said to his disciples, Sit ye here, till I have prayed.

33 And heeooke with him Peter, and James, and Iohn, and he beganne to be troubled, and in great heavinesse,

34 And said unto them, My soule is verie heavie, *even* unto the death: tarrye here, and watch.

35 So he went forward a litle, and fell downe on the ground, and prayed, that if it were possible, that houre might passe from him.

e The Greeke word which is here used, is taken from the house of the house that is in the house of the house, to what use it is put, but because they used to suppe in that part of the house, they called it a supper chamber. f I say 41. 10. mat. 26. 20. 23. luke 22. 14. ioh. 13. 18. 21. 22. The figure of the law, which is by and by to be fulfilled, as though it were put, and in place thereof are put figures of the new covenant answered by them, which shall continue unto the worlds end. g That which is estimated with men. h Acts 2. 16. i Mat. 26. 26. i cor. 11. 24. 25.

4 John 16. 32. 33 Christ foretold Ioh. 16. 32. I shall be forsaken of his disciples, but yet that he will never forsake them. 4 Zach. 1. 7. 5 Chap. 16. 7. 9 Here is set forth in an excellent person, a most false example of mans rascallous and weaknesse. g That doubling of words, setteth out more plainly Peters vehement assurance.

8 Mat. 26. 36. luke 22. 39. 9 Christ suffering for us in that flesh which hee took upon him for our sakes, the most horrible terrors of the curse of God, receive the recomp. at his Father. hams which hee receiveth, does not receive, but drinke of the vine.

a The latter day is not curiously to be searched for which the Father alone knoweth: but let us rather take heed, that it come not upon us unawares. b Mat. 24. 13.

* Mat. 16. 8. luke 22. 3. c By the will of God, against the counsel of men, it came to passe that Christ should be put to death upon the solemn day of the Passover, that in all respects the truth might agree to the figure.

* Mat. 26. 6. luke 22. 3. a Rati arguments are fruitless before God.

a Which is about six pounds English. b Christ suffered himselfe to be anointed on the forehead for certain considerations: but his will was to be daily anointed in the poore.

4 This woman by the secret instigation of the Spirit, anointed Christ with a precious ointment, which was to be daily anointed in the poore.

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4 This woman by the secret instigation of the Spirit, anointed Christ with a precious ointment, which was to be daily anointed in the poore.

This doubling of the word was used in those days, when their languages were so mixed together for this word. Abba, is a Syrian word.
 21 An horrible example of the flagging of men, even in the disciples whom Christ had chosen.

4. Matt. 26. 47.
 Luke 22. 47.
 John 18. 3.

22 As men did willingly spile God their Creator of his praise in forfaking and betraying him, so Christ willingly going about to make satisfaction for this ruine, is forfaken of his owne, and betrayed by one of his familiars as a thiefe, that the punishment might be agreeable to the sinne, and we who are very traitors, forfakers, and faciliers might be delivered out of the devil's snare.

23 As diligently that he escape not out of your hands.
 24 Thais, Peter, I all his disciples.
 25 Vnder pretence of godlines, all ringate layfull to such as do violence against Christ.

10 Which he cast about him, when he hearing what thure in the night suddenly rane foorth: whereby we may understand with how great incicence the first laynes violently fell upon him.
 2. Matt. 26. 57.
 Luke 22. 54.

26 The first council was assembled, because Christ was accused as a blasphemer and a false prophet: but as for the crime of treason, it was not charged against him by the Priests, because Pilate by that meane to condemn him.

27 Christ, who was so innocent that he could not be accused, no more by false wit-

36 And he sayd, 1 Abba, Father, all things are possible unto thee: take away this cup from me: nevertheless not that I will, but that thou wilt, be done.

37 11 Then he came, and found them sleeping, and sayd to Peter, Simon, sleepest thou? couldest not thou watch one hour?

38 1 Watch ye, and pray, that yee enter not into temptation: the spirit indeede is ready, but the flesh is weak.

39 And againe he went away, and prayed, and spake the same words.

40 And he returned, and found them asleepe againe: for their eyes were heave: neither knewe they what they should answer him.

41 And he came the third time, and said unto them, Sleepe henceforth, and take your rest: it is ynough: the houre is come, behold, the Sonne of man is delivered into the hands of sinners.

42 Rise up: let us goe: loe, he that betrayeth me, is at hand.

43 4 12 And immediately while hee yet spake, came Judas that was one of the twelve, and with him a great multitude with swords and staves from the hie Priests, and Scribes, and Elders.

44 And he that betrayed him, had given them a token, saying, Whomsoever I shall kille, he it is: take him and leade him away safely.

45 And as soone as hee was come, hee went straightway to him, and sayd, Haile Master, and killed him.

46 Then they layd their hands on him, and tooke him.

47 And k one of them that stood by, drew out a sword, and smote a servant of the hie Priest, and cut off his eare.

48 And Iesus answered, and sayd to them, Yee be come out as against a thiefe, with swords and with staves, to take me.

49 I was daily with you, teaching in the Temple, and ye tooke me not: but this is done that the Scriptures should be fulfilled.

50 Then they 1 all forsooke him, and fled.

51 13 And he followed him a certaine yong man, cloathed in 1 linnen upon his bare body, and the yong men caught him.

52 But he left his linnen cloath, and fled from them naked.

53 3 So they led Iesus away to the hie Priest, and to him came together all the hie Priests, and the Elders, and the Scribes.

54 And Peter followed him a faine off, even into the hall of the hie Priest, and sate with the servants, and warmed himselfe at the fire.

55 14 And the 4 hie Priests, and all the Councill fought for winnesse against Iesus, to put him to death, but found none.

56 For many bare false winnesse against him, but their winnesse agreed not together.

57 Then there arose certaine, and bare false winnesse 15, and Iesus said, saying,

58 Wee heard him say, 1 I will destroy this Temple made with hands, and within three dayes I will build another, made without hands.

59 But their winnesse yet agreed not together.

60 Then the hie Priest stood up amongst them, and asked Iesus, saying, Answerest thou

nothing? what is the matter that these beare witness against thee?

61 But he held his peace, and answered nothing. Againe the hie Priest asked him, and sayd unto him, Art thou that Christ the sonne of the 1 blessed?

62 And Iesus sayd, I am he, 1 and yee shall see the Sonne of man sit at the right hand of the power of God, and come in the cloudes of heaven.

63 Then the hie Priest rent his clothes, and said, What have we any more neede of witnesses?

64 Ye have heard the blasphemie: what thinke ye? And they all condemned him to be worthe of death.

65 15 And some began to spit at him, and to cover his face, and to beat him with fists, and to say unto him, Prophecie. And the sergeants smote him with their rods.

66 3 15 And as Peter was beneath in the hall, there came one of the maides of the hie Priest.

67 And when the faw 1 eter warming himselfe, shee looked on him, and sayd, Thou wast alwaies with Iesus of Nazareth.

68 But he denied it, saying, I know him not: neither wor I what thou sayest. Then he went out into the porch, and the cocke crew.

69 1 Then p a maid faw him againe, and began to say to them that stood by, This is one of them.

70 But hee denied it againe: and anon after, they that stood by, saide againe to Peter, Surely thou art one of them: for thou art of Galile, and thy speech is like.

71 And hee began to curse, and sweare, saying, I know not this man of whom ye speake.

72 1 Then the second time the cocke crew, and Peter remembered the word that Iesus had said unto him, Before the cocke crow twice, thou shalt denie me thrise, and weighing that with himselfe, he wept.

CHAP. XV.

1 Of the things that Christ suffered under Pilate. 11 Barabbas 12 p. suffered before Christ. 13 Pilate delivered Christ to be crucified. 17 He is crowned with thorns. 19 They spit on him, and mocke him. 21 Simon of Cyrene carrieth Christ's crosse. 27 Christ is crucified betweene two thieves. 28 He is raised at. 37 He getteth up the 38. 33 Ioseph burieh him.

A Nd 1 1 an in the dayning, the hie Priests helde a Councill with the Elders, and the Scribes, and the whole Councill, and bound Iesus, and led him away, and 4 delivered him to Pilate.

2 Then Pilate asked him, Art thou the King of the Iewes? And he answered, and sayd unto him, Thou sayest it.

3 And the hie Priests accused him of many things.

4 1 Wherefore Pilate asked him againe, saying, Answered thou nothing? behold how many things they witness against thee.

5 But Iesus answered no more at all, so that Pilate marvelled.

6 Now at the feast, Pilate 1 did deliver a prisoner into them, whomsoever they would desire.

7 Then there was one named Barabbas, which was bound with his fellows, that had made insurrection, who in the insurrection had committed murder.

8 And the people cryed aloud, and began to

o Of God, who is most worthe of all praise? 4. Matt. 24. 39.

15 Christ suffering all king of reproach for our sakes, getteth everlasting glory to him that believe in him. 4. Matt. 26. 69. Luke 22. 55. John 18. 25.

16 As heaviest sinners, who the firste of men together with a most comfortable example of the mercie of God, who give us the spirit of repentance and faith to his end.

17 Matt. 26. 71. Luke 22. 58.

18 If we compare the Eusebius hills diligently together, we shall perceive that Peter was known of many through the maidens report: yea, and in Luke,

when the second denial is spoken of, there is a man mentioned, and not a maid.

19 Matt. 26. 72. John 18. 26.

20 Matt. 27. 12.

21 Luke 22. 66.

22 John 18. 19.

23 Christ being bound before the iudgement, fear of an earthly iudgement, in open assembly is condemned as guilty unto the death of the crosse, not for his owne

6. net. (28. appear by the Iudges own words)

24 But for all that, we most guilty creatures delivered from the guiltiness of our

6. net. 11. by his blood before the iudgement, fear of God, even in the open assembly of the Angels.

25 1. was no law.

26 Full for them to put

27 Matt. 27. 12.

28 Matt. 27. 12.

29 Matt. 27. 12.

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a Christ going about to take away the sin of men, who went about to usurp the throne of God himselfe, condemned as one that burned after the Kingdome, and mocked with a Kingdome, that we on the other side, who shall indeed be eternal King, might receive the crowne of glory at Gods own hand.

9 Then Pilate answered them, and sayd, Will ye that I let loose unto you the King of the Iewes?

10 For he knew that the hie Priests had delivered him of envie.

11 But the hie Priests had moved the people to desire that he would rather deliver Barabbas unto them.

12 And Pilate answered, and said againe unto them, What will ye then that I do *with him*, whom ye call the King of the Iewes?

13 And they cried againe, Crucifie him.

14 Then Pilate layd unto them, But what evil hath he done? And they cried the more fervently, Crucifie him.

15 So Pilate willing to content the people, loosed them Barabbas, and delivered Iesus, when he had scourged him, that he might be crucified.

16 Then the soldiers led him away into the hall, which is the common hall, and called together the whole band.

17 And clad him with purple, and platted a crowne of thornes, and put it about his head.

18 And began to salute him, saying, Haile, King of the Iewes.

19 And they smote him on the head with a reed, and spat upon him, and bowed the knees, and did him reverence.

20 And when they had mocked him, they tooke the purple off him, and put his owne clothes on him, and led him out to crucifie him.

21 And they 3 compelled one that passed by, called Symon of Syrene (which came out of the country, and was father of Alexander and Rufus) to beare his croffe.

22 And they brought him to a place named Golgotha, which is by interpretation, the place of dead mens skulls.

23 And they gave him to drinke wine mingled with myrrhe: but he received it not.

24 And when they had crucified him, they parted his garments, casting lots for them, what every man should have.

25 And it was the third houre when they crucified him.

26 And the title of his cause was written above, THAT KING OF THE JEWES.

27 They crucified also with him two thieves, the one on the right hand, and the other on his left.

28 Thus the scripture was fulfilled, which sayth, And he was counted among the wicked.

29 And they that went by, rallied on him, wagging their heads, and saying, Hei, thou that destroyest the Temple, and buildest it in three dayes,

30 Save thy selfe, and come downe from the croffe.

31 Likewise also even the hie Priests mocking, sayd among themselves with the Scribes, He saved other men, himselfe he cannot save.

32 Let Christ the king of Israel come downe from the croffe, that we may see, and beleeve. They also that were crucified with him, reviled him.

33 Now when the sixth houre was come, darkness arose over all the land until the ninth houre.

And at the feast of Passover, and in the full moon, when the Sunne shined over all the reik of the world and at midday the reator of the world, wherein so evill as act was committed, was overcovered with most grosse darkness.

34 And at the ninth houre Iesus cried with a loud voice, saying, & Eloi, Eloi, lamna-sabach-thani: which is by interpretation, My God, my God, why hast thou forsake me?

35 And some of them that stood by, when they heard it, sayd, Beholde, he calleth Elias.

36 And one ranne, and filled a sponge full of vinegar, and put it on a reed, & gave him to drinke, saying, Let him alone, let us see if Elias will come, and take him downe.

37 And Iesus cried with a loud voice, and gave up the ghost.

38 And the vail of the Temple was rent in twaine, from the top to the bottome.

39 Now when the Centurion, which stood over against him, saw that he thus crying gave up the ghost, he sayd, Truly this man was the Sonne of God.

40 There were also women which beheld affare off, among whom was Marie Magdalene, and Marie the mother of Iames the lesse, and of Iofes, and Salome,

41 Which also when he was in Galile, followed him, and ministered unto him, and many other women which came up with him unto Hierusalem.

42 And now when the night was come (because it was the day of the preparation that is before the Sabbath)

43 Ioseph of Arimathea, an honourable counsellour, which also looked for the kingdom of God, came, and went in boldly unto Pilate, and asked the body of Iesus.

44 And Pilate marvelled, if he were already dead, and called unto him the Centurion, and asked of him whether he had bene any while dead.

45 And when he knew the truth of the Centurion, he gave the body to Ioseph:

46 Who bought a linnen cloth, and tooke him downe, and wrapped him in the linnen cloth, and layed him in a tombe that was hewen out of a rocke, and rolled a stone unto the doore of the sepulchre:

47 And Marie Magdalene, and Marie Iofes mother, beheld where he should be layed.

into counsell by Pilate. If we consider what danger Ioseph cast his life into, we shall perceive how bold he was.

CHAP. XVI.

1 Of Christs resurrection. 2 He appeareth to Marie Magdalene and others. 3 He seeth his Apolles to preach. 4 His ascension.

And as when the Sabbath day was past, Marie Magdalene, and Marie the mother of Iames and Salome, bought sweet oymntes, that they might come and anoynt him.

2 Therefore early in the morning, the first day of the weeke, they came unto the sepulchre, when the Sunne was now risen.

3 And they sayd one to another, Who shall roll us away the stone from the doore of the sepulchre?

4 And when they looked, they saw that the stone was rolled away (for it was a very great one)

5 So they went into the sepulchre, and saw a yong man sitting at the right side, clothed in a long white robe: and they were fore troubled.

6 But he sayd unto them, Be not so troubled: yee seeke Iesus of Nazareth, which hath bene crucified: he is risen, he is not here; behold the place where they put him.

Christ driving mightily with Satan, with sinne and with death; all three armed with the horrible curse of God, grievously tormenting in body hanging upon the croffe, and to forse plunged in the depth of hell, yet he riddeth himselfe, crying with a mighty voice; and now withstanding the wound which he received of death in that that he died, yet by smiting both things above and things beneath, by smiting of the vail of the Temple, and by the testimonie wrought out of them which murdered him, he sheweth evidently unto the world, that he is our enemy which are yet obdurate, and mocke at him, that he shall overcome out of hand to be conquerour and Lord of all.

¶ Psal. 124. mat. 27. 46. ¶ Psal. 69. 22.

Christ to the great shame of men which forsake the Lord, chose women for his witnesses, which beheld all this whole action.

¶ Mark. 16. 7. ¶ Luke 23. 55.

John 19. 39. A man of great authority of the counsell of the Sanhedrin or elders.

When they cast away over the sepulchre.

¶ Mark. 16. 7. John 19. 39.

Into the cave where the sepulchre was cut out.

† Chap. 21. 18.

March. 16. 31.

† Christ himselfe appeared to Marie Magdalene to upbraid the disciples in her error. *Mat. 28. 10.*

† John 20. 16.

† Luke 8. 1.

† Luke 24. 13.

† Christ appeared to two other disciples, and at length to the eleven.

† Luke 24. 36.

† John 20. 19.

† The Evangelist discovered not the order of the times.

† But the order of his history, which hee divided into three parts: The first where hee appeared to the women the second to his disciples, the third to his apostles, and therefore hee sayth, Finally.

7 But goe your way, and tell his disciples, and Peter, that he will go before you into Galilee: there shall ye see him * as he sayd unto you.

8 And they went out quickly, and fled from the sepulchre: for they trembled, and were amazed: neither sayd they any thing to any man: for they were afraid.

9 ¶ And when Iesus was risen againe, early the first day of the weeke, hee appeared first to Marie Magdalen, * out of whom he had cast seven devils:

10 And he went and tolde them that had bene with him, which mourned and wept.

11 And when they heard that he was alive, and had appeared to her, they beleieve it not.

12 ¶ * After that, he appeared unto two of them in another forme, as they walked and went into the country.

13 And they went and tolde it to the remnant, neither beleieve they them.

14 ¶ * Finally, he appeared unto the eleven as they sate together, and reproached them for their unbelieve and hardnes of heart, because they beleevd not them which had seene him, being risen up againe.

15 And he sayd unto them, * Goe ye into all the world, & preach the Gospel to every creature.

16 He that shall beleve and be baptized, shall be saved: * but hee that will not beleve, shall be damned.

17 And these tokens shall follow them that beleve, * in my Name they shall cast out devils, and * shall speake with * new tongues,

18 * And shall take away serpents, and if they shall drinke any deadly thing, it shall not hurt them: * they shall lay their hands on the sicke, and they shall recover.

19 ¶ * So after the Lord had spoken unto them, he was received into heaven, and sate at the right hand of God.

20 And they went forth, and preached every where. And the * Lord wrought with them, and confirmed * the word with signes that followed. Amen.

such as they knewe not before. * *Mat. 28. 19.* * *Mat. 28. 18.* Christ having accomplished his office on earth, ascended into heaven, from whence (the doctrine of his Apostles being confirmed with signes) he will govern his Church, unto the worlds end. * *Heb. 2. 4.* * To witte the doctrine: therefore doctrine must go before, and signes must followe after.

THE HOLY GOSPEL OF IESVS CHRIST, ACCORDING TO L V K E.

CHAP. I.

1 *Lukes Preface. 1 Zacharias and Elisabeth. 15 What an one John should be. 20 Zacharias foretold him, for his incredulitie. 26 The Angel saluted Mary, and foretelleth Christes nativitie. 39 Mary visited Elisabeth. 46 Maries song. 68 The song of Zacharias, shewing that the promised Christ is come. 76 The office of John.*

¶ Orasmuch as, many have taken in hand to set forth the storie of those things, whereof we are fully persuaded,

2 As they have delivered them unto us, which from the beginning faw them their selves, and were ministers of the word,

3 It seemed good also to mee (most noble Theophilus) as soone as I had searched out perfectly all things, from the beginning, to write unto thee thereof from point to point,

4 That thou mightest acknowledge the certaintie of those things whereof thou hast bene instructed,

5 **I**N the first time of Herod king of Iudea, there was a certaine Priest named Zacharias, of the * course of Abia: and his wife was of his daughters of Aaron, and her name was Elisabeth.

6 Both were iust before God, and walked in all the commandments and ordinances of the Lord, without reproofe.

7 And they had no childe, because that Elisabeth was barren, and both were well stricken in age.

8 And it came to passe, as hee executed the Priests office before God, as his course came in order.

9 According to the custome of the Priests office, his lot was to burne incense, when he went into the Temple of the Lord.

10 And the whole multitude of the people were without in prayer, * while the incense was burning.

11 Then appeared unto him an Angel of the Lord, standing at the right side of the Altar of incense.

12 And when Zacharias saw him, he was troubled, and feare fell upon him.

13 But the Angel sayd unto him, Feare not, Zacharias: for thy prayer is heard, and thy wife Elisabeth shall beare thee a sonne, and thou shalt call his name Iohn.

14 And thou shalt have ioy and gladnesse, and many shall reioyce at his birth.

15 For hee shall be great in the sight of the Lord, and shall neither drinke wine, nor strong drinke: and hee shall be filled with the holy Ghost, even from his mothers wombe.

16 And many of the children of Israel shall hee turne to their Lord God.

17 ¶ For hee shall goe before him in the spirit and power of Elias, to turne the hearts of the fathers to the children, and the disobedient to the wisdom of the iust men, to make ready a people prepared for the Lord.

18 Then Zacharias said unto the Angel, Where-

fore sayest thou these things? for I am an old man, and have bene barren. *Exod. 20. 7.* *1 The Temple was one, and the Court another, for Zacharias went out of the Court or outward rume, where all the people were, and therefore are sayd to be without, into the Temple.* *Exod. 16. 37.* *0 So speaketh the Hebrerwe when it signifieth a rare kind of excellency: so it is sayd of Nemrod, Gen. 10. 9. He was a valliant hunter before the Lord.* *P. Any drinke that may make drunken.* *Malac. 2. 15.* *¶ Shalbe a meane to bring many to repentance, and turne themselves to the Lord from whom they fell.* *Matth. 11. 14.* *¶ They saye to goe before kings, and when you see them, you knowe the king is not farre off.* *¶ This is broken by the figure Metonymy, taking the spirit, for the gift of the spirit as you would say the cause, for that cometh of false cause. ¶ By this figure Synecdoche, he sheweth that hee shall take away all kindes of sinnes, which use breed great troubles and troubles amongst men. ¶ Wisdom and goodnesse is the eye of the chiefe cause which make men to reverence and honour their fathers,*

by

† Luke commeth in the second place, that saw this history.

† A Many time is in hand, but did not performe: Luke wrote his Gospel before Mattheus and Marke.

† Luke was not an eye witness, and therefore it was not hee who saw the Lord appeared.

† When Cleopas saw him: and he was caught not only by Paul, but by others of the Apostles also.

† It is most mysterious, and therefore Theophilus was a very honourable man, and in place of great dignity.

† Luke began his Gospel agreeable thereto, which did

† Have fuller knowledge of those things, which before thou knowest but meanly.

† A Iohn who was another Elias, and appointed to be herald of Christ, coming of the stocke of Aarons, and of two famous and blameless parents, had shewed in his conception, which was against the course of nature, a double miracle, to the end that men should be more readily stirred up to the hearing of his preaching, according to the forewarning of the Prophets.

† Word for word, in the days: so speaketh the Hebrerwe, giving us to understand how short and fraille attaine the power of principall.

† G. H. the great. *St. Chron. 24. 1.* *¶ For the sufferer of Aarons was divided into causes.* *¶ The true mark of right conscience, to be tried and allowed of in the judgement of God.* *¶ Lived so speaketh the Hebrerwe, for our life is as a way, wherein we must walke, untill we come to the mark.* *¶ In all the meall and ceremoniall law.* *¶ Whom no man could iustly reprove: now so it is, that the fruits of iustification are set forth here, and not the cause, which is faith only, and nothing else.*

1 That appeares for to the Hebrewes
of this word (to stand) meaning
that they are ready
to doe his commandment.

2 The Angel serving the Lord
would be borne, is sent to the virgin Marie,
in whom the Sonne of the most high
promised to David, is conceived
and to be the true
of the holy Ghost.

3 Ma th 1. 18.
y As much into to be
of his Marie
said Marie Christ
had not bene of the
flood, nor the issue
of David.

2 It might be re-
sented words for
word full of fauour
and grace and see
through straight
plainly say out
plainly unto us.
what that about
is, in that he faith,
the Lord is with
thee.

a Of God.
b Moved in the
word of the
matter.
c So speak the
Hebrewes, saying
that men have found
fauour, which are
in fauour.

3 Chap. 2. 1.
matth 1. 18.
d He shall be
declared to be for
he was the Sonne
of God from ever-
lasting, but was
made manifest in
the flesh in his
time.

5 Dm. 7. 14 27.
mich. 4. 7.
e The greatness
of the man
cause the Virgin
to aske in question,
nor that the diffi-
culty any what
at all, for she asked
only of the manner
of the conceiving,
so that she knew the
believed all the rest.

f So speak the He-
brewes signifying
by this modest kinde
of speech the com-
pany of man and
wife together and
in the meaning fit:
how shall this be,
for seeing I shall be
very pure, I shall not
know any man: for
the godly virgin had
learned by the Prophe-
cies, that the Messiah
should be borne of a
virgin.

g That is, the holy
Ghost shall cause
thee to conceive by
his mighty power.
h That purifying
and voyd of all spot
of viceriouse: for he
that was to take away
sinne, must needs be
void of sinne. i De-
clared and shewed to
the world, so to be
the Sonne of God.
k Though Elisabeth
were of the tribe of
Levi, yet she might be
Marries countess: for
whereas it was forbid-
den by the Law, for
incident to be married
to men of other tribes,
this could not be, but
that the Levites might
take them wives out of
any tribe: for the Le-
vites had no portion
among them, unto the
land was divided among
the people. l That it
was the sixth month
from the time when
she conceived,

by shall I know this? for I am an olde man, and
my wife is of a great age.

19 And the Angel answered, and sayd unto
him, I am Gabriel x that stand in the presence of
God, and am fent to speake unto thee, and to shew
thee these good tidings.

20 And behold, thou shalt be dumme, and not
be able to speake, vntill the day that these things
be done, because thou believest not my wordes,
which shall be fulfilled in their season.

21 Now the people waited for Zacharias, and
marvelled that he taried so long in the Temple.

22 And when hee came out, hee could not
speake unto them: then they perceived that hee
had seene a vision in the Temple: for hee made
signes unto them, and remained dumme,

23 And it came to passe, when the daies of his
office were fulfilled, that he departed to his owne
house.

24 And after those daies, his wife Elisabeth con-
ceived, and hid her selfe hie moneths, saying,

25 Thus hath the Lord dealt with me, in the
daies wherein hee looked on me, to take from mee
my rebuke among men.

26 ¶ And in the sixth moneth, the Angel Ga-
briel was sent from God unto a citie of Galilee, named
Nazareth,

27 ¶ To a virgin affianced to a man whose
name was Ioseph, of the y house of David, and the
virgins name was Marie.

28 And the Angel went in unto her, and sayd,
Haile thou that art freely beloved: the Lord is
with thee: a blessed art thou among women.

29 And when the saw him, she was troubled
at his saying, and thought what manner of saluta-
tion that should be.

30 Then the Angel said unto her, Feare not,
Marie: for thou hast found fauour with God.

31 ¶ For loe thou shalt conceive in thy
wombe, and beare a sonne, x and thal call his
name Iesi.

32 He shall be great, and shall be a called the
Sonne of the most High and the Lord God shall
give unto him the throne of his father David.

33 ¶ And hee shall reigne over the house of
Jacob for ever, and of his kingdom shall be none
ende.

34 Then said Marie unto the Angel, x How shall
this be, seeing I know not man?

35 And the Angel answered, and said unto her,
The holy Ghost x shall come upon thee, and the
power of the most High shall overshadow thee:
therefore also that h Holy thing which shall be
borne of thee, shall be called the Sonne of God.

36 And behold, thy k cousin, Elisabeth, she hath
also conceived a sonne in her old age: and this is
her fixt moneth, which was called barren.

37 For with God shall nothing be impossible.

38 Then Marie said, Beholde the servant of the
Lord: be it unto me according to thy word. So the
Angel departed from her.

39 ¶ And Marie arose in those daies, and
went into the m hill country with haste to a ci-
tie of Iuda,
40 And entered into the house of Zacharias, and
saluted Elisabeth.
41 And it came to passe, as Elisabeth heard the
salutation of Marie, the babe sprang in her bellie,
and Elisabeth was filled with the holy Ghost.
42 And she cried with a loud voyce, and said,
Blessed art thou among women, because p the fruit
of thy wombe is blessed.
43 And whence cometh this to mee, that the
mother of my Lord should come to me?
44 For loe, al lone as the voyce of thy saluta-
tion founded in mine eares, the babe sprang in my
belly for ioy.
45 And blessed is thee that believed: for those
things shall be performed, which were told her of the
Lord.
46 ¶ Then Marie said, My soule magnifieth the
Lord,
47 And my spirit reioyceth in God my Sa-
viour.
48 For hee hath q looked on the s poore de-
gree of his servant: for beholde, from hence forth
shall all ages call me blessed,
49 Because hee that is mighty hath done for me
great things, and holy is his Name.
50 And his mercy is from generation to genera-
tion on them that feare him
51 ¶ He hath shewed strength with his arme:
he hath scattered the proud in the x imaginati-
on of their hearts.
52 ¶ Hee hath y put downe the mighty from
their seats, and exalted them of z low degree.
53 ¶ Hee hath filled the hungry with good
things, and sent away the rich empty.
54 ¶ He hath upholden Israel his servant to be
mindfull of his mercy.
55 ¶ (As hee hath e spoken to our fathers, to
David, to Abraham and his seed) for ever.
56 ¶ And Marie abode with her about three
moneths: after, she returned to her owne house.
57 ¶ Now Elisabeths time was fulfilled, that she
should be delivered, and she brought forth a sonne.
58 And her neighbours and cousins heard tell
how the Lord had shewed his great mercie upon
her, and they s reioyced with her.
59 And it was so that on the eighth day they
came to circumcise the babe, and called him Zach-
arias, after the name of his father.
60 But his mother answered, and sayd, Not so,
but hee shall be called Iohn.
61 And they sayd unto her, There is none of
thy kindred that is named with this Name.
62 Then they made signes to his father, how
he would have him called.
63 So he asked for writing-tables, and wrote,
saying, His name is Iohn, and they marvelled all.
64 And his mouth was opened immediately, and
his tongue, i and he spake and praised God.
65 Then feare came on all them that dwell neere
unto them, and all these words were noised abroad
throughout all the hill country of Iuda,
eyes, which are hid the perein spirit, that is, such a challenge nothing to him-
selves in the light of God. ¶ Psalm 2. 10. A them that are brought to extreme
poverty.
¶ Eph. 3. 10, 11, and 12. ¶ 1. 10. ¶ Gen. 1. 19, and 2. 10. ¶
23. 11. ¶ Promised. 6 Iohn was ioyful in our new tables. ¶ Ver. 14. 9
¶ was referred to it former tale, it reads in some copies,
d All this that was sayd and done,

4 Elisabeth being great with child
of Iohn, and she
with Christ, by
inspiration of the
holy Ghost, due
reioyce etc for
other.
m Which is the
Sanctified of the
Sonne of the
Father.
n That is to say,
Hebrew: to fayn
was in times past
called Caritharby,
which was one of
the towns of the
tribe of Iuda, and
was given to the
Levites to the tribe
of Iuda, and it said
to be in the moun-
tains of Iuda, Iof.
14. 15, and 21. 11.
o This was con-
sidered not viall
kinde of moving.
p Christ is blessed
in respect of his
humaneitie.
q Christ the re-
demer of the as-
slicted, and reuenger
of the proud,
of long time pro-
mised to the fa-
thers, is now at
length exhibited
indeed.
r Hath freely and
gratiously loved,
¶ For words,
My benefice, that
is, my benefice, for
that the Virgin
vaunteth not her
deserts, but the
grace of God.
s I see them that
live godly and re-
ligiously, so speake
the Hebrewes.
t Eph. 3. 19. ¶
33. 10.
u That is, as keep-
ing up words more
then neede, v the
Hebrewes vfe
very much, and the
same is taken for
strength.
x Eph. 2. 15.
y Even as the
wind, which
bloweth the
chaffe.
z He hath scatter-
ed them, and the
imagination of
their hearts: for y
and through the
imagination of
their owne hearts:
so that their vic-
tious counsell turned
to their owne
destruction.
¶ Sam. 2. 6.
¶ The mighty and
rich man.
¶ Such as more
count is made of.
¶ As vile in mens
eyes, which are hid the perein spirit, that is, such a challenge nothing to him-
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23. 11. ¶ Promised. 6 Iohn was ioyful in our new tables. ¶ Ver. 14. 9
¶ was referred to it former tale, it reads in some copies,
d All this that was sayd and done,

8 Though upon them diligently and earnestly, and as it were, printed them in their hearts.

9 That was the preference of God, and a singular kind of service appeared in him.

10 Iohs feared borne, by the authority of the holy Ghost, is appointed to his office.

11 That he hath showed himself mindful of his people, inasmuch that he came down from heaven himself, to visit us in person, and to redeem us.

12 Chap. 3. 30. math. 1. 21.

13 Hath paid the ransom, that is to say, the price of our redemption.

14 This word borne in the Hebrew tongue signifies might, and it is a Metaphor, taken from beasts, that fight with their horns; and by raising up the might of Israel, it means, that the Kingdom of Israel were defended, and the enemies thereof laid on the ground, even then when the strength of Israel seemed to be utterly decayed.

15 Jer. 23. 9. and 30. 10. k Declared intended that he was mindful. * Gen. 22. 16. Jer. 31. 33. Heb. 9. 17. * 1. Pet. 1. 11. l To God good liking, inasmuch that he was at his present sweet will.

16 Open the way, o Forgiveness of sinners is the means whereby God saveth us. Rom. 7. 4. * Zach. 3. 8. and 6. 12. mal. 4. 2. p Or, bud or branch, bee alluded unto the place in Jer. 23. 5. Zach. 3. 8. and 6. 12. and bee it called a bud from an high, that is sent from God unto us, and not another bud which bud out of the earth.

17 Into the way which leadeth unto true happiness.

18 Augustus Cesar taught all the world.

19 Christ is borne.

20 The Angels sang.

21 Christ is circumcised.

22 Marie purified.

23 Simeon taketh Christ in his arms.

24 His song.

25 Anna the Prophetic.

26 The child Christ.

27 Jesus disputeth with the doctors.

28 And it came to pass in those days, that there came a decree from Augustus Cesar, that all the world should be taxed.

29 (This first taxing was made when Cyrenius was governor of Syria.)

30 Therefore went all to be taxed, every man to his own city.

31 And Ioseph also went up from Galilee out of a citie called Nazareth, unto Iudea, unto the citie of David, which is called Beth-leem (because he was of the house and lineage of David.)

32 To be taxed with Mary that was given him to wife, which was with child.

33 And so it was, that while they were there, the dayes were accomplished, that she should be delivered.

34 And shee brought forth her first begotten sonne, and wrapped him in swaddling clothes, and laid him in a cratch, because there was no room for them in the Inne.

35 And when the Emperor might understand, how rich every country, citie, family, and house was,

36 Which David was borne, and brought up in.

37 John 7. 42.

And all they that heard them, laid them up in their hearts, saying, What manner child shall this bee! and the hand of the Lord was with him.

7 Then his father Zacharias was filled with the holy Ghost, and prophesied, saying,

8 Blessed be the Lord God of Israel, because he hath visited & redeemed his people,

9 & hath raised up the horn of salvation unto us, in the house of his servant David.

10 As he spake by the mouth of his holy Prophets, which were since the world began, saying,

11 That he would send us deliverance from our enemies, and from the hands of all that hate us.

12 That he might these mercies towards our fathers; and remember his holy covenant,

13 And the oath, which he sware to our father Abraham,

14 That he would grant unto us, that we being delivered out of the hands of our enemies, should serve him without fear,

15 All the dayes of our life, in & holiness and righteousness before him.

16 And thou, o babe, shalt be called the Prophet of the most High; for thou shalt goe before the face of the Lord to prepare his wayes,

17 And to give knowledge of salvation unto his people, by the remission of their finnes,

18 Through the tender mercy of our God, whereby the day-spring from an high hath visited us,

19 To give light to them that sit in darkness, and in the shadow of death, and to guide our feete unto the way of peace.

20 And the child grew, and waxed strong in spirit, and was in the wilderness, till the day came that he should have himselfe unto Israel.

21 And when the strength of Israel seemed to be utterly decayed, k Declared intended that he was mindful. * Gen. 22. 16. Jer. 31. 33. Heb. 9. 17. * 1. Pet. 1. 11. l To God good liking, inasmuch that he was at his present sweet will.

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41 And when the Emperor might understand, how rich every country, citie, family, and house was,

42 Which David was borne, and brought up in.

43 John 7. 42.

8 1 And there were in the same country shepherds, abiding in the field, and keeping watch by night over their flocke.

9 And loe, the Angel of the Lord came upon them, and the glory of the Lord shone about them, and they were sore afraid.

10 Then the Angel saith unto them, Be not afraid: for behold, I bring you glad tidings of great joy, that shall be to all the people,

11 That is, that unto you is borne this day in the citie of David, a Saviour, which is Christ the Lord,

12 And this shall be a signe unto you, yee shall finde the babe swaddled, and laid in a cratch.

13 And straightway there was with the Angel a multitude of heavenly ioudiers, praising God, and saying,

14 Glory be to God in the high heavens, and peace in earth, and towards men good will.

15 And it came to passe when the Angels were gone away from them into heaven, that the shepherds laide one to another, Let us goe then unto Beth-leem, and see this thing that is come to passe, which the Lord hath shewed unto us.

16 So they came with haste, and found both Mary and Ioseph and the babe layd in the cratch.

17 And when they had seene it, they published abroad the thing that was tolde them of that child.

18 And all that heard it, wondered at the things which were tolde them of the shepherds,

19 But Mary kept all those sayings, and pondered them in her heart.

20 And the shepherds returned glorifying and praising God, for all that they had heard and seene, as it was spoken unto them.

21 ¶ 1 And when the eight dayes were accomplished, that they should circumcise the child, his name was then called & Iesus, which was named of the Angel, before he was conceived in the wombe,

22 And when the dayes of her purification, after the Law of Moyses, were accomplished, they brought him to Hierusalem, to present him to the Lord,

23 (As it is written in the Lawe of the Lord, Every man child that first openeth the wombe, shall be called holy to the Lord.)

24 And to give an oblation, & as it is commanded in the Law of the Lord, a paire of turtle doves, or two yong pigeons.

25 And beholde, there was a man in Hierusalem, whose name was Simeon: this man was iust, and feared God, and waited for the consolation of Israel, and the holy Ghost was upon him.

26 And it was declared to him from God by the holy Ghost, that he should not see death, before he had seene that Anointed of the Lord.

27 And he came by the motion of the Spirit into the Temple, and when the parents brought in the babe Iesus, to doe for him after the custome of the Law,

28 Then he tooke him in his armes, and praised God, and said,

29 Lord, now I letteth thou thy servant depart in peace, according to thy word,

30 For mine eyes have seene thy salvation,

31 That thou hast sent thy salvation is contained.

32 The Angels themselves declare to these shepherds (nothing regarding the pride of the mighty) the Godhead of the child, lying in the cratch.

33 Lodging without doors, and open in the aire.

34 Came suddenly upon them, when they thought of no such matter.

35 Whole armies of Angels, which compelle the Majesty of God round about us, as it were foots.

36 God's ready good, infinite, and gracious favour towards men.

37 Gen. 17. 12. levi. 14. 3. iohn 7. 22.

38 Christ the head of the Church, made subject to the Law, to deliver us from the curse of the Law, (as the Name of Iesus doth well declare) being circumcised, doth ratifie and seal in us now the circumcision of the faith.

39 Chap. 1. 3. math. 1. 21. * Levit. 12. 6.

40 Christ upon whom all sinners lay, being offered to God, according to the Law, doth purifie both Mary and us all in himselfe.

41 This is meant for the fulfilling of the Law: for otherwise the virgin was not defiled, nor yet cleane, by this birth of this child.

42 Exod. 13. 2. num. 8. 16.

43 Levit. 12. 6. Simeon doth openly in the Temple foretell the death, of the coming of Messiah, of the calling out of the greatest part of us, and of the calling of the Gentiles.

44 He was indwelt with the gift of the holy Ghost, and this is spoken by the figure Metonymy.

45 Ioseph and Marie, and to be se

46 I speak as it was commonly taken. I letteth me depart out of this life, to be joynted with my fathers. m Thusb promitteth me. n That is, for I have seene with my very eyes: for he saw before in minde, as it is said of Abraham, He saw my day, and rejoiced.

47 That, whereto thy salvation is contained.

31 Which thou hast prepared, before the face of all people,

32 A light to be revealed to the Gentiles, and the glory of thy people Israel.

33 And Ioseph and his mother marvelled at those things, which were spoken touching him.

34 And Simeon blessed them, and sayde unto Mary his mother, behold, this child is appointed for the & fall and rising againe of many in Israel,

and for a signe which shall be spoken against,

35 (Yea and a sword shall pierce through thy soule) that the thoughts of many heartes may be opened.

36 And there was a Prophetesse, one Anna the daughter of Phanuel, of the tribe of Aser, which was of a great age, after she had lived with an husband seven yeeres from her virginity :

37 And she was widow about fourescore, and foure yeeres, and went not out of the Temple, but served God with fastings and prayers night and day :

38 She then comming at the same instant upon them, confessed likewise the Lord, and spake of him to all that looked for redemption in Hierusalem.

39 And when they had performed all things, according to the Law of the Lord, they returned into Galilee to their owne citie Nazareth.

40 And the child grew, and waxed strong in Spirit, and was filled with wisdom, and the grace of God was with him.

41 ¶ Now his parents went to Hierusalem, every yeere, & at the feast of the Passover.

42 And when hee was twelve yeere olde, and they were come up to Hierusalem, after the custome of the feast,

43 And had finished the dayes thereof, as they returned, the child Iesus remained in Hierusalem, and Ioseph knew not, nor his mother,

44 But they supposing that he had bene in the company, went a dayes journey, and sought him among their kinsfolke, and acquaintance.

45 And when they found him not, they turned backe to Hierusalem, and sought him.

46 And it came to passe three dayes after, that they found him in the Temple, sitting in the midst of the doctours, both hearing them, and asking them questions :

47 And all that heard him, were astonished at his understanding and answers.

48 ¶ So when they saw him, they were amazed, and his mother sayd unto him, Sonne, why hast thou thus dealt with us? behold, thy father and I have sought thee with very heave heartes.

49 Then sayd he unto them, How is it that ye sought me? knew ye not that I must goe about my Fathers busines?

50 But they understood not the word that hee spake to them.

51 ¶ Then hee went downe with them, and came to Nazareth, and was subiect to them : and his mother kept all these sayings in her heart.

52 And Iesus increased in wisdom, and stature, and in favour with God and men.

CHAP. III.

1 John exhorteth to repentance. 2 His testimony of Christ.

3 Herod putteth him in prison. 4 Christ is baptizid.

5 His pedigree.

Now in the sixteenth yeere of the reigne of Tiberius Cæsar, Pontius Pilate being governor, and Iayeth the foundation of the Gospel, which is exhibited unto us, setting forth the ordering of the Law, & free men, who Christ, which cometh after him, himselfe also baptizeth the people, and also of forgiveness of sinnes,

nour of Iudas, and Herod being Tetrarch of Galilee, and his brother Philip Tetrarch of Iudea, and of the countrey of Trachonitis, and Lyfianias the Tetrarch of Abilene.

2 ¶ When a Annas and Calaphas were the hie Priests, the word of God came to Iohn, the sonne of Zacharias in the wilderness.

3 ¶ And he came into all the coastes about Iordan, preaching the baptism of repentance for the remission of sinnes,

4 As it is written in the booke of the sayings of Elias the Prophet, which saith, ¶ The voyce of him that crieth in the wilderness, ¶ Prepare ye the way of the Lord : make his paths straight.

5 Every valley shall be filled, and every mountaine and hill shall be brought low, and crooked things shall be made straight, and the rough wayes shall be made smooth.

6 And all flesh shall see the salvation of God.

7 Then sayd he to the people that were come to be baptized of him, ¶ O generations of vipers, who hath forewarned you to flee from the wrath to come?

8 Bring forth therefore fruites worthy amendment of life, and beginne not to say with your selves, We have Abraham to our Father : for I say unto you, that God is able of these stones to raise up children unto Abraham.

9 Now also is the axelaysd unto the roote of the trees : therefore every tree which bringeth not forth good fruit, shall be hewen downe, and cast into the fire.

10 ¶ Then the people asked him, saying, What shall we do then?

11 ¶ And he answered, and sayd unto them, ¶ He that hath two coats, let him part with him that hath none : And he that hath meat, let him doe likewise.

12 Then came there Publicanes also to be baptized, and sayd unto him, Master, what shall we doe?

13 And he sayd unto them, Require no more then that which is appointed unto you.

14 The soldiours likewise demanded of him, saying, And what shall we doe? And he sayd unto them, Do violence to no man, neither accuse any falsely, and be content with your wages.

15 ¶ As the people waited, and all men missed in their hearts of Iohn, if he were not that Christ.

16 Iohn answered, and sayd to them all, ¶ Indeed I baptize you with water, but one stronger then I, cometh, whose shoos latcher I am not worthy to unloose : hee will baptize you with the holy Ghost, and with fire.

17 ¶ Whose fanne is in his hand, and hee will make cleane his floore, and will gather the wheate into his garner, but the chaffe will hee burne up with fire that never shall be quenched.

18 Thus then exhorting with many other things, he preached unto the people.

19 ¶ And when Herod the Tetrarch was rebuked of him, for Herodias his brother Philip's wife, and for all the evils which Herod had done,

20 He addeth yet this above all, that he shut up Iohn in prison.

21 ¶ ¶ Now it came to passe, as all the people were baptized, and that Iesus was baptized and did pray, that the heaven was opened :

22 And the holy Ghost came downe in a bodily shape like a dove upon him, and there was a

Ddd voyce

¶ Acts 4. 6.
¶ Iosephus collect him Annas.

¶ Math. 3. 12.
¶ Luke 1. 17.

¶ E. 40. 13.
¶ Iohn 1. 23.

¶ Math. 3. 23.

¶ Math. 3. 23.

¶ Math. 3. 23.

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¶ Math. 3. 23.

¶ As a sign for us in his place, for all men to hope upon.

¶ As appointed and set for God for a mark.

¶ E. 40. 13.
¶ Iohn 1. 23.

¶ Math. 3. 23.

¶ Math. 3. 23.

¶ Math. 3. 23.

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¶ Math. 3. 23.

¶ The stocke of Christ according to the flesh, is brought by order first to Adam, and then to God, that it might appeare, that he only it was, whom God promised to Abraham and David, and appointed from everlasting to his Church, which is gathered together of all sort of men.

voiced from heaven, saying, Thou art my beloved Sonne: in thee I am well pleased.

23 ¶ And Iesus himselfe began to be about thirtie yeeres of age, being as men supposed the sonne of Ioseph, *which was the sonne of Eli,*

24 *The sonne of Matthat, the sonne of Levi, the sonne of Melchi, the sonne of Ianna, the sonne of Ioseph,*

25 *The sonne of Matthatias, the sonne of Amos, the sonne of Naum, the sonne of Eli, the sonne of Nagge,*

26 *The sonne of Maah, the sonne of Matthatias, the sonne of Semei, the sonne of Ioseph, the sonne of Iuda,*

27 *The sonne of Ioanna, the sonne of Rhesi, the sonne of Zorobabel, the sonne of Salathiel, the sonne of Neri,*

28 *The sonne of Melchi, the sonne of Addi, the sonne of Colam, the sonne of Elmodam, the sonne of Er,*

29 ¶ *The sonne of Iose, the sonne of Elizer, the sonne of Iorim, the sonne of Matthat, the sonne of Levi,*

30 *The sonne of Simeon, the sonne of Iuda, the sonne of Ioseph, the sonne of Ionan, the sonne of Eliacin,*

31 *The sonne of Melea, the sonne of Mainan, the sonne of Matthat, the sonne of Nathan, the sonne of David,*

32 *The sonne of Iesse, the sonne of Obed, the sonne of Booz, the sonne of Salomon, the sonne of Naalton,*

33 *The sonne of Aminadab, the sonne of Aram, the sonne of Ekron, the sonne of Phares, the sonne of Iuda,*

34 *The sonne of Iacob, the sonne of Isaac, the sonne of Abraham, the sonne of Ithara, the sonne of Nachor,*

35 *The sonne of Saruch, the sonne of Ragau, the sonne of Phalec, the sonne of Eber, the sonne of Sala,*

36 *The sonne of Cainan, the sonne of Arphaxad, the sonne of Sem, the sonne of Noc, the sonne of Lamech,*

37 *The sonne of Mathalea, the sonne of Enoch, the sonne of Jared, the sonne of Maleleel, the sonne of Cainan,*

38 *The sonne of Enos, the sonne of Seth, the sonne of Adam, the sonne of God.*

CHAP. IV.

¶ Of Christes temptation, and fasting. 18 How teacheth in Nazareth in the great admiration of all. 24 A Prophet that teacheth in his own country is contemned. 33 One persecuted of the devill is cured. 38 Peter's mission is layd in heale. 40 And diverse sicke persons are restored to health.

¶ The devill acknowledgeth Christ. And Iesus full of the holy Ghost returned from Iordan, and was led by that Spirit into the wilderness.

1 ¶ And was there fourtie dayes tempted of the devill, & in those dayes he did eat nothing, but when they were ended, he afterward was hungry.

2 ¶ Then the devill sayd unto him, If thou be the sonne of God, command this stone, that it be made bread.

3 But Iesus answered him, saying, It is written, 4 That man shall not live by bread only, but by every word of God.

5 Then the devill tooke him up into an high mountaine, and shewed him all the kingdomes of the world, in the twinkling of an eye.

6 And the devill sayde unto him, All this a power will I give thee, and the glory of these kingdomes: for that is delivered to me: and to whomsoever I will, I give it.

7 If thou therefore wilt worship mee, they shall be all thine.

8 But Iesus answered him, and sayd, Hence from me, Satan: for it is written, 9 Thou shalt worship the Lord thy God, and him alone thou shalt serve.

9 Then he brought him to Hierusalem, and set him on a pinnacle of the Temple, and sayd unto him, If thou be the Sonne of God, cast thy selfe downe from hence.

10 For it is written, 11 That hee will give his Angels charge over thee to keepe thee:

12 And with their handes they shall lift thee up, least at any time thou shouldest dash thy foote against a stone.

13 And Iesus answered, and sayd unto him, It is sayd, 14 * Thou shalt not tempt the Lord thy God.

15 And when the devill had ended all the tentations, he departed from him for a little season.

16 ¶ And Iesus returned by the power of the spirit into Galilee: and there went a fame of him throughout all the region round about:

17 For hee taught in their Synagogues, and was honoured of all men.

18 ¶ And hee came to Nazareth where hee had bene brought up, and (as his custome was) went into the Synagogue on the Sabbath day, and stood up to reade.

19 And there was delivered unto him the booke of the Prophet Esaias: and when hee had opened the booke, he found the place, where it was written,

20 ¶ The Spirit of the Lord is upon mee, because he hath anoynted mee, that I should preach the Gospell to the poore: he hath sent mee, that I should heale the broken hearted, that I should preach deliverance to the captives, and recovering of sight to the blinde: that I should set at libertie them that are bruised:

21 And that I should preach the acceptable yeere of the Lord.

22 And hee closed the booke, and gave it againe to the minister, and sat downe: and the eyes of all that were in the Synagogue were fastened on him.

23 Then hee began to say unto them, This day is this Scripture fulfilled in your eares.

24 ¶ And all bare him witness, and wondered at the gracious wordes, which proceeded out of his mouth, and sayd, Is not this Iosephs sonne?

25 Then he sayd unto them, Ye will surely say unto me this Proverbe, Physician, heale thy selfe: whatsoever we have heard hee done in Capernaum, doe it here likewise in thine owne country.

26 And hee sayd, Verely I say unto you, ¶ No Prophet is accepted in his owne country.

27 But I tell you of a truth, many widowes were in Irael in the dayes of Elias, when heaven was shut three yeeres and sixe moneths, when great famine was throughout all the land:

28 But unto none of them was Elias sent, save unto Sarepta, a chise of Sidon, unto a certaine widowe.

29 Also many lepers were in Irael, in the time

¶ By this word power, as the king James himselfe means, which have the power: and John is spoken by the figure of Metamorphosis. ¶ That is surety, for he is prince of the world, yet not absolutely, and as the severaine over it, but by justice, and way of interest, and as hee hath not true, that he can give it to whom he will. ¶ Out of an high place chaunting country underneath it, he sheweth him the situation of all countries. ¶ Deut. 6. 13, and 10. 10. ¶ Psal. 91. 12. ¶ Deut. 6. 16. ¶ March. 13. 14. Marke 6. 8. Iohn 4. 43. ¶ Who Christ is, and wherefore he came, he sheweth out of the Prophet Esai. ¶ Their bookes in these dayes were rolled up as scrolls upon rollers: and Christ unrolled, or unfolded it, which here called is. ¶ Esai. 61. 1. ¶ Familiaritie causeth Christ to be contemned, and therefore hee often times goeth to strangers. ¶ He approached this thing, which hee spake, with common consent and voice: for the words, himselfe, signifieth in this place and many other places, and approve a thing with open confession. ¶ Not only the doctors, but also the common people were present at this conference of the Scriptures: and hee saith that their men bringe to an end, for hee would have wondered if Paul approved the same words in the Church at Corinth. 1. Cor. 14. ¶ Words full of the mightie power of God, which appeared in all his wordes as well as in allured men marvellously unto him. ¶ Psal. 45. 7. ¶ The power of the Spirit. ¶ Iob. 4. 14. ¶ Luke 1. 7. 7. James 5. 17. b. Lord of Irael. Luke 4. 14. 15. 3. 8.

¶ Christ beinge led away into the wilderness, hee was tempted of the world, into the desert, after the fall of fourtie dayes, and the overcoming of Satans might, comming as it were suddenly from heaven, beginning his office. ¶ Mat. 4. 1. Marke 1. 12. ¶ A GL. in beinge lifted up of S. an. ¶ In to difficult in God, to easily to the desire of riches and honour, and lastly to a vaine confidence of himselfe, overcome him thus by the word of God. ¶ Deut. 8. 3. Marke 4. 4.

2. King. 1. 14.

9 The more
sharply the world
rebuked, the
more it rageth
openly: but the life
of the godly is not
simply subject to
the pleasure of
the wicked.
10 Math. 1. 14.
marke 1. 32.

11 Math. 7. 19.
marke 1. 32.

12 Math. 1. 32.

13 Christ astonish-
eth not only men,
but they never fo
blockish, but even
the devils also,
whether they will
or no.

14 Math. 8. 14.

15 7 In this, that
Christ healeth the
diseases of the
body with his word
only, he prove
that he is God Al-
mighty, sent for
man's salvation.

16 Marke 1. 35.

17 Satan, who is a
consciall enemy
to the truth,
ought more to be
heard, so not then,
when he speaketh
the truth.
18 No colour of
zeale ought to
blinder us in the
race of our voca-
tion.

of 4 Elisha the Prophet: yet none of them was made cleane, saving Naaman the Syrian.

28 7 Then all that were in the Synagogue, when they heard it, were filled with wrath.

29 And rose up, and thrust him out of the cite, and led him unto the edge of the hill, whereon their cite was built, to cast him downe headlong.

30 But he passed through the mids of them, and went his way.

31 4 And came downe into Capernaum a citie of Galile, and there taught them on the Sabbath dayes.

32 * And they were astonished at his doctrine: for his word was with authoritie.

33 * And in the Synagogue there was a man which had a spirit of an uncleane devill, which cried with a loud voyce,

34 * Saying, Oh, what have we to doe with thee, thou Iesus of Nazareth: art thou come to destroy us? I know who thou art, even the Holy one of God.

35 And Iesus rebuked him, saying, Hold thy peace, and come out of him. Then the devill throwing him in the middes of them, came out of him, and hurt him nothing at all.

36 So feare came on them all, and they spake among themselves, saying, What thing is this: for with authoritie and power hee commandeth the fowle spirits, and they come out?

37 And the fame of him spread abroad throughout all the places of the countrey round about.

38 5 And he rose up, and came out of the Synagogue, and entred into Simons house. And Simons wives mother was taken with a great fever, and they required him for her.

39 Then hee stood over her, and rebuked the fever, and it left her, and immediately shee arose, and ministered unto them.

40 Now at the Sunne setting, all they that had sicke fulkes of divers diseases, brought them unto him, and he layd his handes on every one of them, and healed them.

41 * 6 And devils also came out of many, crying, and saying, Thou art that Christ Sonne of God: but he rebuked them, and suffered them not to say that they knew him to be that Christ.

42 9 And when it was day, he departed, and went forth into a desert place, and the people sought him, and came to him, and kept him that he should not depart from them.

43 But hee said unto them, Surely I must also preach the kingdome of God to other cities: for wherefore am I sent.

44 And hee preached in the Synagogues of Galile.

CHAP. V.

1 Christ teacheth out of the ship. 6 Of the draught of fishes.

12 The Lepre. 15 Christ preacheth in the desert. 18 One sicke of the palfie. 17 Levi the Publicane. 24 The fishing and afflictions of the Apostles after Christs ascension.

35, 37, 38 Faint hearted and weak disciples are likened to old bottles and worn garments.

T Hen 4 it came to passe, as the people a preache upon him to heare the word of God, that he stood by the lake of Geneferet.

2 And sawe two ships stand by the lakes side, but the fishermen were gone out of them, and were washing their nets.

3 And hee entred into one of the ships, which

4 Math. 4. 25. marke 1. 36. d Did as it were lie upon him, so desirous they were to see him and heare him, and therefore he taught them out of a ship.

was Simons, and required him that he would thrust off a little from the land: and hee sat downe, and taught the people out of the ship.

4 9 Now, when hee had left speaking, he saide unto Simon, Launch out into the deepe, and let downe your nets to make a draught.

5 Then Simon answered, and said unto him, Master, we have travelled for all night, and have taken nothing: nevertheless at thy word I will let downe the net.

6 And when they had so done, they enclosed a great multitude of fishes, so that their net brake.

7 And they beckoned to their partners, which were in the other ship: that they should come and helpe them, who came then, and filled both the ships, that they did sinke.

8 Now when Simon Peter saw it, he fell downe at Iesus knees, saying, Lord, goe from me: for I am a sinful man.

9 For hee was utterly astonished, and all that were with him, for the draught of fishes which they tooke.

10 And so was also James and Iohn the sonnes of Zebedeus, which were companions with Simon. Then Iesus said unto Simon, Feare not: from henceforth thou shalt catch men.

11 And when they had brought the ships to land, they forsooke all, and followed him.

12 4 4 Now it came to passe, as hee was in a certaine citie, beholde, there was a man full of leprosie, and when hee saw Iesus, he fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me cleane.

13 So he stretched forth his hand, and touched him, saying, I will, be thou cleane. And immediately the leprosie departed from him.

14 And he commanded him that he should tell it no man: but, Goe, shew thy selfe to the Priest, and offer for thy cleansing, as 4 Moses hath commanded, for a witnesse unto them.

15 3 But so much more went there a fame abroad of him, and great multitudes came together to heare, and to be healed of him of their infirmities.

16 But he kept himselfe apart in the wilderness, and prayed.

17 4 And it came to passe, on a certaine day, as hee was teaching, that the Pharises and doctours of the Law came by, which were come out of every towne of Galile, and Iudea, and Hierusalem, and the power of the Lord was in him, to heale them.

18 * Then beholde, men brought a man lying in a bed, which was taken with a palfie, and they sought meanes to bring him in, and to lay him before him.

19 And when they could not find by what way they might bring him in, because of the people, they went up on the house, and let him downe through the ryling, bed and all, in the mids before Iesus.

20 And when he saw their faith, hee said unto him, Man, thy finnes are forgiven thee.

21 Then the Scribes and the Pharises began to reason, saying, Who is this that speaketh blasphemies: Who can forgive finnes, but God only?

22 But when Iesus perceived their reasoning, hee answered, and said unto them, What reason ye in your hearts?

23 Whether is easier to say, Thy finnes are forgiven thee, or to say, Rise and walke?

D d d

24 But

The word speaketh him that hath rule over any thing.

Math. 8. 22

marke 1. 40.

a Christ by hee-

ling theleper

with his costly

touch, and sending

him to the Priest,

wherein sheweth that

it is he, through

whom and by

whom apprehen-

ded by faith, all we

which are un-

cleane, according

to the Lawe, by

the witness of

God himselfe, are

pronounced to be

pure and cleane.

Levit. 14. 4.

3 Christ had re-

ated to be famous

by his doctrine,

then by miracles,

and therefore he

departeth from

them that seeke

him, as a phylis-

of the body, and

not at the subse-

of salvation.

4 Christ, in healing

him that was

sicke of the palfie,

sheweth the cause

of all diseases, and

the remedy.

c The mighty

power of Christs

Godhead, shewed

in himselfe him, at

that time.

Math. 9. 34

marke 2. 13.

24 But that yee may knowe that the Sonne of man hath authoritie to forgive finnes in earth, (he said unto the sicke of the palse) I say to thee, Arise: take up thy bed, and goe into thine house.

25 And immediately hee rose up before them, and tooke up his bed whereon he lay, and departed to his owne house, praising God.

26 And they were all amazed, and praised God, and were filled with feare, saying, Doubtlesse wee have seene strange things to day.

27 ¶ And after that, he went forth and saw a Publicane named Levi, sitting at the receipt of custome, and said unto him, Follow me.

28 And he left all, rose up, and followed him.

29 Then Levi made him a great feast in his owne house, where there was a great company of Publicanes, and of other that sat at table with them.

30 But they that were Scribes and Pharises among them, murmured against his disciples, saying, Why eate ye and drinke ye with Publicanes and sinners?

31 Then Iesus answered, and saide unto them, They that are whole, neede not the Physician, but they that are sicke.

32 ¶ I came not to call the righteous, but sinners to repentance.

33 ¶ Then they said unto him, Why do the disciples of Iohn fast often, and pray, and the disciples of the Pharises also, but thine eate and drinke?

34 And he sayd unto them, Can ye make the children of the wedding chamber to fast, as long as the bridegrome is with them?

35 But the dayes will come, even when the bridegrome shall be taken away from them: then shall they fast in those dayes.

36 Again he spake also unto them a parable, No man putteth a piece of a newe garment into an olde vesture: for then the newe renteth it, and the piece taken out of the newe, agreeth not with the olde.

37 Also no man powreth new wine into olde vessels: for then the new wine will breake the vessels, and it will run out, and the vessels will perish:

38 But new wine must be powred into new vessels: so both are preserved.

39 Also no man that drinketh olde wine, straightway desireth new: for hee saith, The olde is more profitable.

CHAP. VI.

1 The disciples shew the cares of corne on the Sabbath. 6 Of him that had a withered hande. 13 The election of the Apostles. 20 The blessing and curse. 27 We must love our enemies. 46 With what fruit the word of God is to be heard.

And ¶ it came to passe on a second solumne Sabbath, that he went through the cornfelds, and his disciples plucked the cares of corne, and did eate, and rub them in their hands.

And certain of the Pharises said unto them, Why doe yee that which is not lawfull to do on the Sabbath dayes?

31 Then Iesus answered them, and said, Have yee not read this, that David did when hee himselfe was an hungred, and they which were with him,

4 How hee went into the house of God, and

tooke, and ate the shewbread, and gave also to them which were with him, which was not lawfull to eate, but for the Priests onely?

5 And he said unto them, The Sonne of man is Lord also of the Sabbath day.

6 ¶ ¶ It came to passe also on another Sabbath, that hee entred into the Synagogue, and taught, and there was a man, whose right hand was dried up.

7 And the Scribes and Pharises watched him, whether he would heale on the Sabbath day, that they might finde an accusation against him.

8 But he knewe their thoughts, and saide to the man which had the withered hand, Arise, and stande up in the middes. And hee arose, and stood up.

9 Then said Iesus unto them, I will aske you a question, Whether is it lawfull on the Sabbath dayes to do good, or to do evill: to save life, or to destroy?

10 And hee behelde them all in compasse, and said unto the man, Stretch forth thine hand. And hee did so, and his hand was restored againe, as whole as the other.

11 Then they were filled full of madnesse, and communed one with another, what they might do to Iesus.

12 ¶ And it came to passe in those dayes, that hee went into a mountaine to pray, and spent the night in prayer to God.

13 And when it was day, hee called his disciples, and of them hee chose twelve which also hee called Apostles:

14 (Simon whom hee named also Peter, and Andrew his brother, James and Iohn, Philip and Bartlemew,

15 Matthew and Thomas: James the sonne of Alphaeus, and Simon called Zelous,

16 Judas James brother, and Judas Iscariot, which also was the traitour.)

17 Then he came downe with them, and stood in a plaine place with the company of his disciples, and a great multitude of people out of all Iudea, and Hierusalem, and from the sea coast of Tyrus and Sidon, which came to heare him, and to be healed of their diseases:

18 And they that were vexed with foule spirits, and they were healed.

19 And the whole multitude sought to touch him: for there went verue out of him, and healed them all:

20 ¶ And he lifted up his eyes upon his disciples, and saide, Blessed be yee poore: for yours is the kingdome of God.

21 ¶ Blessed are yee that hunger now: for yee shall be satisfied: ¶ blessed are yee that weepe now: for yee shall laugh.

22 ¶ Blessed are yee when men hate you, and when they separate you, and revile you, and put out your name as evil, for the Sonne of man sake.

23 Reioyce yee in that day, and be glad: for beholde, your reward is great in heaven: for after this manner their fathers did to the Prophets:

24 ¶ But woe be to you that are rich: for yee have received your consolation,

25 ¶ Woe be to you that are full: for yee shall hunger. Woe be to you that now laugh: for yee shall waille and weepe.

26 ¶ Woe be to you when all men speake well of you: for so did their fathers to the false prophets.

4 Exod. 19. 39.
levit. 8. 21.
and 14. 9.
¶ Matt. 22. 19.
markes. 2.
¶ a Charitie is the rule of all civill societies.

b Who he helped
to his neighbour
when hee was, he
kneweth him.
3 To that, that
Christ useth ex-
cess. & long pray-
ers in choosing twelve
of his own com-
pany, to the office
of the Apostle.

¶ b Who he helped
to his neighbour
when hee was, he
kneweth him.
3 To that, that
Christ useth ex-
cess. & long pray-
ers in choosing twelve
of his own com-
pany, to the office
of the Apostle.

¶ c From all the
cases, which is cal-
led Symplicitee.
¶ Matt. 5. 3.
4 Christ teacheth
against all Philoso-
phers, and especi-
ally the Epicures,
that the chiefest
felicitie of man is
laid up in eo place
here in earth, but
in heaven: and that
perfection for
righteousness sake,
is the right way
unto it.

¶ c From all the
cases, which is cal-
led Symplicitee.
¶ Matt. 5. 3.
4 Christ teacheth
against all Philoso-
phers, and especi-
ally the Epicures,
that the chiefest
felicitie of man is
laid up in eo place
here in earth, but
in heaven: and that
perfection for
righteousness sake,
is the right way
unto it.

¶ d If yee want
of Iohn expounding
it, yee, a which is
the charge point
ment the Church
hath, yee be the
Elders under right
fully, and by the
word of God.

¶ e Leaps (as cattell
doe, which are pro-
vender picked) for
exceeding it.
¶ Amos 6. 1.
f That is, you hope
more of your riches,
all the commodities
and blessings: you
are thereby to
have, and therefore
you had not to
seek for any other
reward. Matt. 6. 2.
¶ Eyal. 6. 1.

† Math. 5.44.
† Christs chari-
ties, which differeth
much from the
world, doth not
only use revenge
injuries, but com-
prehended even
our most grievous
enemies, and that
for our Fathers
sake, which is in
heaven to be sure
is, from seeking it
owne profit in
doing well.

† Math. 5.39.
† 1. Corin. 6.7.
† Math. 7.12.

† Math. 5.46.
3. What is there in
thy work, that
is to be account-
ed of: for if you
looke to have com-
modity by loving,

seeke those com-
modities which are
commodity in de-
cade: love your
enemies: and so you
shall shewe to the
world that you
looke for those com-
modities, which
come from God.

† Math. 5.42.
dru. 1.5.8

h When you will
lend doe it only to
benefit and plea-
sure withall, and
not for hope to re-
ceive the principall
again.

† Math. 5.45.
† Math. 7.1.

6 Brotherly re-
prohibition must
be a record of fu-
riveness, not chari-
tiousse, nor mas-
sive, but they must
be just, moderate,
and loving.

1. If I speak not
here of civil judg-
ment, and therefore
by the words, for-
give, I mean that
you doe, which
doe damage, which
the Civils use
in suffering and
gaining wrongs.

† Math. 7.2.
make. 1.24.

k These are bor-
rowed kindes of
speeches taken from
them which use to
measure dry things,
as come and such
like, who use a
franke kind of de-
aling thereto; and
thrust it downe and
shake it together,
and presse it and
braye it.

7 Unskillfull re-
vengers hurt
both themselves and others: for such as the master is, such is the scholar. † Mat. 23.24.

† Math. 10.24. Ioh. 13.16. and 13.20. † Mat. 7.3. Hypocrites, which are very
severe reproducers of others, are very quick to find out other mens faults, but very
blind to see their owne.

† Mat. 7.2. 9. He is a good man, not that is skilfull to
reprehend others, but he that is skilfull in his uprightnes in word and deede. † Math.

20.33. † Math. 7.16. † Math. 7.22. Rom. 2.23. Ioh. 1.25.

27. 1. 4. But I say unto you which heare, Love
your enemies: doe well to them which hate you.

28. Bless them that curse you, and pray for
them which hurt you.

29. * And unto him that smiteth thee on the one
cheeke, offer also the other, * and him that taketh
away thy cloake, forbid not to take thy coat also.

30. Give to every man that asketh of thee: and
of him that taketh away the things that be thine,
aske them not againe.

31. * And as ye would that men should doe to
you, so doe ye to them likewise.

32. * For if ye love them which love you,
what thanke shall ye have: for even the sinners
love those that love them.

33. And if yee doe good for them which doe
good for you, what thanke shall ye have: for even
the sinners doe the same.

34. * And if ye lend to them of whom ye hope
to receive, what thanke shall ye have: for even
the sinners lend to sinners, to receive the like.

35. Wherefore love yee your enemies, a doe
good, and lend, h looking for nothing againe, and
your reward shall be great, and ye shall be the chil-
dren of † the most High: for he is kind unto the
unkind, and to the evill.

36. Be ye therefore mercifull, as your Father al-
so is mercifull.

37. 1. Judge not, and ye shall not be judged:
condemne not, and yee shall not be condemned:
† forgive, and ye shall be forgiven.

38. Give, and it shall be given unto you: * a good
measure, k pressed downe, shaken together and
running over shall men give into your bosome:
for with what measure ye mete, with the same shall
men mete to you againe.

39. 2. And he spake a parable unto them, * Can
the blind lead the blind? shall they not both fall
into the ditch?

40. * The disciple is not above the master: but
whosoever will be a perfect disciple, shall be as his
master.

41. 1. * And why seekest thou a mote in thy
brothers eye, and considerest not the beam that
is in thine owne eye?

42. Either how canst thou say to thy brother,
Brother, let mee pull out the mote that is in thine
eye, when thou seest not the beam that is in
thine owne eye? Hypocrite, cast out the beam
out of thine owne eye first, and then shalt thou see
perfectly to pull out the mote that is in thy
brothers eye.

43. 1. 4. For it is not a good tree that bringeth
forth evill fruit: neither an evill tree, that bringeth
forth good fruit.

44. 3. For every tree is known by his owne
fruit: * for neither of thornes gather men figges,
nor of bushes gather they grapes.

45. A good man out of the good treasure of his
heart bringeth forth good: and an evill man out
of the evill treasure of his heart bringeth forth
evill: for of the abundance of the heart his mouth
speaketh.

46. 3. * But why call ye me Lord, Lord, and doe
not the things that I speake?

47. 10. Whosoever cometh to mee, and hea-
reth my words, and doth the same, I will shew you
to whom he is like:

48. He is like a man which built an house,
and digged deepe, and layd the foundation on a rocke:
and when the waters arose, the flood beat upon that
house, and could not shake it: for it was grounded
upon a rocke.

49. But hee that heareth and doeth not, is like
a man that built an house upon the earth without
foundation, against which the flood did beate,
and it fell by and by: and the fall of that house was
great.

CHAP. VII.

1. Of the Centurions servant. 9. The Centurions faith.
11. The widewes sonne raised from death at Nain. 19. Iohn
sendeth his disciples to Christ. 33. His peculiar kind of
living. 37. The sinfull woman washeth Iesus feete.

W Hen † he had ended all his sayings in the
audience of the people, hee entred into Ca-
pernaum.

2. And a certaine Centurions servant was sicke
and ready to die, which was deare unto him.

3. And when he heard of Iesus, he sent unto
him the Elders of the Iewes, beseeching him that
he would come, and heale his servant.

4. So they came to Iesus, and besought him
initially, saying that he was worthy that he should
doe this for him:

5. For he loveth, sayd they, our nation, and he
hath built us a Synagogue.

6. Then Iesus went with them: but when hee
was now not farre from the house, the Centurion
sent friends to him, saying unto him, Lord, trou-
ble not thy selfe: for I am not worthy that thou
shouldst enter under my roofe:

7. Wherefore I thought not my selfe worthy
to come unto thee: but say the word, and my ser-
vant shall be whole:

8. For I likewise am a man set under authority,
and have under mee souldiers, and I say unto one,
Go, and hee goeth: and to another, Come, and
he cometh: and to my servant, Doe this, and hee
doeth it.

9. When Iesus heard these things, he marvelled
at him, and turned him, and sayd to the people that
followed him, I say unto you, I have not found so
great faith, no not in Israel.

10. And when they that were sent, turned backe
to the house, they found the servant that was sicke,
whole.

11. 1. And it came to passe the day after, that he
went into a citie called † Nain, and many of his dis-
ciples went with him, and a great multitude.

12. Now when hee came neere to the gate of
the citie, behold, there was a dead man carried out,
who was the onely begotten sonne of his mother,
which was a widow, and much people of the citie
was with her.

13. And when the Lord saw her, hee had com-
pasion on her, and sayd unto her, Weepe not:

14. And hee went and touched the coffin (and
they that bare him, stood still) and he sayd, Yong
man, I say unto thee, Arise.

15. And he that was dead, sat up, and began to
speake, and he delivered him to his mother.

16. Then there came a feare on them all, and
they glorified God, saying, A great Prophet is risen
among us, and God hath visited his people.

17. And this rumour of him went forth thro-

10 Affliction doth
at the length diffi-
culty true godli-
ness from faile and
faile.

† Math. 8.1.
† Christ admoni-
sheth the Iewes,
by letting before
them the example
of the Centurion,
that for their ob-
stinacie and rebel-
lion, he will give
the Gentiles.

3. Christ avoucheth
his power
over death.
a Nain is the name
of a towne in Ga-
lilee, which was si-
tuated on the othe-
r side of Kifon,
which falleth into
the sea of Galilee.

up, and bare fruit, an hundred folde, And as he said these things, he cried, Hee that hath eares to heare, let him heare.

9 Then his disciples asked him, demanding what parable that was.

10 And he sayd, Upro you it is given to know the secrets of the kingdom of God, but to other in parables, that when they see, they should not see, and when they heare, they should not understand.

11 ¶ The parable is this, The seede is the word of God.

12 And they that are beside the way, are they that heare: afterward cometh the devill, and taketh away the word out of their hearts, least they should beleve, and be saved.

13 But they that are on the stones, are they which when they have heard, receive the word with ioy: but they have no rootes: which for a while beleve, but in the time of temptation go away.

14 And that which fell among thornes, are they which have heard, and after their departure are choked with cares and with riches, and voluptuous living, and bring forth no fruit.

15 But that which fell in good ground, are they which with an honest and good heart heare the word, and keepe it, and bring forth fruit with patience.

16 ¶ No man when he hath lighted a candle, covereth it under a vessel, neither putteth it under the bed, but setteth it on a candlestick, that they that enter in, may see the light.

17 ¶ For nothing is secret, that shall not be evident: neither any thing hidde, that shall not be known, and come to light.

18 ¶ Take heed therefore how ye heare: for whosoever hath, to him shall be given: and whosoever hath not, from him shall be taken even that which it seemeth that he hath.

19 ¶ Then came to him his mother and his brethren, and could not come neere to him for the press.

20 And it was told him by certaine which said, Thy mother and thy brethren stand without, and would see thee.

21 But he answered, and said unto them, My mother and my brethren are these which heare the word of God, and doe it.

22 ¶ And it came to passe on a certaine day, that he went into a ship with his disciples, and he said unto them, Let us go over unto the other side of the lake. And they launched forth.

23 And as they sailed, he fell asleep, and there came downe a storme of winde on the lake, and they were filled with water, and were in jeopardy.

24 Then they went to him, and awoke him, saying, Master, Master, we perih. And he arose, and rebuked the winde, and the waves of water: and they ceased, and it was calme.

25 Then he saide unto them, Where is your faith? and they feared, and wondered among themselves, saying, Who is this that commandeth both

the windes and water, and they obey him?

26 ¶ So they sailed unto the region of the Gadarenes, which is over against Galile.

27 ¶ And as hee went out to land, there met him a certaine man out of the citie, which had devils long time, and he wore no garment, neither abode in house, but in graves.

28 And when he saw Iesus, hee cried out, and fell downe before him, and with a loud voice said, What have I to doe with thee, Iesus the sonne of God the most High? I beseech thee torment me not.

29 For he commanded the foule spirit to come out of the man: (for oft times hee had caught him: therefore hee was bound with chaines, and kept in fetters: but he brake the bands, and was carried of the devill into wildernesses.)

30 Then Iesus asked him, saying, What is thy name? and he said, Legion, because many devils were cōtred into him.

31 And they besought him, that he would not command them to goe out into the deepe.

32 And there was therely an herd of many swine feeding on an hill: and the devils besought him, that hee would suffer them to enter into them. So he suffered them.

33 Then went the devils out of the man, and entered into the swine: and the heard was carried with violence from a sleepe downe place into the lake, and was choked.

34 When the herdman saw what was done, they fled: and when they were departed, they told it in the citie and in the country.

35 Then they came out to see what was done, and came to Iesus, and found the man, out of whom the devils were departed, sitting at the feete of Iesus, clothed, and in his right mind: and they were afraid.

36 They also which saw it, tolde them by what meanes he that was possessed with the devill, was healed.

37 Then the whole multitude of the country about the Gadarenes, besought him that hee would depart from them: for they were taken with a great feare: and he went into the ship, and returned.

38 Then the man, out of whom the devils were departed, besought him that hee might be with him: but Iesus sent him away, saying,

39 Returne into thine owne house, and shew what great things God hath done to thee. So he went his way, and preached I throughout all the citie, what great things Iesus had done unto him.

40 ¶ And it came to passe, when Iesus was come againe, that the people received him: for they all waited for him.

41 ¶ And behold, there came a man named Iairus, and hee was the ruler of the Synagoge, who fell downe at Iesus feete, and besought him that hee would come into his house.

42 For hee had but a daughter onely, about twelve yeeres of age, and she lay a dying (and as he went, the people thronged him).

43 And a woman having an issue of blood, twelve yeeres long, which had spent all her substance upon physicians, and could not be healed of any:

44 When she came behinde him, she touched the hemme of his garment, and immediately he

Math. 8. 28. Marke 5. 1.

6 Christ therewith by calling out a Legion of devils by his word onely, that his heavenly

verue was appointed to deliver men from the slavery of the devill: but foolish men will not see the most paterdeme grace freely offered unto them, with the least lesse of their pelting pelle

ke. By force and violence, as a horse when he is spurred.

I To wit, the title of the Gadarenes,

and though I make

say that hee preached in a capacity, they did not receive for Plinke receive

deh. lib. 5. chap. 28. that Caisars is a term of the capall, for hee to cap his

face for joy, and partly on the other side.

In the multitude was glad he was come againe, and received greatly.

7 Christ therewith by a double miracle, that he is Lord both of life and death

and that he had to live upon.

a These things are called secret, which may not be uttered: for the word said here, is as much as to say, to hold a tongue, to hold a peace.

b Luke 8. 9. matt. 23. 14. mat. 4. 12. John 1. 40. act. 23. 16. rom. 1. 13. 13. Marke 4. 11.

c That is, I have as they have heard the word, they goe about their business.

d They bring not forth perfect and full fruit to the glory of him, as they begin, but they bring not to an end.

e Which heareth not only to seeme such a one, but is so inwardly, that his heart is not right with the outward life, and the word, good is referred to the good gifts of the minde.

f With much ado: for the devil, and the Be's fight against the spirit of God, which is a new ghost.

g Chap. 13. 33. mat. 13. 12. Marke 4. 11.

h That is, every man hath received in privae, he ought to be known to the use and profit of all men.

i Mat. 13. 36. Marke 4. 12. chap. 13. 35. 3 Heavenly gifts are lost with carnall humilitie: and increase with liberallitie.

k That is, with what mindes, you come to hear the word, and how you behold your selves when you have heard it.

l Mat. 13. 32. and 23. 19. mar. 27. chap. 19. 26.

m Either to himselfe, or to others, or to both: for there are none so proud, as that followers of him are possible to

feele, that they cleave: neither are there that desire the simple more than they doe.

n Mat. 23. 46.

o Not the disciples, but the ship.

4 These is no knot of flesh and blood, among men so high and strict, as the band which is betweene Christ, and them who embrace him with a true faith.

5 It is expedient for us sometime to come into extreme danger, as though Christ pulled not for us, that we may have a better trial both of his power and also of our weakness.

6 Iesus fell on sleep, and it appeared, that he was very faint on sleep, because they called, twice before he awoke,

7 Not the disciples, but the ship.

issue of blood stanch'd.

45 Then Iesus said, Who is it that hath touch'd me? When every man denied, Peter said and they that were with him, Master, the multitude thrust thee, and treade on thee, and sayest thou, Who hath touch'd me?

46 And Iesus said, Some one hath touch'd me: for I perceive that vertue is gone out of me.

47 When the woman sawe that hee was not hid, she came trembling, and fell down before him, and tolde him before all the people: for what cause she had touch'd him, and how she was healed immediatly.

48 And he said unto her, Daughter, be of good comfort: thy faith hath saved thee: goe in peace.)

49 While he yet spake, there came one from the ruler of the synagogues house, which saide to him, Thy daughter is dead: discafe not the Master.

50 When Iesus heard it, he answered him, saying, Feare not: beleeve onely, and shee shall be saved.

51 And when he went into the house, he suffered no man to goe in with him, save Peter, and James, and Iohn, and the father and mother of the maid.

52 And all wept, and sorrowed for her: but he said, Weepe not: for she is not dead, but sleepech.

53 And they laugh't him to scorn, knowing that she was dead.

54 So he thrust them all out, and tooke her by the hand, and cried, saying, Maid, arise.

55 And her spirit came againe, and she rose straightway: and he commanded to give her meat.

56 Then her parents were astonied: but hee commanded them that they should ret a man what was done.

CHAP. IX.

1 The Apostles are sent to preach. 2 and 39 The common peoples opinion of Christ. 12 Of the five loaves and two fishes. 20 The Apostles confisshon. 24 To lift the life.

31 We must leave Christ. 37 The possibility of a spirit. 46 Strife among the Apostles for the Primacie. 49 One casting out devils in Christs Name. 52 The Samaritans will not receive Christ. 55 Revenge forbidden. 57, 59. 61 Of three that would follow Christ, but on diverse conditions.

62 Of three that would follow Christ, but on diverse conditions.

Then 4. called hee his twelve disciples together, and gave them power and authoritie over all devils, and to heale diseases.

2 And hee sent them forth to preach the kingdom of God, and to cure the sicke.

3 And he saide to them, * Take nothing to your journey, neither flaves, nor scrip, neither bread, nor silv'r, neither have two coates a piece.

4 And whatsoever house ye enter into, there abide, and thence depart.

5 And how many soever will not receive you, when ye goe out of that citie, * shake off the verie dust from your feete for a testimony against them.

6 And they went out, and went through every towne preaching the Gospel, and healing every where.

7 ¶ A Now Herod the Tetrarch heard of all that was done by him: and hee doubted, because that it was said of some, that Iohn was risen againe from the dead:

8 And of some, that Elias had appeared: and of some, that one of the olde Prophets was risen againe.

9 Then Herod saide, Iohn have I beheaded: who then is this of whom I heare such things? and he desired to see him.

10 ¶ And when the Apostles returned, they tolde him what great things they had done.

¶ Then hee tooke them to him, and went aside into a solitary place, neere to the citie called Bethsaida.

11 But when the people knewe it, they followed him: and received them, and spake unto them of the kingdom of God, and healed them that had neede to be healed.

12 ¶ And when the day began to weare away, the twelve came, and said unto him, Send the people away, that they may goe into the townes and villages round about, and lodge, and get meate: for we are here in a desert place.

13 But he said unto them, Give yee them to eat.

14 And they saide, We have no more but five loaves and two fishes, except we should goe and buy meate for all this people.

15 For they were about five thousand men.

16 Then hee saide to his disciples, Cause them to sit downe by fifties in a company.

17 And they did so, and caused all to sit downe.

18 Then hee tooke the five loaves, and the two fishes, and looked up to heaven, and blessed them, and brake, and gave to the disciples, to set before the people.

19 So they did all eate, and were satisfied: and there was taken up of that remained to them, twelve baskets full of broken meate.

20 ¶ And it came to passe, as hee was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?

21 They answered, and said, Iohn Baptist: and others say, Elias: and some say, that one of the olde Prophets is risen againe.

22 And he said unto them, But whom say yee that I am? Peter answered, and saide: That Christ of God.

23 And he warned and commanded them, that they should tell that to no man.

24 Saying, ¶ The sonne of man must suffer many things, and be reproov'd of the Elders, and of the hie Priests, and Scribes, and be slaine, and the third day rise againe.

25 ¶ And he said to them all, If any man will come after mee, let him denie himselfe, and take up his crosse daily, and follow me.

26 ¶ For whosoever will save his life, shall lose it: and whosoever shall lose his life for my sake, the same shall save it.

27 ¶ For what advantageth it a man, if he win the whole world, and destroy himselfe, or lose himselfe?

28 ¶ For whosoever shall be ashamed of mee, and of my words, of him shall the Sonne of man be ashamed, when hee shall come in his glorie, and in the glorie of the Father, and of the holy Angels.

29 ¶ And I tell you of a suretie, there be some standing here, which shall not taste of death, till they have seen the kingdom of God.

30 ¶ Then Iesus said unto them, ¶ Behold, I send you forth as lambs in the midst of wolves: therefore whosoever shall take the foxglove, or the adders foot, or the scorpion, shall be hurt of it.

31 ¶ And hee blessed them, and he sent them forth, and said unto them, ¶ Goe ye into every towne, and into every place, and say, ¶ The kingdom of God is at hand.

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you shall have a friend, and shall goe to him at midnight, and say unto him, Friend, lend mee three loaves?

6 For a friend of mine is come out of the way to me, and I have nothing to set before him :

7 And hee within should answere, and say,
 Trouble me not: the doore is now shut, and my
 children are with me in bed: I cannot rise and give
 them to thee.

8 I say unto you, Though he would not arise and give him, because he is his friend, yet doubtles because of his ^b importunitie, hee would rise and give him as many as hee needed.

9 † And I say unto you, Aske, and it shall be
given you: seeke, and ye shall finde: knocke, and
it shall be opened unto you.

IO § For every one thar asketh, receiveth: and hee that seeketh, findeth: and to him that knocketh, it shall be opened.

II * If a sonne shall aske bread of any of you that is a father, will he give him a stone? or it hee aske a fish, will he for a fish give him a serpent?

12 Or if he aske an egge, will hee give him a
scorpion?

13 If yethen which are evil , can give good
giftes unto your children , how much more shall
your heavenly Father give the holy Ghost to them
that desire him?

14 ¶ Then hee cast out a devill which was dumbe: and when the devill was gone out, the dumbe spake, and the people wondred.

15 a But some of them sayd, * He casteth out
devils through Beelzebub the chiefe of the de-
vils.

16 And others tempted him, seeking of him a
signe from heaven.

17 ¶ But he knewe their thoughts, and sayd unto them, * Every kingdome diuided against it selfe, shalbe desolate, and an house diuided against an house, falleth,

18 So if Satan also be divided against himselfe,
how shall his kingdome stand, because ye say that
I cast out devils through Beelzebub?

19 If I through Beelzebub cast out devils, by whom do your children cast them out? Therefore shall they be your judges.

20 But if I by the ^d finger of God cast out devils, doubtlesse the kingdome of God is come unto you.

21 When a strong man armed keepeth his palace, the things that he posselleth, are in peace.

21 But when a stronger then hee commeth
upon him, and overcommeth him: hee taketh
from him all his armour wherein he trusted, and
divideth his spoiles.

23 ; He that is not with me, is againſt me; and
he that gathereth not with me, ſcattereth.

24 + 6 When the vncieane spirit is gone out of
a man, he waketh through dry places, seeking rest:
and when he findeth none, he sayth, I will returne
unto my house whence I came out.

25 And when he commeth, the findeth it swept
and garnished.

26 Then goeth hee, and taketh to him seven
ther spirits worfe then himselfe: and they enter
in, and dwell there: & so the last state of that man
is worfe then the first.

27 ¶ And it came to passe as he said these things, a certaine woman of the company lifted up her voice, and said vnto him. Blessed is the

wombe that bare thee, and the paps which thou
hast sucked

28 But he said, Yea, rather blessed are they that heare the word of God, and keepe it.

29 1 4 6 And when the people were gathered
thicke together, he began to say, This is a wicked
generation: they seeke a signe, and there shall no
signe be given them, but the signe of **3** Ionas the
Prophet.

30 For as Ionas was a signe to the Ninevites : so shall also the sonne of man be to this generacion.

31 ✠ The Queene of the South shall rise in iudgement, with the men of this generation, and shall condemne them: for she came from the vtmost partes of the earth to heare the wisdom of Salomon, and behold, a greater then Salomon is here.

32 The men of Nineve shall rise in iudgement with this generation, and shall condemne it: for they * repented at the preaching of Ionas : and behold, a greater then Ionas is here.

33 * 9 No man when he hath lighted a candle, putteth it in a priue place, neither under a bushell: but on a candlestick, that they which come in, may see the light.

34 * The light of the bodie is the eye : therefore when thine eye is single, then is thy whole bodie light : but if thine eye be euill, then thy bodie is darke.

35 Take heede therefore, that the light which
is in thee, be not darkened.

36 If therefore thy whole bodie *shall be* light, &
hauing no part darke. then shall all be light. euen

having no part like, then man can be light, even
as when a candle doth light thee with the bright-
nesse.

37 § 10 And as he spake, a certaine Pharise be-
sought him to dine with him: and he went in, and
sat downe at the table.

38 And when the Pharise saw it, he marvelled that he had not first washed before dinner.

39 * And the Lord said to him, Indeede yee Pharisees make cleane the outside of the cup, and of the platter: but the inward part is full of raving and wickednesse.

40 Yee fooles, did not he that made that which
is without make that which is within also

41 Therefore, give almes of those things which you have, and behold, all things shall be cleane unto you.

42 11 But *we be* to you, Pharisees: for ye ^g tithe
the mynt and the reu, and ^h all manner herbs, and
passe over i iudgement and the love of God: these
ought ye to have done, and not to have left the
other undone.

43 $\frac{3}{4}$ 12 Who *be* to you, Pharisees: for ye love
the uppermost seats in the Synagogues, and greet-
ings in the markets.

44 ¹³ Woe be to you, Scribes and Pharises hypocrites : for ye are as graves which appeare not, and the men that walke over them, perceive not.

45 ¶ 14 Then answered one of the Lawyers 99
and said unto him, Master, thus sayest thou putteth
us to rebuke also.

46 And hee said, Who *be* to you also, yee Law-
 47 rers, & for yee lade men with burthens grievous
 48 in manner, i That is to say, that that is right and reason to doe: for
 49 me, containeth the commandments of the second table, and the other
 50 God, containeth the first. Chap. 10. 26. mat. 22. 6. make 1238. 19. 1

3 Hypocrites deceive men
Hypocrites are very severe against

b World for world,
impudently that
I have said, and
I spoken of here,
it is not to be found
fault withal, but is
very commendable
before God, for he
liketh such of us
communicants.

¶ Mat. 7.7 and 11.
21. marks 11.14.
10. John 1.13 and 16.
23. James 1.5.
23. Math. 7.8.
10. 19. 20.
¶ Math. 9.35.
and 11.28.

¶ An Example of
horrible blinders,
and such as cannot
be healed, when as
they are so evil con-
science, and pre-
tended malice, the
power of God is
blamephased.

¶ Math. 9.34, and
10. 33. 32.
4. The true way
to know the true
Christ, from the
false, is that, who
the true Christ
hath no occasion
to be ashamed of
his Sathan: And it re-
maineth that after
we know him, we
acknowledge edgely.

¶ Math. 12.15.
marks 9.39.

¶ By the name and
power of Beelze-
bus.

¶ That, if, the
power of God: let
it be said, Exod. 8.19.
10. 12. 13. 14. 15.
16. 17. 18. 19. 20.
19. 20. 21. 22. 23.
24. 25. 26. 27. 28.
29. 30. 31. 32. 33.
34. 35. 36. 37. 38.
39. 40. 41. 42. 43.
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49. 50. 51. 52. 53.
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59. 60. 61. 62. 63.
64. 65. 66. 67. 68.
69. 70. 71. 72. 73.
74. 75. 76. 77. 78.
79. 80. 81. 82. 83.
84. 85. 86. 87. 88.
89. 90. 91. 92. 93.
94. 95. 96. 97. 98.
99. 100.

¶ As men in in-
different, and such
as love to have
a meane which
make meane, and
not Christ, and
Sathan together.

¶ Math. 12.43.
5. He that doeth
not continue in it,
he is not a child,
then he is not
his never begun.

¶ Jer. 6.4.
1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

¶ Christ is he that
is not prais in him-
self, but in our
praise.

17 Hypocrites ha-

re the leaven of
their works: for
they are dead, whom
they will cruelly per-
secute, when they
were alive.

18 *Math. 23. 29.*
K When you per-
secute Gods ser-
vants, like mad men
do, though you con-
fess it with a pro-
fession of godliness,
yet, contrary to
the teaching of the
Pharisees, do you
blaspheme the ser-
vants of the Pro-
phet, who do you
blaspheme in your
fathers cruelty, and
set up monuments
(as it were) in glory
and triumph: for
I they shall fo-
resee them, and
blame them, that
at length they shall
banish them.

19 That you may
be called to ac-
count for it, you
shall be punished
for the shedding of
the blood of the Pro-
phet.

20 The Pharisees
have often times
blasphemed the
Pharisees, who
ought to be the
doctors of the
Church.

21 You have hid-
den and taken away,
for that can not be
found, a where. 17
The more the law
is reprehended, the
worse it is, and yet
more we let say the
truth.

22 They professed
themselves to be
just, to draw him
out of his mouth,
which they might
easily have done.

23 The Pharisees
ought to be the
doctors of the
Church, who
ought to be the
doctors of the
Church.

24 The Pharisees
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40 The Pharisees
ought to be the
doctors of the
Church, who
ought to be the
doctors of the
Church.

to be borne, and yet your selves tough not the
burdens with one of your fingers.

47 *17* Wo be to you: & for you build the sepul-
chres of the Prophets, & your fathers killed them.

48 Truly & ye beate winnells, and allow the
deedes of your fathers: for they killed them, and
ye build their sepulchres.

49 Therefore sayd the wisefolme of God, I will
send them Prophets and Apostles, and of them they
shall say, and I persecute away.

50 That the blood of all the Prophets, in shed
from the foundation of the world, may be required
of this generation.

51 From the blood of & Abel unto the blood
of Zacharias, which was slaine betwene the al-
tars and the Temple: verely I say unto you, it shall
be required of this generation,

52 *16* Wo be to you, Lawyers: for ye have ta-
ken away the key of knowledge: ye entred not in
your selves, and them that came in ye forbade.

53 And as hee sayd these things unto them,
the Scribes and Pharisees began to urge him fore,
and to & provoke him to speake of many things,

54 Laying waite for him, and seeking to catch
some thing of his mouth, whereby they might ac-
cuse him.

55 Gen. 4. 8. * 2. Chon.
24. 11. 16 They have often times blasphemed the
Pharisees, who ought to be the doctors of the
Church.

56 You have hid-
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69 The Pharisees
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70 The Pharisees
ought to be the
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ought to be the
doctors of the
Church.

confesse me before men, him shall the Sonne of
man confesse also before the Angels of God.

9 But he that shall deny me before men, shall
be denied before the Angels of God.

10 * And whosoever shall speake a worde
against the Sonne of man, it shall be forgiven him,
but unto him that shall blaspheme the holy Ghost,
it shall not be forgiven.

11 * And when they shall bring you into the
Synagogues, and unto the rulers and Rinces, take
no thought how, or what thing ye shall answer,
or what ye shall speake.

12 For the holy Ghost shall teach you in the
same houre, what ye ought to say.

13 And one of the company said unto him,
Master, bid my brother divide the inheritance
with me.

14 And he said unto him, Man, who made mee
a iudge, or a divider over you?

15 Wherefore he laid unto them, Take heed, and
beware of & covetousnesse: for though a man have
abundance, yet his life standeth not in his riches:

16 And he put fourth a parable unto them, saying,
The ground of a certaine rich man brought forth
much fruit.

17 Therefore hee thought with himselfe, say-
ing, What shall I doe, because, I have no room
where I may lay up my fruites?

18 And he said, This will I do, I will pull down
my barnes, and build greater, and therein will
gather all my fruites, and my goods.

19 And I will say to my Gode, Soule, thou hast
much goods laid up for many yeeres, live at ease,
eat, drinke, and & take thy pastime.

20 But God said unto him, O foole, this night
will they fetch away thy soule from thee: then whose
shall those things be which thou hast provided?

21 So he that gathereth riches, to himselfe,
and is not rich in God.

22 And he spake unto his disciples, Therefore
I say unto you, * Take no thought for your life,
what ye shall eat: neither for your bodie, what ye
shall put on.

23 The life is more then meat: and the body
more then the rayment.

24 Consider the ravens: for they neither sow
nor reape: which neither have storehouse nor
barn, and yet God feedeth them: how much more
are ye better then fowles?

25 And which of you with taking thought, can
add to his stature one cubite?

26 If ye then be not able to do the least thing,
why take ye thought for the remnant?

27 Consider the lillies how they grow: they la-
bour not, neither spin they: yet I say unto you, that
Solomon himselfe in all his royaltie was not cloa-
thed like one of these.

28 If then God so cloath the grasse which is to-
day in the field, and to morrow is cast into the oven,
how much more will hee cloath you, O ye of lit-
tle faith?

29 Therefore aske not what ye shall eat, or
what ye shall drinke, neither hang you in suspence:

30 For all such things the people of the world
seek for, and your Father knoweth that ye have a
need of these things.

31 Therefore aske not what ye shall eat, or
what ye shall drinke, neither hang you in suspence:
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need of these things.

a lively image
of hypocrites, and
reveler thereof.

¶ One of the
rules of the Syna-
gogue, by Mark 6.2.
and Act. 13.5.
that there were
many rulers of the
Synagogue.

¶ Mat. 13.31.
mark 4.31.
¶ God beginneth
his kingdom with
small beginnings
that the unlooker
for proceeding
of it may beise for
forth as snow.

¶ Mat. 13.33.
¶ Mat. 9.35.
mark 6.6.

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ere with many.

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diarily she was made straight againe, and glorified God.

14 ¶ And the ruler of the Synagogue answered with indignation, because that Iesus healed on the Sabbath day, and sayd unto the people, There are six dayes in which men ought to worke: in them therefore come and be healed, and not on the Sabbath day.

15 Then answered him the Lord, and sayd, Hypocrite, doth not each one of you on the Sabbath day loofe his ox or his asse from the stall, and lead him away to the water?

16 And ought not this daughter of Abraham, whom Satan had bound, loe, eighteen yeeres, be loofed from this bond on the Sabbath day?

17 And when he sayd these things; all his adversaries were ashamed: but all the people reioycied at all the excellent things that were done by him.

18 ¶ Then sayd he, What is the kingdom of God like? or whereto shall I compare it?

19 ¶ It is like a graine of mustard seed, which a man tooke and sowed in his garden, and it grew, and waxed a great tree, and the fowles of the heaven made neils in the branches thereof.

20 ¶ And againe he sayd, Whereunto shall I liken the kingdom of God?

21 It is like leaven, which a woman tooke, and hid in three pecks of flour, till all was leavened.

22 ¶ And hee went thorow all cities and townes, teaching, and journeying toward Hierusalem.

23 Then sayd one unto him, Lord, are there few that shall be saved? And he sayd unto them,

24 ¶ Strive to enter in at the strait gate: for many, I say unto you, will seeke to enter in, and shall not be able.

25 When the good man of the house is risen up, and hath shut to the doore, and ye begin to stand without, and to knocke at the doore, saying, Lord, open to us, and he shall answer and say unto you, I know you not whence ye are.

26 ¶ Then shall ye begin to say, We have eaten and drunken in thy presence, and thou hast taught in our streets.

27 ¶ But he shall say, I tell you, I know you not whence ye are: depart from me, all ye workers of iniquity.

28 ¶ There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Iacob, and all the Prophets in the kingdom of God, and your selves thrust out at doores.

29 Then shall come many from the east, and from the West, and from the North, and from the South, and shall sit at Table in the kingdom of God.

30 ¶ And beholde, there are last, which shall be first, and there are first, which shall be last.

31 ¶ The same day there came certaine Pharisees, and sayd unto him, Depart and go hence: for Herod will kill thee.

32 Then sayd he unto them, Go ye and tell that foxe, Behold, I cast out devils, and will heale still 1 day, and to morrow, and the third day I shall be perfected.

33 ¶ Nevertheless I must walke to day, and to morrow, and the day following: for it cannot be that a Prophet should perish out of Hierusalem.

34 ¶ O Hierusalem, Hierusalem, which killest the Prophets, and Rongest them that are sent to thee, how often would I have gathered thy chil-

dren together, as the henne gathered her brood under her wings, and ye would not.

35 Beholde, your house is left unto you desolate: and verely I tell you, ye shall not see me untill the time come that ye shall say, Blessed is he that commeth in the name of the Lord.

CHAP. XIII.

1 The droppe healed on the Sabbath. 2 The chiefe place at banquets. 3 The peere must be called to our feasts. 4 Of that they were bid to the supper. 5 Some compelled to come in. 6 One ought to build a tower.

¶ And it came to passe that when hee was entred into the house of one of the chiefe Pharisees on the Sabbath day, to eat bread, they watched him.

2 And beholde, there was a certaine man before him, which had the droppe.

3 Then Iesus answering, spake unto the Lawyers and Pharisees, saying, Is it lawfull to heale on the Sabbath day?

4 And they held their peace. Then hee tooke him, and healed him, and let him goe.

5 And answered them, saying, Which of you shall have an asse, or an ox fallen into a pur, and will not straightway pull him on the Sabbath day?

6 And they could not answer him againe to those things.

7 ¶ Hee spake also a parable to the guests, when hee marked how they chose out the chiefe roomes, and sayd unto them,

8 When thou shalt be bidden of any man to a wedding, sit not thy selfe downe in the chiefe place, lest a more honourable man then thou be bidden of him.

9 And he that bade both him and thee, come, and say to thee, Give this man room, and thou then begin with shame to take the lowest room.

10 ¶ But when thou art bidden, goe and sit downe in the lowest room, that when he that bade thee, commeth, he may say unto thee, Friend, sit up higher: then shalt thou have worship in the presence of them that sit at table with thee.

11 ¶ For whosoever exalteth himselfe, shall be brought low, and he that humbleth himselfe, shall be exalted.

12 ¶ Then said he also to him that had bidden him, ¶ When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor the rich neighbours, lest they also bid thee againe, and a recompence bee made thee.

13 But when thou makest a feast, call the poore, the maimed, the lame and the blinde.

14 And thou shalt be blessed, because they can not recompense thee: for thou shalt be recompensed at the resurrection of the iust.

15 ¶ Now when one of them that sat at table heard these things, he sayd unto him, Blessed is he that eateth bread in the kingdom of God.

16 Then said he to him, ¶ A certaine man made a great supper, and bade many,

17 And sent his servant at supper time to say to them that were bidden, Come: for all things are now ready.

18 ¶ But they all with one minde beganne to make excuse. The first said unto him, I have bought a farme, and I must needs go out and see it: I pray thee have me excused.

19 And another sayd, I have bought five yoke of oxen, and I goe to prove them: I pray thee have my excused.

1 Word for words, the selfe: now the broad of thinking is the selfe.

¶ The Lawe of the very Sabbath ought not to hinder the office of charity.

¶ Either one of the Elders, whom they called the Sanhedrin, or one of the chiefe of the Synagogue, Iohn 7.48. for this word Pharise was the name of a sect, though it appear by the whole history that the Pharisee were in great credit.

¶ The reward of pride is ignomy, and the reward of true modestie is glory.

¶ Prov. 25.7.

¶ Chap. 28.14. mat. 23.12.

¶ Against them which lavish out their goods either ambitiously, or for hope of recompense, where as Christian charity respecteth onely the glory of God, and the profit of our neigbours.

¶ Prov. 3.27. tob. 4.7.

¶ Mat. 22.8. rev. 19.9.

¶ The most part are of them to whom God hath revealed himselfe as to a few, that such help as they have received of God, they willingly lay unto themselves and hindrances.

¶ As if superfluous, and a thing agreed upon before, for though they alledge several causes, yet all of them agree, they have their excuse, that they may not come to supper.

20 And another sayd, I have married a wife, and therefore I cannot come.

21 So that servant returned, and shewed his master these things. Then was the Goodman of the house angry, and sayd to his servant, Goe out quickly into the streets and lanes of the citie, and bring in hither the poore, and the maimed, and the halt, and the blinde.

22 And the servant said, Lord, it is downe as thou hast commanded, and yet there is room.

23 Then the master said to the servant, Goe out into the hie wayes, and hedges, and compeell them to come in, that mine house may be filled.

24 For I say unto you, that none of those men which were bidden, shall taste of my supper.

25 Nowe there went great multitudes with him, and he returned and said unto them,

26 * If any man come to me, and ^d hate not his father, and mother, and wife, and children, and brethren, and sisters: yea, and his owne life also, he cannot be my discipule.

26 * And whosoever beareth not his crosse, and cometh after me, cannot be my discipule.

28 For which of you minding to build a towre, or sitting not downe before, and counthe the cost, whether he have sufficient to performe it.

29 Least that after he hath layed the foundation, and is not able to performe it, all that beholde it, begin to mocke him,

30 Saying, This man began to build, and was not able to make an end.

31 Or what king going to make warre against another King, sitteth not downe first, and taketh counsell, whether he be able with ten thousand, to meete him that cometh against him with twentie thousand?

32 Or els while he is yet a great way off, he sendeth an ambassage, and desireth peace.

33 So likewise, whosoever he be of you, that forsaketh not all that he hath, hee cannot be my discipule.

34 * Salt is good: but if salt have lost his favour, wherewith shall it be salted?

35 It is neither meete for the land, nor yet for the dunghill, but men cast it out. Hee that hath eares to heare, let him heare.

CHAP. XV.

4 The parable of the lost sheepe. 8 Of the graine. 13 And of the prodigall sonne.

Then * referred unto; him * all the Publicanes and sinners, to heare him.

2 Therefore the Pharisees, and Scribes murmured, saying, Hee receiveth sinners, and eateth with them.

3 Then spake he this parable to them, saying,

4 * What man of you having an hundred sheepe, if hee lose one of them, doeth not leave ninetie and nine in the wilderness, and goe after that which is lost, until he finde it?

5 And when he hath found it, hee layeth it on his shoulthers with ioy.

6 And when he cometh home, he calleth together his friends and neighbours, saying unto them, Reioyce with mee: for I have founde my sheepe which was lost.

7 I say unto you, that likewise ioy shall be in

heaven for one sinner that converteth, more then for ninetie and nine iust men, which need none amendment of life.

8 Either what woman having tenne groates, if shee loose one groate, doeth not light a candle, and sweepe the house, and seeke diligently till she finde it?

9 And when she hath found it, shee calleth her friends, and neighbours, saying, Reioyce with mee: for I have founde the groat which I had lost.

10 Likewise I say unto you, there is ioy in the presence of the Angels of God, for one sinner that converteth.

11 * Hee said moreover, A certaine man had two sonnes.

12 And the younger of them sayde to his father, Father, give mee the portion of the goods that is fallen to mee. So hee divided unto them his substance.

13 So not many dayes after, when the younger sonne had gathered all together, he tooke his iourney unto a farr country, and there hee wasted his goods with riotous living.

14 Nowe when hee had spent all, there arose a great dearth thorough that land, and hee began to be in necessitie.

15 Then hee went and clave to a citizen of that country, and hee sent him to his farme, to feed swine.

16 And hee would faine have filled his bellie with the huskes that the swine ate; but no man gave them him.

17 * Then he came to himselfe, and sayd, How many hired servants at my fathers have bread enough, and I die for hunger?

18 I will rise and go to my father, and say unto him, Father, I have sinned against heaven, and before thee.

19 And am no more worthy to be called thy sonne: make me as one of thine hired servants.

20 So he arose and came to his father, and when he was yet a great way off, his father saw him, and had compassion, and ran and fell on his necke, and kissed him.

21 And the sonne said unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy sonne.

22 Then the father said to his servants, Bring forth the best robe, and put it on him, and put a ring on his hand, and shooes on his feet.

23 And bring the fat calfe, and kill him, and let us eat and be merry:

24 For this my sonne was dead, and is alive againe: he was lost, but he is found. And they began to be merry.

25 Now the elder brother was in the field, and when he came & drew neere to the house, he heard melodie.

26 And called one of his servants, and asked what those things meant.

27 And he sayd unto him, Thy brother is come, and thy father hath killed the fat calfe, because he hath received him safe and found.

28 Then he was angry, and would not goe in: therefore came his father out, and entreated him.

29 But he answered, and sayd to his father, Lo, these many yeeres have I done thee service, neither brake I at any time thy commandement: and thou never gavest me a kid that I might make merry with my friends,

12 Men by their voluntary falling from God, having

spoiled themselves of the benefits

which they received of him, call

themselves head-

long into infinite calamities: but

God of his singular goodness, offer

ing themselves free-

ly to them, whom he called to respen-

sance, through the greatness of their

miserie wherewith they were tainted,

doeth not only

graciously receive

them, but also enricheth them with

farre greater gifts, and blesteth them

with the chiefest bliss.

3 The beginning of repentance is the

acknowledging of the mercy of God, which

teach us to hope well.

4 Against God because he is said to dwell in heaven.

4 To true repentance there is a feeling

of one of our sinnes, ioyced with for-

row and shame, from whence

springeth a confession, after

which followeth forgiveness.

5 Such as truly fear God, desire

to have all men to be their followers.

times in a day, and seven times in a day turne againe to thee, saying, It repenteth mee, thou shalt forgive him.

3 And the Apostles sayd unto the Lord, Increase our faith.

6 And the Lord said, 4 If ye had faith, as much as is a graine of mustard seed, and should say unto this mulberie-tree, Plucke thy selfe up by the rootes, and plant thy selfe in the sea, it should even obey you.

7 4 Who is it also of you, that having a servant plowing or feeding cattell, would say unto him by and by, when hee were come from the field, Goe, and sit downe at table?

8 And would not rather say to him, Dresse wherewith I may suppe, and gird thy selfe, and serve me, till I have eaten and drunken, and afterward eat thou, and drinke thou?

9 Doeth hee thanke that servant, because hee did that which was commanded unto him? I trow not.

10 5 So likewise yee, when yee have done all the things, which are commanded you, say, We are unprofitable servants: we have done that which was our dutie to doe.

11 6 And so it was when he went to Hierusalem, that hee passed through the middes of Samaria, and Galilee.

12 And as hee entred into a certaine towne, there mette him ten men that were lepers, which stood a farr off.

13 And they lift up their voyces and sayd, Iesus, Master, have mercy on us.

14 And when he saw them, he sayd unto them, 5 Go, shew your selves unto the Priests. And it came to passe, that as they went, they were cleansed.

15 Then one of them, when hee saw that hee was healed, turned backe, and with a loud voyce prayd God.

16 And fell downe on his face at his feete, and gave him thanks: and he was a Samaritan.

17 And Iesus answered, and sayd, Are there not ten cleansed? but where are the nine?

18 There is none found that returned to give God prayse, save this stranger.

19 And hee sayd unto him, Arise, goe thy way, thy faith hath saved thee.

20 7 And when hee was demanded of the Pharisees, when the kingdome of God should come, he answered them, and sayd, The kingdome of God cometh not with b observation.

21 Neither shall men say, Lo here, or lo there: for behold, the kingdome of God is within you.

22 8 And he sayd unto the disciples, The dayes will come, when ye shall desire to see one of the dayes of the Sonne of man, and ye shall not see it.

23 9 Then they shall say to you, Behold here, or behold there: but goe not thither, neither follow them.

24 For as the lightning that lightneth out of the one part under heaven, shineth unto the other part under heaven, so shall the Sonne of man be in his day.

25 But first must hee suffer many things, and be reproved of this generation.

26 4 10 And as it was in the dayes of Noe, so shall it be in the dayes of the Sonne of man.

27 They ate, they dranke, they married wives, and gave in marriage unto the day that Noe went into the Arke: and the flood came, and destroyed them all.

28 5 Likewise also as it was in the dayes of Lot: They ate, they dranke, they bought, they sold, they planted, they built.

29 But in the day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all.

30 After these *enamples* shall it be in the day when the sonne of man revealed.

31 6 At that day he that is upon the house, and his fuffe in the house, let him not come downe to take it out: and he that is in the field likewise, let him not turne backe to that he left behinde.

32 7 Remember Lots wife.

33 Whosoever will seeke to save his soule, shall lose it: and whosoever shall lose it, shall get it life.

34 4 I tell you, in that night there shall be two in one bed: the one shall be received, and the other shall be left.

35 Two women shall be grudging together, the one shall be taken, and the other shall be left.

36 Two shall be in the field: one shall be received, and another shall be left.

37 11 And they answered, and sayde to him, Where, Lord? And he sayd unto them, Where-foever the body is, thither shall also the egles be gathered together.

CHAP. XVIII,

1 The parable of the unrighteous Iudge and the widow.
2 Of the Pharisee and the Publicane.
3 Children are of the kingdome of heaven.
4 To tell and give to the poor.
5 The Apostles forsake all.
6 Shall forsake all and follow him.
7 The blinde man receiveth sight.

And I seee also a parable unto them, 10 this end, that they ought alwayes to pray, and not to waxe faint.

2 b Saying, There was a Iudge in a certaine city, which feared not God, neither revered man.

3 And there was a widow in that city, which came unto him, saying, Doe mee iustice against mine adversarie.

4 And hee would not of a long time: but afterward he sayd with himselfe, Though I feare not God, nor reverence man,

5 Yet because this widow troubleth mee, I will doe her right, lest at the last shee come and make me weary.

6 And the Lord sayd, Heare what the unrighteous Iudge sayth.

7 Now shall not God avenge his elect, which cry night and day unto him, yea, though d hee suffer long for them?

8 I tell you he will avengethem quickly: but when the Sonne of man cometh, shall hee finde faith on the earth?

9 1 e He spake also this parable unto certaine which trusted in themselves that they were iust, and despised other.

10 Two men went up into the Temple to pray:

4 Gen. 7.5. mat. 24.38. 1 per. 3.10. 10 The widow shall be taken us, waies with the sudden Iudge-ment of God: and therefore the faithfull should be watch continually.
5 Gen. 19.15.

11 We must take good heed, that nothing distrust, not the incitements of this world, nor any respect of friendship hinder us the least that may be.

Gen. 19.15. Chap. 9.44. mat. 10.39. mar. 8.37. iohn 12.25. e That is, shall save it, so Matthew expoundeth it: for thus he that is saved is spoken of, is evere lasting salvation.
12 Mat. 24.47. 13 The only way to continue is to cleave to Christ.

14 Mat. 23.12.

1 God will have us to continue in prayer, not to waxe us, but to exercise us, therefore we must strive with impatience, that long delay cause us not to breake off the course of our prayer.

2 Gen. 19.15. mat. 10.37. 1. iust. 5.17. 4 Yeele to afflictions, and adversities, as they doe which are out of heart.

b He doth not compare things that are equal together, but the lesse with the greater: If a man ger his right at a most unrighteous Iudge, how much more shall the prayers of the godly prevail before God.
c Word for words, beate me downe with blows, and

and it is a metaphor taken of wrestlers, who beate their adversaries with their fists or clubbes: (so doe they that are importunate beate the Iudges eare with their crying out, even as they were with blowes.) d Though he seeme slow in revenging the iniurie done to his. e Two things especially make our prayers voyde and of no effect: confidence of our owne righteousness, and the contempt of other: and an humble heart is contrary to both these.

g Although we
conceive that what-
soever we have we
have of God yet
are we desirous of
God as a proud
and arrogant; if we
put over to him
trust in our own
works before
God

g From the
Pharisee in a lower
place

g Chap 14. 11.
mat. 23. 12.

g Mat. 9. 13.
mar. 10. 13.

g The children were
weird and young,
in that they were
brought, which ap-
peared more evi-
dently in that that
they were infants,
which is to be mar-
ked against them
that are enemies to
the baptizing of
children.

g To induce or
think of Christ af-
ter the reason of
our flesh is the
cause of foolish
conceptions.

g The children
also of the faithfull
are comprehended
in the free cove-
nant of God.

g Them that
carnized the children,
whom the disciples
drive away.

g Childlike in-
nocence is an or-
nament of Chris-
tians.

g Mat. 19. 16.
mar. 10. 17.

g Exod. 23. 30.

g The intermit-
tence of riches causeth
away many from
inheritance way.

g To be both rich
and godly is a
contradictory gift of God.

g Mat. 19. 17.
mar. 10. 18.

g They become
the riches of all,
which refuse not
to be poor for
Christ's sake.

g Mat. 20. 17.
mar. 10. 32.

g As for and con-
fidence as refu-
rence is so sure in
the glory which re-
maineth for the
conquerours.

g Mat. 20. 17.
mar. 10. 32.

g As for and con-
fidence as refu-
rence is so sure in
the glory which re-
maineth for the
conquerours.

g Mat. 20. 17.
mar. 10. 32.

g As for and con-
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rence is so sure in
the glory which re-
maineth for the
conquerours.

g Mat. 20. 17.
mar. 10. 32.

g As for and con-
fidence as refu-
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maineth for the
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g Mat. 20. 17.
mar. 10. 32.

g As for and con-
fidence as refu-
rence is so sure in
the glory which re-
maineth for the
conquerours.

g Mat. 20. 17.
mar. 10. 32.

g As for and con-
fidence as refu-
rence is so sure in
the glory which re-
maineth for the
conquerours.

the one a Pharisee, and the other a Publican.

11 a The Pharisee stood and prayed thus with himselfe, O God, I thank thee that I am not as other men, extortioners, unjust, adulterers, or even as this Publican.

12 I fast twice in the weeke: I give tithes of all that ever I possesse.

13 But the Publican standing a farre off, would not lift up so much as his eyes to heaven, but smote his breast, saying, O God, be mercifull to mee a sinner.

14 I tell you, this man departed to his house, iustified rather than the other: a for every man that exalteth himselfe shall be brought low, and he that humbleth himselfe shall be exalted.

15 g f They brought unto him also babes that he should touch them. And when his disciples saw it, they rebuked them.

16 s But Iesus g called them unto him, and said, Suffer the babes to come unto mee, and forbid them not: for of such is the kingdom of God.

17 e Verely I say unto you, whosoever receiveth not the kingdom of God as a babe, hee shall not enter therein.

18 * Then a certaine ruler asked him, saying, Good Master, what ought I to doe, to inherite eternal life?

19 And Iesus sayd unto him, Why callest thou me good? none is good, save one, even God.

20 Thou knowest the commandments, * Thou shalt not commit adulterie: Thou shalt not kill: Thou shalt not steale: Thou shalt not beare false witness: Honour thy father and thy mother.

21 g And he sayd, All these have I kept from my youth.

22 Now when Iesus heard that, hee sayd unto him, yet lackest thou one thing, Sell all that ever thou hast, and distribute unto the poore, and thou shalt have treasure in heaven, and come follow me.

23 But when he heard those things, he was very heavy: for he was marvellous rich.

24 s And when Iesus saw him very sorrowfull, he sayd, With what difficultie shall they that have riches, enter into the kingdom of God!

25 Surely it is easier for a camel to goe through a needles eye, then for a rich man to enter into the kingdom of God.

26 Then said they that heard it, And who then shall be saved?

27 And he sayd, The things which are impossible with men, are possible with God.

28 g s Then Peter said, Loe, we have left all, and have followed thee.

29 s And he sayd unto them, Verely I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children for the kingdom of Gods sake,

30 which shall not receive much more in this world, and in the world to come into life everlasting.

31 g * 10 Then Iesus took him up y twelve, and sayd unto them, Behold, we goe up to Hierusalem, and all things shall be fulfilled to the Sonne of man, that are written by the Prophets.

32 For hee shall be delivered unto the Gentiles, and shall be mocked, and shall be spitefully entreated, and shall be spit on.

33 And when they have scourged him, they will put him to death: but the third day hee shall rise againe.

34 But they understood b none of these things,

and this saying was hid from them, neither perceived they the things, which were spoken.

35 s + 11 And it came to passe, that as he was come neere unto Iericho, a certaine blinde man sat by the way side, begging.

36 And when he heard the people passe by, he asked what it meant.

37 And they sayd unto him, that Iesus of Nazareth passed by.

38 Then he cried, saying, Iesus the Sonne of David, have mercy on me.

39 12 And they which went before, rebuked him that hee should hold his peace, but hee cryed much more, O Sonne of David, have mercy on me.

40 And Iesus stood still, and commanded him to be brought unto him. And when hee was come neere, he asked him.

41 Saying, What wilt thou that I doe unto thee? And hee sayd, Lord, that I may receive my sight.

42 And Iesus sayd unto him, Receive thy sight: thy faith hath saved thee.

43 Then immediately he received his sight, and followed him, praying God: and all the people, when they saw this, gave prayse to God.

CHAP. XIX.

a Zaccheus the Publican. 13 Ten pieces of money delivered to servants to occupy withall. 29 Iesus entred into Hierusalem. 34 Hee foretelleth the destruction of the citie with teares. 45 He calleth the filters out of the Temple.

NOW when Iesus entred and passed through Iericho,

2 b Holde, there was a man named Zaccheus, which was the chiefe receiver of the tribute, and he was rich.

3 And hee sought to see Iesus, who he should be, and could not for the presse, because hee was of a low stature.

4 Wherefore he ranne before, and climbed up into a wilde figge-tree, that he might see him: for he should come that way.

5 And when Iesus came to the place, hee looked up, and saw him, and laid unto him, Zaccheus, come downe at once: for to day I must abide at thine house.

6 Then he came downe hastily, and received him ioyfully.

7 a And when all they saw it, they murmured, saying, that hee was gone in to lodge with a sinful man.

8 s And Zaccheus stood forth, and said unto the Lord, Behold, Lord, the halfe of my goods I give to the poore: and if I have taken from any man by forged cavillation, I restore him foure fold.

9 Then Iesus sayd to him, This day is salvation come unto this house, forasmuch as he is also become the sonne of Abraham.

10 s For the sonne of man is come to seeke, and to save that which was lost.

11 a And whilst they heard these things, hee continued and spake a parable, because hee was neere to Hierusalem, and because al they thought that the kingdom of God should shortly appeare.

12 He sayd therefore, * A certaine noble man went into a farre country, to receive for himselfe a kingdom, and so to come againe.

13 And he called his servants, and gave unto every one a pound, and he went away. And the first servant came, and said, Lord, behold, I have gained thee five pounds, because I have put them to the trade.

14 And he said unto him, Well done, thou good servant, because thou hast been faithful in a little, I will set thee over many, and thou shalt have with thee many servants.

g Mat. 20. 29.
mar. 10. 45.

11 Christ sheweth
by a visible mira-
cle, that he is the
light of the world.

12 The more
they less than
Satan layeth out
our way, even by
them which pro-
fess Christ
Name, so much
the more ought
we to goe fur-
wards.

13 Christ preventeth
them with his
grace especially,
which seemed to
be furnished from it.

14 The overseer and
head of the Publicans
which were
there together: for
the Publicans
were divided into
companies: as we
may gather by many
places of Cicero
his orations.

15 The world for-
sake the grace
of God, and yet
unwillingly that
it should be bestowed
upon other.

16 The example of
true penitence, as
known by the
effect.

17 By hisly accus-
ing any man, and
his greivous multi-
tude to the malice
of the culture
person: for com-
monly they have
their trade among
them when they rob
and spoile the com-
mon-wealth, and
they have nothing
in their mouths, but
the profit of the
common-wealth, and
under that colour
they play the
theft, and so much
that if men reprove
and soe cause to
redresse their robbery.

18 Blow of God, one
that walketh in the steps of Abraham: and we gather that salvation came to this
house, because they received the blessing as Abraham had, for the fulfildome
were circumcised. g Mat. 23. 11.

19 We must patiently wait for the iudgement
of God, which shall be revealed in his time.

20 Math. 23. 11.

9 There are three
forms of men in
the Church: the
one foretold from
Christ whom they
see not: the other,
which according
to their vocation,
below the gifts
which they have
received of God,
to his glory with
great pain and
diligence: the
third live they,
and do no good.

As for the first,
the one whom
they see not, but
justly punish them
in his time: the
other he will
bless, according
to the pains
which they have
taken: and as for
the stout and
idle person he
will punish them
at the first.
d This was a piece
of money, which
the Grecians used,
and was of value
about an hundred
pence, which is
about ten crowns.
e Against them
which used their
life idly in deli-
bering, and
otherwise in con-
templation.
f To the bankers
and changers.

4. Chap. 3. 18.
Matt. 13. 44.
Mark. 4. 25.

f The disciples
staggered and failed
at the matter: but
Christ goeth on
boldly though
death were before
his eyes.
g Matt. 21. 21.
Mark. 11. 23.
h Christ threat-
eneth in his owne per-
son, that his king-
dome is out of
this world.

h Matt. 21. 27.
John 12. 14.

13 And he called his ten servants, and deli-
vered them ten pieces of money, and said unto them,
O occupy till I come.

14 Now his citizens hated him, and sent an am-
bassage after him, saying, Wee will not have this
man to reigne over us.

15 And it came to passe, when he was come
again, and had received his kingdom, that he
commanded the servants to be called to him, to
whom he gave his money, that he might know
what every man had gained.

16 Then came the first, saying, Lord, thy piece
hath encreased ten pieces.

17 And he saide unto him, Well, good servant:
because thou hast bene faithful in a very litle
thing, take thou authoritie over ten cities.

18 And the second came, saying, Lord, thy piece
hath encreased five pieces.

19 And to the same he said, Be thou also ruler
over five cities.

20 So the other came, and said, Lord, beholde
thy piece, which I have layd up in a napkin:

21 For I feared thee, because thou art a straite
man: thou takest up that thou laidst not downe,
and reapest that thou diddest not sow.

22 Then hee said unto him, Of thine owne
mouth wilt I iudge thee, O evill servant. Thou
knewest that I am a straite man, taking up that I
laid not downe, and reaping that I did not sow.

23 Wherefore then gavest not thou my money
into the banke, that at my coming I might have
required it with vantage?

24 And hee said to them that stood by, Take
from him that piece, and give it him that hath ten
pieces.

25 (And they saide unto him, Lord, he hath ten
pieces.)

26 ¶ For I say unto you, that unto all them that
have, it shall be given: and from him that hath not,
even that he hath, shall be taken from him.

27 Moreover, those mine enemies, which would
not that I should reigne over them, bring hither,
and slay them before me.

28 ¶ And when he had thus spoken, he went
forth beinge ascending up to Hierusalem.

29 ¶ And it came to passe, when he was come
neere to Bethpage, and Bethania, besides the
mount which is called the mount of Olives, he sent
two of his disciples,

30 Saying, Go ye to the towne which is before
you, wherein as soone as ye are come, ye shall finde
a colt tied, whereon never man sat: loose him,
and bring him hither.

31 And if any aske you, why ye loose him, thus
shall ye say unto him, Because the Lord hath need
of him.

32 So they that were sent, went their way, and
found it as he had said unto them.

33 And as they were loosing the colt, the owners
thereof said unto them, Why loose yee the
colt?

34 And they sayd, The Lord hath neede of
him.

35 ¶ So they brought him to Iesus, and they
cast their garments on the colt, and set Iesus thereon.

36 And as hee went, they spread their cloathes in
the way.

37 And when hee was now come neere to the
going downe of the mount of Olives, the whole

multitude of the disciples began to reioyce, and to
praise God with a loud voice, for all the great
workes that they had seene.

38 Saying, Blessed be the King that cometh in
the Name of the Lord: peace in heaven, and glory
in the highest places.

39 ¶ Then some of the Pharisees of the compa-
ny said unto him, Master, rebuke thy disciples.

40 But he answered, and said unto them, I tell
you, that if these should holde their peace, the
stones would cry.

41 ¶ And when he was come neere, he be-
held the Citie, and wept for it,

42 ¶ Saying, O if thou haddest even known
I at the least in this daye those things, which
belong unto thy peace! but now are they hid from
thine eyes.

43 For the dayes shall come upon thee, that thine
enemies shall cast a trench about thee, and com-
passe thee round, and keepe thee in on every side,

44 And shall make thee even with the ground,
and thy children which are in thee, and they shall
not leave in thee a stone upon a stone, because thou
knewest not at that season of thy visitation.

45 ¶ Hee went also into the Temple, and
began to cast out them that sold therein, and them
that bought,

46 Saying unto them, It is written, * Mine
house is the house of prayer, & but ye have made
it a denne of thieves.

47 And he taught daily in the Temple. And the
hie Priests, and the Scribes, and the chiefe of the
people sought to destroy him.

48 But they could not finde what they might
doe to him: for all the people hanged upon him
when they heard him.

ing of so many Prophets, and so oft refusing mee the Lord of the Prophets, nowe espe-
cially in this my last coming to thee, thou hadst had any regard to thy selfe. k This
fit and commodious time is called the day of this citie. l That is, those things which
they saye I have staunched. m This is his very iudgement, wherein hee will shew
the world. n Christ threateth after his exaltation to Hierusalem, to whom this
that it is his office enjoined him of his Father to purge the Temple. o Mat. 21. 47.
Isai. 56. 7. p Ierem. 7. 11.

CHAP. XX.

4 From whence Iohn Baptisme was. 5 The wickednesse of
the Priests is noted by the parable of the vineyard and the
husbandmen. 21 The plot triseth to Ctesar. 27 He
completh the Sadducees denying the resurrection. 41 How
Christ is the sonne of David.

¶ And ¶ it came to passe, that on one of those
dayes, as hee taught the people in the Temple,
and preached the Gospel, the hie Priests and the
Scribes came upon him, with the Elders,

2 And spake unto him, saying, Tell us by what
authoritie thou doest these things, or who is hee
that hath given thee this authoritie?

3 And he answered, and said unto them, I also
will aske you one thing: tell me therefore:

4 The baptisme of Iohn, was it from heaven,
or of men?

5 And they reasoned within themselves, saying,
If we shall say, From heaven, he will say, Why then
believed ye him not?

6 But if we shall say, Of men, all the people
will stone us: for they be perswaded that Iohn was
a Prophet.

7 Therefore they answered, that they could not
tell whence it was.

8 Then Iesus said unto them, Neither tell I you,
by what authoritie I doe these things.

9 ¶ Then I began he to speake to the people
this parable, A certaine man planted a vineyard, sowed,

See a

8 When they find
ger which ought
to be the chiefe
of the church, and
first fourth of the
kingdome of Gods
he will raise up
others extraordi-
narily, in despite
of them.

9 Chap. 21. 6. num.
21. 1. Marke 12. 1.

9 Christ is not
simply delisted
with the destru-
ction, no not of
the wicked.

9 Christ breaketh
off his speech,
which sheweth
partly how he was
moved with com-
passion for the de-
struction of the
citie, that would not
enforce, and partly
to upbraid them
for their steecheth
and stubbornnesse
against him, such
as hath not highly
been heard of.

h Christ wife
thou O Hierusalem,
to whom this mes-
sage was properly
sent.

i If after the fly-
ing of so many Prophets,
and so oft refusing mee the Lord of the Prophets, nowe espe-
cially in this my last coming to thee, thou hadst had any regard to thy selfe. k This

fit and commodious time is called the day of this citie. l That is, those things which
they saye I have staunched. m This is his very iudgement, wherein hee will shew
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o Mat. 21. 47.
Isai. 56. 7. p Ierem. 7. 11.

* Math. 21. 33.
Marke 11. 27.

1 The Pharisees
being overcome
with the truth of
Christes doctrine,
move a question
about his vineyard
calling, and are
overcome by the
wittnesse of their
owne conscience.

* Math. 21. 33.
Marke 11. 27.
Isai. 2. 2. 1.

1 It is no new
thing to have be-
lieved the chiefe
enemies of Christ
and his servants, which
are conversant in
the very Sanctuary
of Gods holy
place, but at
length they shall
be soare upon
the vineyard.

* Math. 21. 33.
Marke 11. 27.
Isai. 2. 2. 1.

1 It is no new
thing to have be-
lieved the chiefe
enemies of Christ
and his servants, which
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the very Sanctuary
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length they shall
be soare upon
the vineyard.

and let it forth to husbandmen: and went into a strange country, for a great time.

10 And at the time convenient he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen did beat him, and sent him away empty.

11 Again he sent yet another servant: and they did beat him, and foule treated him, and sent him away empty.

12 Moreover he sent the third, and him they wounded and cast out.

13 Then said the Lord of the vineyard, What shall I doe? I will sende my beloved sonne: it may be that they will doe reverence when they see him.

14 But when the husbandmen saw him, they reasoned with themselves, saying, This is the heire: come, let us kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed him. What shall the Lord of the vineyard therefore doe unto them?

16 Hee will come and destroy these husbandmen, and will give out his vineyard to others. But when they heard it, they said, God forbid.

17 ¶ And he beheld them, and sayd, What meane this then that is written, ¶ The stone that the builders refused, that is made the head of the corner?

18 Whosoever shall fall upon that stone, shall be broken: and on whomsoever it shall fall, it will grinde him to powder.

19 Then the high Priestes, and the Scribes the same houre went about to lay hands on him (but they feared the people) for they perceived that he had spoken this parable against them.

20 ¶ 3 And they a watched him and sent forth spies, which should faime themselves iust men to take him in his talke, and to deliver him unto the power and authoritie of the gouernour.

21 And they asked him, saying, Master, we know that thou sayest, and teachest right, neither dost thou accept ¶ any mans person, but teachest the way of God truly,

22 Is it lawfull for us to give Caesar tribute or no?

23 But he perceived their craftinesse, and said unto them, Why tempt ye me?

24 Shewe me a pennie. Whose image and superscription hath it? They answered, and sayde, Cafars.

25 Then hee said unto them, ¶ Give then unto Caesar the things which are Cafars, and to God those which are Gods.

26 And they could not reprove his saying before the people: but they marvelled at his answer, and held their peace.

27 ¶ 4 Then came to him certaine of the Sadduces (which deny that there is any resurrection) and they asked him,

28 Saying, Master, ¶ Moses wrote unto us, If any mans brother die, having a wife, and hee die without children, that his brother should take his wife, and raise up seed unto his brother.

29 Now there were seven brethren, and the first tooke a wife, and he died without children.

30 And the second tooke the wife, and he died childlesse.

31 Then the third tooke her: and so likewise the seven died, and left no children.

32 And last of all, the woman died also.

33 Therefore at the resurrection, whose wife of them shall she be? for seven had her to wife.

34 Then Iesus answered, and saide unto them, The children of this world marry wives, and are married.

35 But they which shall be counted worthy to enjoy that world, and the resurrection from the dead, neither marry wives, neither are married.

36 For they can die no more, forasmuch as they are equal unto the Angels, and are the sonnes of God, since they are the children of the resurrection.

37 And that the dead shall rise againe, even ¶ Moses shewed it besides the bush, when he saide, The Lord is the God of Abraham, and the God of Isaac, and the God of Iacob.

38 For he is not the God of the dead, but of them which live: for all I live unto him.

39 Then certaine of the Scribes answered, and said, Master, thou hast well said.

40 And after that, durst they not aske him any thing at all.

41 ¶ 5 ¶ Then said he unto them, How say they that Christ is Davids sonne?

42 And David himselfe saith in the booke of the Psalmes, ¶ The Lord saide unto my Lord, Sit at my right hand,

43 Till I have made thine enemies thy footstool.

44 Seeing David called him Lord, how is hee then his sonne?

45 ¶ 1 Then in the audience of all the people, hee sayd unto his disciples,

46 ¶ 6 Beware of the Scribes, which willingly goe in long robes, and love salutations in the markets, and the highest seats in the assemblies, and the chiefe rooms at feasts:

47 Which devour widows & houses, and in shew make long prayers: These shall receive greater damnation.

3 We must avoyd the example of the ambitious and covetous Pastours. ¶ This is spoken by the figure Meronymie, houses, for the goods and substance.

CHAP. XXI.

¶ The widowes liberalltie above her riches, ¶ Of the time of the destruction of the Temple, 19 and Hierusalem.

25 The signes going before the last iudgement.

¶ And ¶ 3, as he behelde, hee sawe the rich men which call their gifts into the treasure.

2 And hee sawe also a certaine poore widowe which cast in thither two mares:

3 And he saide, Of a truth I say unto you, that this poore widowe hath cast in more then they all.

4 For they all have of their superfluitie cast into the offerings of God: but shee of her penurie hath cast in all the living that he had.

5 ¶ 2 Now as some spake of the Temple, how it was garnished with goodly stones, and with consecrated things, he said,

6 Are these the things that yee looke upon? the dayes will come wherein a stone shall not be left upon a stone, that shall not be thrown downe.

7 Then they asked him, saying, Master, but when shall these things be? and what signe shall there be when these things shall come to passe?

8 ¶ 1 And hee said, Take heede, that ye be not deceived: for many will come in my name, saying, I am Christ, and the time draweth neere: follow ye not them therefore.

¶ They are called here in this place, the children of this world, which live in this world: and not they, that wholly are given to the world, as before chap. 16. 3. which are contrary to the children of light. ¶ That is, men partakers of the resurrection, that live truly, that they shall live indeed, which shall enjoy everlasting blisse, so do they live in deed, which rise to life, though if this word resurrection be taken generally, it belongeth also to the wicked which shall live to condemnation, which is not properly life, but death.

¶ 2 That is, before him: a noable saying, the godly say not die, though they die here on earth.

¶ 3 Math. 24. 44. Mat. 24. 37.

¶ 4 Christ is the sonne of David according to the flesh, that he is also his Lord, because he is the everlasting sonne of God according to the spirit.

¶ 5 Phil. 2. 10. 1. Chap. 11. 43. mat. 23. 6. mat. 23. 38.

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8 ¶ 1 And hee said, Take heede, that ye be not deceived: for many will come in my name, saying, I am Christ, and the time draweth neere: follow ye not them therefore.

3 The true Temple of God is built up even in the midst of incredible tumults, and most in arge miseries, through invincible pains, for that the end thereof cannot be but most happy.
4 Mat. 14.7. marke 13.15.
5 This is the end of our tribulations, afflictions, they shall be witnesses both before God and man, as well of the righteousness and cruell dealing of your enemies, as also of your constancie: A noble saying, that the afflictions of the godly and holy men preceles to the vienes of their lives.
6 Chap. 11.12. mat. 10.19. marke 13.17.
7 Mat. 10.30.
8 Though you are compassed about on all sides with many miseries, yet notwithstanding be valiant and courageous, and beare out these things manfully.
9 Mat. 10.37. marke 13.14.
10 The small destruction of the whole churche is foretold.
11 By wrath, these things are meant, which God frendly will be displeased if word for word, mouth, for the Hebrew call the edge of a sword the mouth because the edge bierth.
12 Mat. 10.37. marke 13.14.
13 When the times are expired, appointed for the salvation of the Gentiles, and punishment of the Jewes: And so be punish from the destruction of Hierusalem, in the historie of belaters iudgements.
14 After divers tempest, the Lord will at the length plainly appeare to deliver his Church.
15 Rom. 8.27.
16 We must be sober and watchfull both day and night for the Lords coming, that we be not taken at unwarres.
17 Rom. 13.13.

9 3 And when ye heare of warres and seditions, be not afraid: for these things must first come, but the end followeth not by and by.
10 Then sayd he unto them, Nation shall rise against nation, and kingdome against kingdome.
11 4 And great earthquakes shall be in divers places, and hunger, and pestilence, and fearefull things, and great signes shall there be from heaven.
12 But before all these, they shall lay their hands on you, and persecute you, delivering you up to the assemblies, and into prisons, and bring you before kings and rulers for my Names sake.
13 And this shall turne to you, for a testimoniall.
14 5 Lay it up therefore in your hearts, that ye cast not before hand what ye shall answer.
15 For I will give you a mouth, and wisdom where against all your adversaries shall not be able to speake nor resist.
16 Yea, ye shall be betrayed also of your parents, and of your brethren, and kinsmen, and friends, and some of you shall they put to death.
17 And yee shall be hated of all men for my Names sake.
18 * Yet there shall not one haire of your heads perish.
19 By your patience possess your soules.
20 6 4. And when ye see Hierusalem besieged with souldiers, then understand that the desolation thereof is neere.
21 Then let them which are in Iudea, flee to the mountaines: and let them which are in the middes thereof, depart out: and let not them that are in the country, enter therein:
22 For these be the dayes of vengeance, to fulfill all things that are written.
23 But who be to them that be with child, and to them that give sucke in those dayes: for there shall be great distresse in this land, and wrath over this people.
24 And they shall fall on the s edge of the sword, and shall be led captiue into all nations, and Hierusalem shall be troden under foot of the Gentiles, untill the time of the Gentiles be fulfilled.
25 7 6 Then there shall be signes in the sunne, and in the moone, and in the starres, and upon the earth trouble among the nations, with perplexitie: the sea and the waters shall roare.
26 8 And mens hearts shall faile them for feare and for looking after those things which shall come on the world: for the powers of heaven shall be shaken.
27 And then shall they see the Sonne of man come in a cloud, with power and great glory.
28 And when these things begin to come to passe, then looke up, and lift up your heads: * for your redemption draweth neere.
29 9 And he spake to them a parable, Behold, the figtree, and all trees,
30 When they now shoo forth, ye seeing them, knowe of your owne selves, that summer is then neere.
31 So likewise yee, when yee see these things come to passe, know ye that the kingdome of God is neere.
32 Verely I say unto you, This age shall not passe, till all these things be done:
33 Heaven and earth shall passe away, but my words shall not passe away.
34 10 Take heed to your selves, least at any time

your, hearts be oppressed with surfeiting and drunkenness, and cares of this life, and least that day come on you at unwarres.
35 For as a snare shall it come on all them that dwell on the face of the whole earth.
36 Watch therefore, and pray continually, that ye may be counted worthy to escape all these things that shall come to passe, and that ye may stand before the sonne of man.
37 11 Now in the day time hee taught in the Temple, and at night he went out, and abode in the mount, that is called the mount of Olives.
38 And all the people came in the morning to him, to heare him in the Temple.
C H A P. XXII.
1 The first night of the Passeeover.
2 The first night of the Passeeover.
3 Christ teacheth that they rejected him.
4 He prayeth in the mount.
5 He sweareth blood.
6 Maichas care cut of his head.
7 Peter denieth Christ thre times.
8 Christ is mocked and brooken.
9 He confesseth himselfe to be the Sonne of God.
Now 4 the feast of unleavened bread drew neere, which is called the Passeeover.
2 And the hie Priests and Scribes sought how they might kill him: for they feared the people.
3 2 Then entred Satan into Iudas, who was called Iscariot, and was of the number of the twelve.
4 And he went his way, and communed with the hie Priests and captaines, how he might betray him to them.
5 So they were glad, and agreed to give him money.
6 And he consented, and sought opportunity to betray him unto them, when the people were away.
7 3 3 Then came the day of unleavened bread, when the Passeeover must be sacrificed.
8 And he sent Peter and Iohn, saying, Go and prepare us the Passeeover that we may eat it.
9 And they said to him, Where wilt thou, that we prepare it?
10 Then he sayd unto them, Behold, when ye be entred into the citie, there shall a man meet you, bearing a pitcher of water: follow him into the house that he entred in.
11 And say unto the good man of the house, The Master saith unto thee, Where is the lodging where I shall eat my Passeeover with my disciples?
12 Then he shall shew you a great high chamber trimmed: there make it ready.
13 So they went, and found as he had sayd unto them, and made ready the Passeeover.
14 4 4 And when the e hour was come, he sat downe, and the twelve Apostles with him.
15 Then he sayd unto them, I have earnestly desired to eat this Passeeover with you, before I suffer.
16 For I say unto you, Henceforth I will not eat of it any more, untill it be fulfilled in the kingdome of God.
17 And he tooke the cup, and gave thanks, and sayd, Take this, and divide it among you:
18 For I say unto you, I will not drinke of the fruit of the vine, untill the kingdome of God be come.

11 You may appear that ye will abide the countenance and sentence of the Iudge with out feare.
12 Mat. 16.1. marke 14.10.
13 Christ is taken upon the day of the Passeeover, rather by the providence of his Father, then by the will of men.
14 Mat. 26.14. marke 14.10.
15 God by his wonderful providence, causeth him to be the minister of our salvation, who was the author of our destruction.
16 They that had the charge of keeping in the garden, which were none of the Priests and Bishops, as appeared by the 24 verse of this Chapter.
17 Without tumult, unwilling to the people, which were none of the Priests and Bishops, as appeared by the 24 verse of this Chapter.
18 Mat. 26.17. marke 14.13.
19 Christ teacheth his disciples by a manifest miracle, that although he be going to be crucified, yet nothing is hid from him: and therefore that he goeth willingly to death.
20 By the order appointed by the Law, the Passeeover which was the figure of the Passeeover: And this is spoken by the figure metonymies, which is very usual in the matter of the Sacraments.
21 Christ having ended the Passeeover according to the order of the Law, foreteweth them that this shall be his last banquet with them, as for the manner and excellence of this life. 2 The evening and twilight, at what time this supper was to be kept. 3 I am put to death.
19 4 And

† Mat. 26. 16.
 † Mat. 14. 32.
 † Cor. 13. 24.
 13 Christ establisheth his covenant in communicating with us with these figures.
 14 Here is double Metonymy: for first the vessel is used for that which is contained in the vessel, as for the wine which is within the cup. The wine is called the Covenant, or rather the blood of Christ, whereby the Fellowship was made with him. It is a value figure, though it be not all one with the thing that is represented.
 15 This word, that strength, the excellency of the Testament, and advancement to the place of Jeremie. Chap. 31.
 16 where the new Testament is promised.
 † Mat. 26. 21.
 † Mat. 14. 32.
 17 I said 14. 32.
 18 Christ sheweth againe that he goeth to death with us, though he be our ignorant of Iudaea. I Tharic, his presence, to use the Hebrew to speak, a King 14. 32.
 19 not the hand of Iob in his matter?
 20 Alibis, b the decree of Gods Providence come necessarily to passe, yett excusing us from the fault of the infirmities.
 † Mat. 10. 17.
 † Mat. 10. 17.
 21 The Pallors are not called to the feast, for they have great riches. For he that is used to the custom to honour Princes will be lame great riches.
 22 Such are partakers of the affliction of Christ. Shall also be partakers of his Kingdom. † Mat. 19. 13. 14. Where must I say that upon the walls that Satan laeth for. † 1. Pet. 5. 8. I Trow you enter you into to call you out.
 23 It is through the favour of Christ, that the elect doe never utterly fall away from the faith: and then for this cause, that they should stirre up one another. † Mat. 15. 24. Mat. 15. 35. Iohn 13. 38. 12 Christ sheweth that faith differeth much from a vain confidence, in seeing before in the grievous example of Peter. † Mat. 16. 9. 10. All this talk is by way of an allegorie, as he sayd 10. my friends and fellow followers, ye have lived hitherto as if ye were in peace: but now there is a snare lying about you, as if ye were to be sought, and therefore you must fall away from all other things, and stand upon furnishing your selves in armour. And what this armour is, he sheweth by his owne example, when he was afterward in the garden, and reprooved Peter for striking with the sword. † Eia. 62. 11. † Mat. 26. 36. Mat. 27. 32. Iohn 18. 11.

19 † And hee tooke bread, and when he had given thanks, he brake it, and gave to them, saying, This is my body, which is given for you: doe this in the remembrance of mee.
 20 Likewise also after supper he tooke the cup, saying, This is the cup of the new Testament in my blood, which is shed for you.
 21 † Yet behold, the hand of him that betrayeth me, is with me at the table.
 22 And truly the Sonne of man goeth as it is appointed: but woe be to that man by whom he is betrayed.
 23 Then they began to enquire among themselves which of them it should be, that should doe that.
 24 † And there arose also a strife among them, which of them should seeme to be the greatest.
 25 But hee said unto them, The Kings of the Gentiles reigne over them, and they that beare rule over them, are called kingly.
 26 But ye shall not be so: but let the greatest among you be as the least, and the chiefest as he that serveth.
 27 For who is greater, he that sitteth at table, or he that serveth? is not hee that sitteth at table? And I am among you as he that serveth.
 28 And yee are they which have continued with me in my tentations.
 29 Therefore I appoint you to a kingdom, as my Father hath appointed unto me.
 30 That ye may eat, and drinke at my table, in my kingdom, and sit on seats, and iudge the twelve tribes of Israel.
 31 † And the Lord sayd, Simon, Simon, behold, Satan hath desired you, to winnow you as wheat.
 32 But I have prayed for thee, that thy faith faile not: therefore when thou art converted, strengthen thy brethren.
 33 † And he said unto him: Lord, I am ready to goe with thee into prison, and to death.
 34 But he said, I tell thee, Peter, the cocke shall not crow this day, before thou hast thrise denied that thou knowest me.
 35 † And he said unto them, When I send you without bag, and scrip, and shoes, lacked ye any thing? And they sayd, Nothing.
 36 Then he sayd to them, But now hee that hath a bagge, let him take it, and likewise a scrip: and he that hath none, let him sell his coat, and buy a sword.
 37 For I say unto you, That yet the same which is written, must be performed in mee, Even with the wicked: hee numbered: for doublet those things which are written of me, have an end.
 38 And they sayd, Lord, behold, here are two swords. And he sayd unto them, It is enough.
 39 † And he came out, and went (as he was wont) to the mount of Olives, and his disciples also followed him.
 40 † And when hee came to the place, hee sayd to them, Pray, leaſt ye enter into temptation.
 41 And hee was drawn aside from them about a stones cast, and kneeled downe, and prayed,
 42 Saying, Father, if thou wilt, take away this cuppe from mee: nevertheless, not my will, but thine be done.
 43 And there appeared an Angel unto him from heaven, comforting him.
 44 But being in an agonie, hee prayed more earnestly: and his sweat was like drops of blood, trickling downe to the ground.
 45 And he rose up from prayer, and came to his disciples, and found them sleeping for heaviness.
 46 And hee sayd unto them, Why sleepe ye? I pray, and pray, leaſt ye enter into temptation.
 47 † And while he yet spake, behold, a company, and he that was called Iudas one of the twelve, went before them, and came neere unto Iesus to kille him.
 48 And Iesus sayd unto him, Iudas, betrayest thou the Sonne of man with a kille?
 49 Now when they which were about him, saw what would follow, they sayd unto him, Lord, shall we smite with the sword?
 50 And one of them smote a servant of the hie Priest, and strooke off his right eare.
 51 Then Iesus answered, and sayd, Suffer them thus farre: and he touched his eare, & healed him.
 52 Then Iesus sayd unto the hie Priests, and captains of the Temple, and the Elders which were come to him, Hee yee come out as unto a thiefe with swords and staves?
 53 When I was dayly with you in the Temple, ye stretched not forth the hands against me: but this is your very houre, and the power of darknes.
 54 † Then tooke they him, and led him, and brought him to the hie Priest house.
 55 And Peter followed after him.
 56 And when they had kindled a fire in the middes of the hall, and were set downe together, Peter also sat downe among them.
 57 And a certaine mayd beheld him as he sat by the fire, and having well looked on him, sayd, This man was also with him.
 58 But he denied him, saying, Woman, I know him not.
 59 And after a little while, another man saw him, and sayd, Thou art also of them. But Peter sayd, Man, I am not.
 60 And about the space of an houre after, a certaine other affirmed, saying, Verily, even this man was with him: for he is also a Galilean.
 61 And Peter sayd, Man, I know not what thou sayest. And immediately while hee yet spake, the cocke crew.
 62 Then the Lord turned backe, and looked upon Peter: and Peter remembered the worde of the Lord, how he had sayd unto him, † Before the cocke crow, thou shalt denie me thrise.
 63 And Peter went out, and wept bitterly.
 64 † And the men that at held Iesus, mocked him, and strooke him.
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64 And when they had blindfolded him, they smote him on the face, and asked him, saying, Prophetic who is that smote thee.
65 And many other things blasphemously spake they against him.

66 * 21 And as soon as it was day, the Elders of the people, and the hie Priests and the Scribes came together, and led him into their Council.

67 Saying, Art thou that Christ tell us. And he said unto them, If I tell you, ye will not believe it.

68 And if also I aske you, you will not answer me, nor let me goe.

69 Hereafter shall the Sonne of man sit at the right hand of the power of God.

70 Then said they all, Art thou then the Sonne of God? And he said unto them, Ye say, that I am.

71 Then said they, What neede we any further witness? for wee our selves have heard it of his owne mouth.

CHAP. XXIII.

3 He is accused before Pilate. 7 He is sent to Herod. 12 He is mocked. 24 Pilate condemneth him up to the tenth hour. 27 The women weep for him. 33 He is crucified. 39 One of the thieves repenteth him. 43 The other is saved by faith. 45 He dieth. 53 He is buried.

1 Then * 2 the whole multitude of them arose, and led him unto Pilate.

2 And they began to accuse him, saying, We have found this man * 3 perverting the nation, & forbidding to pay tribute to Cesar, saying, That he is Christ a King.

3 * And Pilate asked him, saying, Art thou the King of the Iewes? And he answered him, and said, Thou sayest it.

4 Then said Pilate to the hie Priests, and to the people, I finde no fault in this man.

5 But they were the more fierce, saying, Hee moveth the people, teaching throughout all Iudea, beginning at Galilee, even to this place.

6 * 2 Now when Pilate heard of Galilee, he asked whether the man were a Galilean,

7 And when he knew that he was of b Herodes insidition, he sent him to Herod, which was also at Hierusalem in those dayes.

8 And when Herod saw Iesus, he was exceedingly glad: for hee was desirous to see him of a long season, because he had heard many things of him, and trusteth to have seene some signe done by him.

9 Then questioned hee with him of many things: but he answered him nothing.

10 The hie Priests also and Scribes stood forth and accused him vehemently.

11 And Herod with his men of warre, despised him, and mocked him, and aiaied him in white, and sent him againe to Pilate.

12 3 And the same day Pilate and Herod were made friends together: for before they were enemies one to another.

13 * 3 Then Pilate called together the high Priests, and the d rulers, and the people.

14 * And said unto them, Yee have brought this man unto me, as one that perverted the people: and behold, I have examined him before you, and have found no fault in this man, of those things whereof ye accuse him:

15 No, nor yet Herod: for I sent you to him:

and loe, nothing worthy of death is done of him.

16 * I will therefore chastise him, and let him loose.

17 (For of necessity hee must have let one loose unto them at the feast.)

18 Then all the multitude cried at once, saying, Away with him, and deliver unto us Eygabbas?

19 Which for a certaine insurrection made in the citie, and murder, was cast in prison.

20 Then Pilate spake againe to them, willing to let Iesus loose.

21 But they cried, saying, Crucifie, crucifie him.

22 6 And he said unto them the third time, But what evil hath hee done? I finde no cause of death in him: I will therefore chastise him, and let him loose.

23 But they were instant with loud voyces, and required that he might be crucified, and the voyces of them and of the hie Priests prevailed.

24 So Pilate gave sentence, that it should be as they required.

25 And hee let loose unto them him that for insurrection and murder was cast in prison, whom they desired, and delivered Iesus to doe with him what they would.

26 * 2 And as they ledde him away, they caught one Simon of Cyrene, coming out of the field, and on him they laid the crosse, to beare it after Iesus.

27 8 And there followed him a great multitude of people, and of women, which women bewailed and lamented him.

28 But Iesus turned backe unto them, and said, Daughters of Hierusalem, weepe not for me, but weepe for your selves, and for your children.

29 For behold, the dayes will come, when men shall say, Blessed are the barren, and the wombes that never bare, and the pappes which never gave sucke.

30 Then shall they begin to say to the mountaines, & Fall on us: and to the hills, Cover us.

31 * For if they doe these things to a greene tree, what shall be done to the drie?

32 9 And there were two others, which were evil doers, led with him to be crucified.

33 9 And when they were come to the place, which is called Calvarie, there they crucified him, and the evil doers: one at the right hand, and the other at the left.

34 10 Then said Iesus, Father, forgive them: for they knowe not what they doe. And they parted his raiment, and cast lots.

35 And the people stood, and beheld: and the rulers mocked him with them, saying, Hee saved others: let him save himselfe, if he be that Christ the Chosen of God.

36 The soldiers also mocked him, and came and offered him vinegar,

37 And said, If thou be the King of the Iewes, save thy selfe.

38 11 And a superscription was also written over him, in Greeke letters, and in Latin, and in Hebrew, THIS IS THAT KING OF THE IEWES.

39 9 And 11 one of the evil doers, which were hanged, railed on him, saying, If thou be that Christ, save thy selfe and us.

40 But the other answered, and rebuked him, saying, Fearest thou not God, seeing thou art in the same condemnation?

41 Wee 4

41 We

41 We

41 We

41 We

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41 We

41 We

41 We

41 We

41 We

41 We

5 The wisdom

6 I will therefore

7 (For of necessity

8 Then all the multitude

9 Which for a certaine

10 Then Pilate spake

11 But they cried, saying,

12 6 And he said unto

13 But they were instant

14 So Pilate gave sentence,

15 And hee let loose unto

16 * 2 And as they ledde

17 8 And there followed

18 But Iesus turned backe

19 For behold, the dayes

20 Then shall they begin

21 * For if they doe these

22 9 And there were two

23 9 And when they were

24 10 Then said Iesus,

25 And the people stood,

26 The soldiers also mocke

27 And said, If thou be

28 11 And a superscription

29 9 And 11 one of the

30 But the other answered,

31 Wee 4

31 We

31 We

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31 We

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31 We

31 We

31 We

31 We

31 We

1 Christ, who is
now led to Pilate
for the sedition
which we raised
in this world,
is first of all pro-
nounced guilty,
that he might ap-
pear that hee was
not for his owne
sins: (which were
none) but
for others.
2 Christ, as leading
them into error,
3. Math. 23. 17.
4. Math. 27. 11.
5. Mark 15. 32.
6 Christ is a laugh-
ing stocke to ro-
mance, but to their
great shame.
7 This was Herod
Antipas, the tetrarch
of Judea, in the time
of whose perse-
cution, which was
amongst the space
of 20 years; Iohn
the Baptist pre-
sented and was put
to death, and Iesus
Christ also died and
rose againe, and the
Apostles began to
preach, and diverse
things were done
at Hierusalem al-
most fifteen years
after Christ's death.
This Herod was sent
to banishment
by Augustus
the first, about
the fiftieth year of
Cesar's Caesar.
8 As a consoling
word to the mil-
lions of soldiers, who
saw Iesus crucified
and alive.

9 The hatred of godliness is against the wicked together. 4 Christ
is quit the second time, even of him of whom he is condemned, that it might appeare,
how he being just, redeemed us which were unjust. 4 Ths which the scriptures
called the Sanhedrim. 4 Math. 27. 13. Mark 15. 14. Iohn 18. 34.

1. *More than he*

2. *God made the vi-*

3. *ble paradise in his*

4. *East part of the*

5. *world. But that*

6. *which he beheld*

7. *with the eyes of our*

8. *mind is the place*

9. *of everlasting life*

10. *and salvation*

11. *through the gen-*

12. *d and mercy of*

13. *God. A most plea-*

14. *sure gift of the*

15. *foibles of the gully,*

16. *and most sweet*

17. *and full dwelling.*

18. *Christ bring*

19. *even at the point*

20. *of death. He reb-*

21. *neweth him-*

22. *self to be*

23. *God almighty,*

24. *even to the blind.*

25. *Christ entereth*

26. *flourishing into the*

27. *very darkness of*

28. *death. For to over-*

29. *come death even*

30. *within his most*

31. *secret places.*

32. *Phil. 3: 6.*

33. *Christ causeth*

34. *his very enemies*

35. *to give honorable*

36. *obedience to his*

37. *side, (so oft as it*

38. *pleaseth him.*

39. *Christ gather-*

40. *eth reb together,*

41. *and defendeth his*

42. *fluke to the midst*

43. *of the temerous.*

44. *Mat. 23: 57. mat-*

45. *15: 43. John 19: 38.*

46. *Christ through*

47. *his famous burial*

48. *conformeth the*

49. *death both of his*

50. *deeds, and redem-*

51. *ption, by the*

52. *plaine and evident*

53. *voice of Pilate.*

54. *He word for word,*

55. *draming, as new*

56. *beginning, for the light of the*

57. *temple day drew to the going down, and that was*

58. *the day of preparation for the fest. which was to be kept the day following.*

59. *Christ bring down by the death and all his instruments, and being even in death's mouth,*

60. *crieth weak women in his forward, misading straight wayes to triumph over those*

61. *terrible enemies without any great enduor.*

62. *Mark. 16: 1.*

63. *John 20: 1.*

64. *Poorer than wo-*

65. *men: even bris-*

66. *ter their expec-*

67. *tation are cho-*

68. *sen to be the*

69. *first witness of*

70. *the resurrection,*

71. *that here might*

72. *be no suspicion*

73. *either of deceit,*

74. *or violence.*

75. *A very rarely as*

76. *Mark's faith, or as*

77. *John's faith, while*

78. *he was yet dead,*

79. *that is, when it was*

80. *yet scarce the dawn-*

81. *ing of the day.*

41 We are in deede righteously here: for we receiue things worthy of that we have done: but this man hath done nothing but amile.

42 And hee said unto Iesus, Lord, remember me, when thou comest into thy kingdom.

43 Then Iesus said unto him, Verely I say unto thee, to day shalt thou be with me in Paradise.

44 ¶ And it was about the sixth houre: and there was a darkenesse over all the land, untill the ninth houre.

45 ¶ And the Sunne was darkened, and the vail of the Temple rent through the middes.

46 And Iesus cried with a loud voice, and said, Father, into thine handes I commend my spirit. And when he thus had said, he gave up the ghost.

47 ¶ Now when the Centurion saw what was done, he glorified God, saying, Of a suretie this man was iust.

48 And all the people that came together to that fight, beholding things which were done: smote their breasts, and returned.

49 ¶ And all his acquaintance stood as farre off, and the women that followed him from Galilee, beholding the things.

50 ¶ And behold, there was a man named Ioseph, which was a counsellor, a good man and a iust.

51 Hee did not consent to the counsell and deede of them, which was of Arimathea a ciitie of the Iewes: who also himselfe waited for the kingdom of God.

52 He went unto Pilate, and asked the bodie of Iesus.

53 And tooke it downe, and wrapped it in a linnen cloth, and laide it in a tombe hewn out of a rocke, wherein was never man yet layd.

54 And that day was the preparation, and the Sabbath drew on.

55 ¶ And the women also that followed after, which came with him from Galilee, beheld the sepulchre, and how his body was laide.

56 And they returned and prepared odours, and oynments, and resteth the Sabbath day according to the commandement.

57 ¶ And the women also that followed after, which came with him from Galilee, beheld the sepulchre, and how his body was laide.

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71 ¶ And the women also that followed after, which came with him from Galilee, beheld the sepulchre, and how his body was laide.

6 He is not here, but is risen: remember how he spake unto you, when he was yet in Galilee,

7 Saying, that the Sonne of man must be delivered into the hands of sinfull men, and be crucified, and the third day rise againe.

8 And they remembered his words.

9 ¶ And returned from the sepulchre, and told all these things unto the eleven, and to all the remnant.

10 Now it was Mary Magdalene, and Ioanna, and Mary the mother of Iames, and other women with them which told these things unto the Apostles.

11 But their words seemed unto them as a fained thing, neither beleeveth they them.

12 ¶ Then arose Peter and ran unto the sepulchre, and looked in and saw the linen cloathes layd by themselves, and departed wondering in himselfe at that which was come to passe.

13 ¶ And beheld two of them went that same day to a towne which was from Hierusalem about threecore furlongs, called Emmaus.

14 And they talked together of all these things that were done.

15 And it came to passe, as they communed together, and reasoned, that Iesus himselfe drew nere, and went with them.

16 ¶ But their eyes were holden, that they could not know him.

17 And he said unto them, What maner of communications are these that ye have one to another as ye walke and are sad?

18 And the one (named Cleopas) answered and saide unto him, Art thou any stranger in Hierusalem, and hast not known the things which are come to passe therein in these dayes?

19 And he said unto them, What things? And they said unto him, Of Iesus of Nazareth? And that was a Prophet, mightie in deede and in worde before God, and all the people,

20 ¶ And how the hee Priests, and our rulers delivered him to be condemned to death, and have crucified him.

21 But we trusted that it had beene hee that should have delivered Israel, and as touching all these things, to day is the third day, that they were done.

22 Yea, and certaine women among us made us astonied, which came early unto the sepulchre,

23 And when they found not his bodie, they came, saying, that they had also seene a vision of Angels, which said, that he was alive.

24 Therefore certaine of them which were with us, went to the sepulchre, and found it even so as the women had said, but him they saw not.

25 Then hee saide unto them, O fooles and slowe of heart to beleewe all that the Prophets have spoken!

26 Ought not Christ to have suffered these things, and to enter into his glory?

27 And he began at Moses, and at all the Prophets, and interpreted unto them in all the Scriptures the things which were written of him,

28 And they drew nere unto the towne, which they went to, but he made as though he would have gone further.

29 But they constrained him, saying, Abide with us, for it is towards night, and the day is farre spent. So he went in to tary with them.

30 And it came to passe, as hee sat at table with them, he tooke the bread, and blessed, and brake

31 And he gave it to them, and they were opened, and knew him in the breaking of the bread.

32 And he arose, and went away from them, and they stood there wondering among themselves, saying, What was done among us, and how he came to be with us, and how he opened to us the Scriptures.

33 ¶ And they returned to Hierusalem, and told all these things, as they had received of him.

34 ¶ And they continued to abide in Hierusalem, and waited for the promise of the Father.

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108 ¶ And they continued to abide in Hierusalem, and waited for the promise of the Father.

brake it, and gave it to them.

31 Then their eyes were opened, and they knew him: and he was ^a no more seene of them.

32 And they said betwene themselves, Did not our heartes burne within us, while he talked with us by the way, and when he opened to us the Scriptures?

33 And they rose up the same houre, and returned to Hierusalem, and founde the eleven gathered together, and them that were with them.

34 Which said, The Lord is risen indeed, and hath appeared to Simon.

35 Then they tolde what things ^a were done in the way, and how he was knowne of them in breaking of bread.

36 ¶ And as they spake these things, Iesus himselfe stood in the mids of them, and said unto them, Peace be to you.

37 But they were abashed and afraid, supposing that they had seene a spirit.

38 Then he said unto them, Why are ye troubled? and wherefore do ye doubt arise in your heartes? Beholde mine hands, and my feet: for it is I my selfe: handle me, and see: for a spirit hath not flesh and bones, as yee fee me have.

40 And when he had thus spoken, hee shewed them his hands and feet.

41 And while they yet beleevd not for ioy, and wondered, hee said unto them, Have ye here any meat?

42 And they gave him a piece of a boyroled fish, and of an hony combe.

43 And hee tooke it, and did eat before them.

44 ¶ And hee saide unto them, These are the wordes, which I spake unto you while I was yet with you, that all must be fulfilled which are written of mee in the Lawe of Moses, and in the Prophets, and in the Psalmes.

45 Then opened hee their understanding, that they might understand the Scriptures.

46 And said unto them, Thus is it written, and thus it behoved Christ to suffer, and to rise againe from the dead the third day.

47 And that repentance, and remission of sinnes should be preached in his Name among all nations, ^a beginning at Hierusalem.

48 Now ye are witnesses of these things.

49 And beholde, I doe send the ^a promise of my Father upon you: but ^a ye in the cite of Hierusalem, I until ye be endued with power from on high.

50 ¶ Afterward he led them out into Bethanias, and lift up his hands, and blessed them.

51 And it came to passe, that as hee blessed them, ^a hee departed from them, and was caried up into heaven.

52 And they worshipped him, and returned to Hierusalem with great ioy,

52 And were continually in the Temple, praising, and lauding God, Amen.

7 The preaching of the Gospel, which was promised to the Prophets and performed in his time, is committed unto the Apostles: the same wherewith, is repentance and remission of sinnes.

h The Apostles who are the preachers of the Gospel beginning at Hierusalem.

i John 1:26, Acts 1:4.

i Until the holy Ghost came downe from heaven upon you.

8 Christ ascendeth into heaven, and departing bodily from his disciples, fleeth their hearts with the holy Ghost.

2 Marke 16:16, Acts 1:9.

THE HOLY GOSPEL OF IESVS CHRIST, ACCORDING TO IOHN.

CHAP. I.

¶ That Word begot of God before all worldes, ^a and which was ever with the Father, ^a is made man, 6, 7 For what end Iohn was sent from God, 16 His preaching of Christ Jesus, 19, 20 The word that he bore given out unto the priests, 40 The hearing of Andrew, 42 of Peter, 43 Philip, 45 and Nathanael.

N ^a is the beginning b was c that Word, and that Word was d with God, and that e Word was God.

2 This fame was in the beginning with God.

3 ¶ All f things were made by it, and without it ^a was made nothing that was made.

4 In it k was life, and that life was l the light of men.

¶ That the world began ^a not then to have his being, when God began to make all that was made, for the word was ^a even then, when all things that were made, began to be made, and therefore hee was before the beginning of all things. b Had his being.

c This word, that pointeth out unto us a peculiar and choise thing above all other, and putteth a difference betwene this Word, which is the Sonne of God, and the Lawes of God, which other wise also are called the wordes of God. d This word (I with) putteth out the definition of persons to us. e This word (Word) is the first in order in the sentence, and is that which the learned call (Prædicatum).

f That is, in the latter in order, and the fame which the learned call (Predicatum).

¶ The Sonne of God declared that same his everlasting God, and created, both by the creating of all things, and also by the preserving of them, ^a and especially by the excellent gifts of reason and understanding, wherewith hee hath beautified man above all other creatures. f Paul expoundeth this place, Coloss. 1:15, and 16 verse.

g That is, as the Father did work, so did the Sonne work with him: for he was fellow-worker with him. h Of all these things which were made, nothing was made without him.

i That is, by him, and it is spoken after the manner of the Holy spirit: meaning thereby that by his force and working power all life cometh to the world. k To wit, even then, when all things are made by him, for els he could have said, Life is in him, and not life in us. l That force of reason and understanding, which is kindled to our wises to knowledg his true author of so great a benefit.

5 ¶ And that light shineth in the wilderness, and the darknesse ^a comprehended it not.

6 ¶ There was a man sent from God, whose name was Iohn.

7 This fame came for a witness, to beare witness of that light, that all men ^a through him might beleeve.

8 Hee was not ^a that light, but ^a was sent to beare witness of that light.

9 This was P that true light, which lighteth every man that cometh into the world.

10 ¶ Hee was in the world, and the world was ^a made by him: and the world knew him not.

11 He came r unto his owne, and his owne received him not.

12 ¶ But as many as received him, to them hee gave s prerogative to be the sonnes of God, ^a even to them that beleeve in his Name.

13 Which are borne not of blood, nor of the will of the flesh, nor of the will of man, but of God.

¶ Iohn voice, who is as it were the herald of Christ. n Through Iohn, o That light which we spoke of, to wit, Christ, who only can lighten our darknesse. s When as the Sonne of God (Iowe) that man did not acknowledge him by his works, although they were endued with understanding (twice hee had given unto them all) he exhibited himselfe unto his people to be seene of them with their carnall eyes: yet neither so did they acknowledge him, nor receive him. p Whom only and properly deserves to be called the light, for he lighteth of himselfe, and borroweth light of none. q That person of the Word, was made manifest even at that time when the world was made. r Hebr. 1:3. The Word shewed himselfe againe, when he came in the flesh. s The Sonne bring forth out of the womb of his people, and acknowledged him of a fewe, doth regenerate them by his owne vertue and power, and receiveth them into this house which he hath chosen to be the children of God, that is to be the sonnes of God.

¶ He vouchsafeth to give them that prerogative to take them to be his children. t Of his grace and corrupt nature of man, which is throughout the Scriptures fetter came to the Spirit.

3 The light of men is turned into darknesse, but yet so that there is cleareness ynough to make them without excuse.

4 They could not receive nor reach unto it, to receive any light of it, no, they did not so much as acknowledge him.

5 Math. 3:1, Marke 4:1, Luke 3:1.

4 There is another more full manifestation of the Sonne of God, to the consideration of his people, in good time shined up, even by

the Sonne of God, to the consideration of his people, in good time shined up, even by

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¶ Math. 11. 16.

7 That Sonne, who is God from everlasting, tookke upon him mans nature, that ore cast the life of sinners might be both God and man, which manifestly appeared to many witnesses. But Iohn himselfe whom he was to convert, and unto whom he was by sure and undoubted argument he showed himselfe his sonne. ¶ U. That is, to fo that the part is taken for the whole, by the figure Synecdoche: for he tookke upon him all that whole nature, that is to say, a true body, and a true soule.

¶ For a season, and when that was ended, he went up into heaven: for the word which be- lieveth, it teakes from earth, and yet without leaving his abode from us in body is not such, but that he is al- ways present with us, though not in flesh, yet by the verue of his spirit. ¶ Math. 17. 2.

¶ 1. Pet. 1. 17.

¶ The play which he speaketh of, is that manifestation of Christ his maiesty, which was at it there lay open before our eyes when the Sonne of God appeared in flesh. ¶ This word (as) doeth not in this place taken a likeness, but the words of the matter for his meaning is this, that we saw such a glorie, as before was not meete for the true and only begotten Sonne of God, who is Lord, and King over all the world. ¶ He was not only a partaker of grace and merit, but he was the fountain of grace and merit.

¶ Iohn is a faithful witness of the excellencie of Christ. ¶ That is, He be- lieves whom I am first to prepare him the way: for that the others are referred to the time of this calling, and not of this age, for Iohn was six months eld when he.

¶ This sentence hath in it a turning of the reason, as we call it, as who would say, a saying of that first which should be last, and that last which should be first: for in place I speak this it is: He that cometh after me, is better then I am, for he was before me. The like kind of turning the reason we find in Luke 7. 34, many times are forgotten here, because I have not space to write much more, I shall leave it to you, many times are forgotten here.

¶ Christ is the most plentifull fountain of all goodnesse, but then he poured out his gifts most bountifullly, when as he exhibited and shewed himselfe to the world. ¶ That is, grace upon grace, as a man would say grace beaped one upon another. ¶ The true knowledge of God proceede only from Iesus Christ.

¶ ¶ 1. Tim. 6. 16. Iohn 4. 12. ¶ Who is nether to his Father, nor only in respect of his love towards him, but by the bond of nature, and for that reason of oneness that he be- came one with him, whereby the Father and the Sonne are one.

¶ ¶ Revelled him, and shewed him unto us, whereas before he was hid under the shadow of the Lawe, so that the quickness of the light of our minds was not able to perceived him: for who ever, seeth him, seeth the Father also. ¶ Iohn is neither the Messias, nor like to any of the other Prophets, but is the herault of Christ, who is now pre- sent.

¶ ¶ He did acknowledge him, and spake of him plainly and openly. ¶ This is the first of one and the selfe same thing, though in divers words, it is of much of the heretikes, and it hath great force: for they vie to speake our thing truely, to seist out more: saies and plainly. ¶ Ad. 13. 27. ¶ I Theseus thought that Elias should come againe before the dayes of Messias, and they took the ground of that their opinion out of Malc. 4. 5, which place it to be understood of Iohn. ¶ Math. 11. 14. And yet Iohn denieth that he is, which, answering them in deed accord- ing as they like.

¶ ¶ They enquire of some great Prophet, and not of Christ, for Iohn denieth in for that he is Christ, for by thought that same great Prophet should be they like unto Moses, writing in the purpose that place of Deut. 34. 5, which is to be understood of all the companie of the Prophets: a d. 11. 11. which have beene and shall be to the ende, and especially of Christ, who is the head of all Prophets. ¶ I. Iai. 40. 3. math. 3. 3. I. Iai. 40. 3. ¶ Christ is the an- der of baptism, and not Iohn: and therefore the force thereof consisteth not in Iohn, who is not a crime, but wholly in Christ, the Lord. ¶ ¶ He may be may say that he the Jews knew there should be some change in religion under Messias, in whom all the world should see, and yet as amongst you,

14 ¶ 7 And that Word was made a flesh, and dwelt amongst us, (and we saw the glorie thereof, as the glorie of the only begot- ten Some of the Father) a full of grace and truth.

15 ¶ I Iohn bare witness of him, and cryed, saying, This was he of whom I said, He that cometh after me, was before me: for he was bet- ter then I.

16 ¶ And of his fulness we have all we received, and all grace for grace.

17 For the Law was given by Moses, but grace and truth came by Iesus Christ.

18 ¶ No man hath seene God at any time: that only begotten Sonne, which is in the bo- some of the Father, he hath declared him.

19 ¶ Then this is the record of Iohn, when the Jewes felt Priests and Levites from Hieru- salem to aske him, Who art thou?

20 And hee who answered and denied not, and said plainly, I am not that Christ.

21 And they asked him, What then? Art thou Elias? And he said, I am not, Art thou that Pro- phet? And he answered, No.

22 Then saide they unto him, Who art thou, that we may give answer to them that sent us? What sayest thou of thy selfe?

23 He said, I am the voice of him that crieth in the wilderness, Make straight the way of the Lord, as said the Prophet Esaias.

24 ¶ Now they which were sent, were of the Pharisees.

25 And they asked him, and saide unto him, Why baptizest thou then, if thou be not that Christ, neither Elias, nor that Prophet?

26 Iohn answered them, saying, I baptize with water: but there is one in amongst you, whom ye

know not. ¶ 27 ¶ Hee it is that cometh after me, which was before me, whose shoe lachet I am not worthy to unlloose. ¶ 28 Those things were done in Bethabara beyond Iordan, where Iohn did baptize. ¶ 29 ¶ The next day Iohn seeth Iesus com- ming unto him, and sayeth, Beholde the Lambe of God, which taketh away the sinne of the world. ¶ 30 This is he of whom I said, After me cometh a man, which was before me: for he was bet- ter then I. ¶ 31 And I knew him not, but because hee should be declared to Israel, therefore am I come, baptizing with water. ¶ 32 ¶ So Iohn bare recorde, saying, I behelde that Spirit come downe from heaven, like a done, and it abode upon him, ¶ 33 And I knewe him not: but he that sent me to baptize with water, hee saide unto mee, Vpon whom thou shalt see that Spirit come downe, and tary still on him, that is hee which baptizeth with the holy Ghost. ¶ 34 And I saw, and bare recorde that this is that Sonne of God. ¶ 35 ¶ The next day, Iohn stood againe, and two of his disciples. ¶ 36 And he beheld Iesus walking by, and said, Behold that Lambe of God. ¶ 37 ¶ And the two disciples heard him speake, and followed Iesus. ¶ 38 Then Iesus turned about, and saw them fol- low, and saide unto them, What seeke yee? And they said unto him, Rabbi, (which is to say by in- terpretation, Master) where dwellest thou? ¶ 39 Hee saide unto them, Come, and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth house. ¶ 40 ¶ Andrew, Simon Peters brother, was one of the two which had heard it of Iohn, and that fol- lowed him. ¶ 41 The same found his brother Simon first, and said unto him, We have found that Messias which is by interpretation, that Christ. ¶ 42 And hee brought him to Iesus. And Iesus beheld him, and said, Thou art Simon the sonne of Iona: thou shalt be called Cephas, which is by in- terpretation a stone. ¶ 43 ¶ The day following, Iesus would goe into Galilee, and found Philip, and said unto him, Follow me. ¶ 44 ¶ Now Philip was of Bethsaida, the citie of Andrew and Peter. ¶ 45 ¶ Philip founde Nathanael, and sayde vnto him, we have founde him of whome Moses did write in the Law, and the Prophets, Iesus that Sonne of Ioseph, that was of Nazareth.

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On

thou hearest the found thereof, but canst not tell whence it cometh, and whither it goeth: so is every man that is borne of the Spirit.

9 Nicodemus answered, and said unto him, How can these things be?

10 Iesus answered, and sayd unto him, Art thou a teacher of Israel, and knowest not these things?

11 We know, verely I say unto thee, We speake that we verely, and testifie that we have seene: but ye receive not our witness.

12 If when I tell you earthly things, ye belevee not, how should ye belevee, if I shall tell you of heavenly things?

13 For no man is ascended up to heaven, but he that hath descended from heaven, in that Sonne of man which is in heaven.

14 And as Moses lift up the serpent in the wilderness, so must that Sonne of man be lift up,

15 That whosoever believeth in him, should not perish, but have everlasting life.

16 For God so loveth the world, that hee hath given his only begotten Sonne, that whosoever beleveeth in him, should not perish, but have everlasting life.

17 For God sent not his Sonne into the world, that he should condemn the world, but that the world through him might be saved.

18 He that beleveeth in him is not condemned: but he that beleveeth not, is condemned already, because he hath not beleved in the Name of that only begotten Sonne of God.

19 And this is the condemnation, that that light came into the world, and men loved darkness rather than that light, because their deeds were evil.

20 For every man that evil doeth, hateth the light, neither cometh to light, least his deeds should be reprooved.

21 But he that doeth truth, cometh to the light, that his deeds might be made manifest, that they are wrought, according to God.

22 After these things came Iesus, and his disciples into the land of Iudea: and there taried with them, and were baptized.

23 And Iohn also baptized in Enon besides Salem, because there was much water there: and they came and were baptized.

24 For Iohn was not yett callt to prison.

25 Then there arose a question betweene Iohns disciples and the Iewes about purifying.

26 And they came unto Iohn, and said unto him, Rabbi, he that was with thee beyond Iordan, to whom thou barest witness, behold, he baptizeth, and all men come to him.

27 Iohn answered, and said, A man can receive nothing, except it be given him from heaven.

28 Ye your selves are my witnesses, that I said, I am not that Christ, but that I am sent before him.

29 He that hath the bride, is the bridegrome: but the friend of the bridegrome which standeth and heareth him, reioyceth greatly, because of the bridegromes voice. This my ioy therefore is fulfilled.

30 He must increase, but I must decrease.

31 He that is come from on hie, is about all: he that is of the earth, is of the earth, and I speaketh of the earth: hee that is come from heaven, is above all.

32 And what he hath seene and heard, that he testifieth: but a no man receiveth his testimony.

33 He that hath receiveth his testimony, hath sealed that God is true.

34 For he whom God hath sent, speaketh the words of God: for God giveth him not the Spirit by measure.

35 The Father loveth the Sonne, and hath given all things into his hand.

36 Hee that beleveeth in the Sonne, hath everlasting life, and he that obeyeth not the Sonne, shall not see life, but the wrath of God abideth on him.

CHAP. II.

1 Iesus being water, asketh drinke of the woman of Samaria. 2 He teacheth the true worship. 3 He confesseth that he is the Messiah. 34 His meat. 39 The Samaritans beleve in him. 45 He healthe the rulers sonne.

Now when the Lord knew, how the Pharisees had heard, that Iesus said, and baptized moe disciples then Iohn,

2 (Though Iesus himselfe baptized not, but his disciples.)

3 Hee left Iudea, and departed againe into Galile.

4 And he must needs goe thorow Samaria.

5 Then came he to a cite of Samaria called Sychar, neere unto the possession that Jacob gave to his sonne Ioseph.

6 And there was Jacobs Well. Iesus then wearied in the journey, sat thus on the Well: it was about the sixth houre.

7 There came a woman of Samaria to drawe water. Iesus said unto her, Give me drinke.

8 For his disciples were gone away into the citie, to buy meate.

9 Then said the woman of Samaria unto him, How is it, that thou being a Iewe, askest drinke of me, which am a woman of Samaria? For the Iewes meddle not with the Samaritans.

10 Iesus answered and said unto her, If thou knewest that gift of God, and who it is that saith to thee, Give mee drinke, thou wouldest have asked of him, and he would have given thee water of life.

11 The woman said unto him, Sir, thou hast nothing to draw with, and the Well is deeper from whence then hast thou that water of life?

12 Art thou greater then our father Iacob, which gave us the Well, and he himselfe dranke none.

13 There is no familiarity nor friendshipp betwene the Iewes and the Samaritans.

14 Is this word? That we are given to understand, that Christ is the giver of every excellent gift, that is to say, even of himselfe, whom his Father offered to this woman. 15 The everlasting water, that is to say, the exceeding life of God, called living, or of life to make a difference betwene it, and the water that should be drayne out of a well: & these metaphors are very much used of the Iewes, Ier. 2. 23. Ier. 31. 13. Zach. 14. 1.

16 What meant you to give about to better my selfe? and I say many a day, and yet I have not that which cannot better them. 17 Iesus saith, 18 Chap. 3. 10.

19 Is nothing else but man, a piece of worke and of the flime of the earth.

20 Savoureth of nothing but corruption, ignorance, darkness, &c.

21 What he knoweth fully and perfectly. 22 That is, very few. 23 Rom. 3. 4.

24 Math. 11. 27. b Committed them to his power and will.

25 Apoc. 2. 4. c Iohn 5. 10. c Shall not enjoy.

26 This measure is to be kept in doing of our duties, that neither feare we be terrified from going forward, neither by calumnies, as one whom danger upon our heads.

27 Chap. 3. 22. c Christ leaving the proud Pharisees, communicateth the measures of everlasting life with a pure faithful woman, and stranger, reflecting the generous of the Samaritans, and designing the true service of God, which was delivered to the Iewes, but yet so, that he calleth both of himselfe.

28 As one whom only all the fathers, and also all the ceremonies of the Law did regard, and have a respect unto. 29 Glos. 319. and Iohn 14. 32.

30 Even as we was meare, or because he was meare. b It was him & b

3. All the religion of superstition people, standeth for the most part, upon two pillars, but very weak, that is to say upon the example of the fathers, received, and a foolish opinion of outward things: as gainst which errors we have to set the word and name of God.
4. The name of this mountaine is *Gari-zim*, whereupon *Sambalatta* the Can-thite built a Temple by *Alexander of Macedonia* his brother, for the florie of *Ashtar*: and made there *Manasse* his sonne in law, his Priest, *Isleph* booke 11.
5. *Deut. 12.6.*
6. *1. King. 12. 29.*
7. This word *(Sag-rit)* is to be taken here, as it is for ag-ainst that com-mendament, which dealed carnall, *Heb. 7.6.* as the commendament is considered in it self, and so he spea-keh of *(Tuerth)* not as hee fit to ag-ainst a lie, but as hee take it in respect of the outward ceremonies of the Lawe: which did onely shadow that which Christ performed himself.
8. *1. Cor. 3. 17.* b. by the word *(spirit)* he meaneth the nature of the Childred, and not the third person in the Trinitie.
9. We may have ease of our bodie, but yet for than we preferre willing to ad- freely the occasi-on which is offered unto us to enlarge the Kingdom of God, before all neces-sities of this life whatsoever.
10. When the spiri-tuall corse is ripe, we must not hope: for so the children of this world would con-demne us.
11. *Matth. 9. 37.* Luke 10. 2.
12. The doctrine of *Prophets* was as they were a sowing time: and the doctrine of the Gospel, as the harvest, and there is an excellent agreement betweene them both, and the ministers of them both.

thereof, and his sonnes, and his cattell.
13 Iesus answered, and sayd unto her, Who-so-ever drinke of this water, shall thirst againe:
14 But whosoever drinke of the water that I shall give him, shall never be more athirst: but the water that I shall give him, shall be in him a well of water, springing up into everlasting life.
15 The woman said unto him, Sir, give me of that water, that I may not thirst, neither come hither to draw.
16 Iesus said unto her, Goe, call thine husband, and come hither.
17 The woman answered, and sayd, I have no husband, Iesus sayd unto her, Thou hast well sayd, I have no husband.
18 For thou hast had five husbands, and hee whom thou now hast, is not thine husband: that saydest thou truly.
19 The woman sayd unto him, Sir, I see that thou art a Prophet.
20 A thy fathers worshipped in this mountaine, and yee say, that in *Ierusalem* is the place where men ought to worship.
21 Iesus sayd unto her, Woman, beleve me, the houre commeth, when yee shall neither in this mountaine, nor at *Ierusalem* worship the Father.
22 Ye worship that which ye know not: we worship that which wee know: for salvation is of the Iewes.
23 But the houre commeth, and now is, when the true worshippers shall worship the Father in Spirit and Truth: for the Father requireth even such to worship him.
24 God is a Spirit, and they that worship him, must worship him in Spirit and Truth.
25 The woman sayd unto him, I know well that Messias shall come, which is called Christ: when he is come, he will tell us all things.
26 Iesus sayd unto her, I am he that speake unto thee.
27 And upon that, came his disciples, and marvelled that hee talked with a woman: yet no man sayd unto him, What askest thou? or why talkedst thou with her.
28 The woman then left her waterpot, and went her way into the city, and sayd to the men.
29 Come, see a man which hath tolde mee all things that ever I did: is not he that Christ?
30 Then they went out of the cite, and came unto him.
31 In the meane while, the disciples prayed him, saying, Master, eat.
32 But hee sayd unto them, I have meat to eat, that ye know not of.
33 Then sayd the disciples betweene themselves, Hath any man brought him meat?
34 Iesus sayd unto them, My meat is that I may do the will of him that sent me, and finish his worke.
35 Say not ye, There are yet foure monthes, and then commeth harvest? Behold, I say unto you, Lift up your eyes, and looke on the regions: for they are white already unto harvest.
36 And hee that reapeth, receiveth reward, and gathered fruit into life eternal, both he that soweth, and he that reapeth might ioi-ce together.
37

For herein is the saying true, that one soweth and another reapeth.
38 I sent you to reap that, whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.
39 Now many of the Samaritanes of that cite beleived in him, for the saying of the woman which testified, He that tolde me all things that ever I did.
40 Then when the Samaritanes were come unto him, they besought him, that he would tary with them: and he abode there two dayes.
41 And many more beleived because of his owne word.
42 And they sayd unto the woman, Now we beleve, not because of thy saying: for wee have heard him our selves, and know that this is indeed that Christ the Saviour of the world.
43 So two dayes after he departed thence, and went into *Galilee*.
44 For Iesus himselfe had testified, that a Prophet hath none honour in his owne countrey.
45 Then when hee was come into *Galilee*, the *Galileans* received him, which had seene all the things that he did at *Ierusalem* at the feast: for they went also to the feast.
46 And Iesus came againe into *Cana* a towne of *Galilee*, where he had made of water wine. And there was a certaine ruler, whose sonne was sicke at *Capernaum*.
47 When he heard that Iesus was come out of *Iudea* into *Galilee*, hee went unto him, and besought him that he would goe downe, and heale his sonne: for he was even ready to die.
48 Then sayd Iesus unto him, Except yee see signes and wonders, ye will not beleve.
49 The ruler sayd unto him, Sir, go downe before my sonne die.
50 Iesus sayd unto him, Goe thy way, thy sonne liveth: and the man beleaved the word that Iesus had spoken unto him, and went his way.
51 And as hee was now going downe, his servants met him, saying, Thy sonne liveth.
52 Then enquired he of them the houre when he began to amend. And they sayd unto him, Yesterday the seventh houre the fever left him.
53 Then the father knew that it was the same houre in the which Iesus had sayd unto him, Thy sonne liveth. And he beleve, and all his household.
54 This second miracle did Iesus againe, after he was come out of *Iudea* into *Galilee*.
C H A P. V.

That prodrie
7 The Samaritans
doe most fully
imbrace that which
the Iewes most
stubburly rejecte.
8 The disciples
of Christ desire
himselfe of his
heeds: yet Christ
prepareth a place
for himselfe.
9 Into the towne
and villages of *Gal-*
ilee: for he would
not make a doct in
his countrey of
Nazareth, because
they despised him,
and where (as the
other Evangelists
write) the efficacy
of his benefits was
hindred through
their marvellous
sifted incredulity.
10 *Matth. 13. 57.*
11 *marke 6. 4.* Luke
4. 24.
12 Although Christ
yet being a body
yet hee would kee
mightily in the
beleeven by his
word.
13 *Chap. 12. 12.*
14 Some of Herods
courtiers, for though
Herod was not a
king, yet at that
yet the lasty name
only except, hee
was a king, or at
least the people
called him a king.
15 *1. Cor. 12. 12.*
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a One lying at the pole, is healed of Christ on the Sabbath.
10 The Iewe: that rashly shude saie with his death.
11 hee conceiveth with the authority of his Father.
12 Hee prooveth his divine power by many reasons.
13 And with 28 of testimony.
14 After that, there was a feast of the Iewes, and Iesus went to *Ierusalem*.
15 And there is at *Ierusalem* by the place of the sheepe, a people called in *Ebrew* *Bethesda*, having five porches:
16 In that which lay a great multitude of sicke folke, of blinde, halt, and withered, waiting for the moving of the water.
17 For an Angel went downe at a certaine season into the poole, and troubled the water: who-soever then first, after the stirring of the water, stepped in, was made whole of whatsoever disease he had.
18 And a certaine man was there, which had bene

been diseased eight and thirtie yeeres.

6 When Iesus saw him lie, and knew that he now long time had bene diseased, hee sayd unto him, Wilt thou be made whole?

7 The sicke answered Iesus, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth downe before me.

8 Iesus sayd unto him, Rise: take up thy bed, and walke.

9 And immediately the man was made whole, and tooke up his bed, and walked: and the same day was the Sabbath.

10 A Fewes therefore sayd to him that was made whole, It is the Sabbath day: it is not lawfull for thee to carry thy bed.

11 He answered them, He that made me whole he sayd unto me, Take up thy bed, and walke.

12 Then asked they him, What man is that which sayd unto thee, Take up thy bed, and walke?

13 And he that was healed, knew not who it was: for Iesus had conveyed himselfe away from the multitude that was in that place.

14 And after that, Iesus found him in the Temple, and sayd unto him, Beholde, thou art made whole: sinne no more, lest a worse thing come unto thee.

15 The man departed, and tolde the Iewes that it was Iesus that had made him whole.

16 And therefore the Iewes did persecute Iesus, and sought to slay him, because he had done these things on the Sabbath day.

17 But Iesus answered them, My father worketh hitherto, and I worke.

18 Therefore the Iewes sought the more to kill him: not only because hee had broken the Sabbath: but sayd also that God was his Father, and made himselfe equall with God.

19 Then answered Iesus, and sayd unto them, Verely, verely I say unto you, The Sonne can doe nothing of himselfe, save that he seeth the Father do: for whatsoever things he doeth, the same things doth the Sonne in like manner.

20 For the Father loveth the Sonne, and sheweth him all things, whatsoever he himselfe doeth, and he will shew him greater workes then these, that ye should marvel.

21 For likewise as the Father raised up the dead, and quickeneth them, so the Sonne quickeneth whom he will.

22 For the Father judgeth no man, but hath committed all iudgement unto the Sonne,

23 Because that all men should honour the Sonne, as they honour the Father: he that honoureth not the Sonne, the same honoureth not the Father which hath sent him.

24 Verely, verely I say unto you, he that heareth my word, and beleeveth him that sent mee, hath everlasting life, and shall not come into condemnation, but hath passed from death to life.

25 Verely, verely I say unto you, the heere

shall come, and now is, when the dead shall heare the voice of the Sonne of God: and they that heare it shall live.

26 For as the Father hath life in himselfe, so likewise hath he given to the Sonne to have life in himselfe.

27 And hath given him power also to execute iudgement, in that he is the Sonne of man.

28 7 Marvel not at this: for the houre shall come, in the which all that are in the graves, shall heare his voice.

29 And they shall come forth, who have done good, unto the resurrection of life: but they that have done evil, unto the resurrection of condemnation.

30 I can doe nothing of mine owne selfe: as I heare, I iudge: and my iudgement is iust, because I seeke not mine owne will, but the will of the Father who hath sent me.

31 If I should beare witness of my selfe, my witness were not true.

32 There is another that beareth witness of me, and I know that the witness, which he beareth of me, is true.

33 Ye sent unto Iohn, and he bare witness unto the truth.

34 But I receive not the record of man: nevertheless these things I say, that ye might be saved.

35 He was a burning and a shining candle: and ye would for a season have reioyced in his light.

36 But I have greater witness than the witness of Iohn: for the workes which the Father hath given me to finish, the same workes that I do, beare witness of me, that the Father sent me.

37 And the Father himselfe, which hath sent me, beareth witness of me. Ye have not heard his voice at any time, neither have ye seene his shape.

38 And his word have you not abiding in you: for whom he hath sent, him ye beleeveth not.

39 Search the Scriptures: for in them ye thinke to have eternall life, and they are they which testifie of me.

40 But ye will not come to me, that ye might have life.

41 I receive not the praise of men.

42 But I know you, that ye have not the love of God in you.

43 I am come in my Fathers Name, and ye receive me not: if another shall come in his owne name, him will ye receive.

44 How can ye belevee, which receive & honour one of another, and seeke not the honour that cometh of God alone?

45 I doe not thinke that I will accuse you to my Father: there is one that accuseth you, even Moses, in whom ye trust.

46 For had ye beleevd Moses, ye would have beleevd me: for he wrote of me.

47 But if ye beleve not his writings, how shall ye beleve my word?

48 Love toward God. Chap. 4. 43. This dreall doth not put away that which is here said, but correcteth it: as if Christ said, they who shall have no father an accuser then Moses. Gen. 3. 15. and 22. 18. and 49. 10. deut. 32. 5.

CHAP. VI.

5 Rise thou shalt and feed with Meekness and meekness. 17 Christ goeth apart from the people. 17 And his disciples were running. 18 he cometh to them walking on the water. 20 The resurrexion of the true 27 and everlasting.

35 bread of life. 42. 51 The Jews murmur, 60 and many of the disciples, 65 depart from him. 69 The Apostles conspire him to be the Sonne of God.

a True religion is not merelyly affected by any means, then by the presence of religion itselfe.

b Jer. 17. 13. The work of God was never the breach of the Sabbath: but the service of God.

c The work of God was never the breach of the Sabbath: but the service of God.

d Chap. 7. 19. c This is, his onely and no more, which they gather by that, that he sayeth. (And I worke) applying this word worke to himselfe, which is proper to God, and therefore make himselfe equall to God.

e Not only without his Fathers authority, but also without his Father's power.

f This must be understood of Christ his person, which consisteth of two natures, and not simply of his Godhead.

g In like sort, jointly and together.

h Not for that the Father doeth these things, and then the Sonne worketh after him.

i In like sort, jointly and together.

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i That is, high and sublime prayer to rule and overcome all things; inasmuch that he hath power of life and death.

k That is, he shall not only judge the world, as it is Gods, but also as it is man, he received this of his Father to be judge of the world.

l All shall appeare before the judgement seat of Christ: as though to be judged.

m Faith and justice shall be judged by their fruits: 1 Or, by graves.

n Math. 23. 35. 10 To that resurrection which had life everlasting following it: a gift which is the resurrection of condemnation: that is, which condemnation followeth.

o The Father is the author and approver of all things, which Christ doeth.

p Look upon that, which my Father directeth me, who are written in me.

q Chap. 8. 14. p Faithful, that the worthy to be credited: look Chap. 8. 14.

r Math. 3. 17. To Christ is declared to be the only Son of God.

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43 Iesus then answered, and sayde unto them, Murre not among your selves.

44 No man can come to me, except the Father, which hath sent me, draw him: and I will raise him up at the last day.

45 It is written in the 4. Prophets, And they shall all be taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me:

46 ¶ Not that any man hath seene the Father, I save hee which is of God, he hath seene the Father.

47 Verely, verely I say unto you, he that beleeveth in me, hath everlasting life.

48 I am that bread of life.

49 * Your fathers did eate Manna in the wilderness, and are dead.

50 ¶ That is that bread, which cometh downe from heaven, that he which eateth of it, should not die.

51 ¶ I am that living bread, which came downe from heaven: if any man eate of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for helife of the world.

52 ¶ Then the Iewes strove among themselves, saying, How can this man give us his flesh to eate?

53 Then Iesus sayd unto them, Verely, verely I say unto you, Except ye eate the flesh of the Son of man, and drinke his blood, ye have no life in you.

54 Whosoever eateth my flesh, and drinketh my blood, hath eternal life, and I will raise him up at the last day.

55 For my flesh is meate indeede, and my blood is drinke indeede.

56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57 As ¶ that living Father hath sent me, so live I by the Father, and he that eateth me, even hee shall live by me.

58 This is that bread which came downe from heaven: not as your fathers have eaten Manna, and are dead. He that eateth of this bread, shall live for ever.

59 These things spake hee in the Synagogue as he taught in Capernaum.

60 ¶ Many therefore of his disciples (when they heard this) saide, This is an hard saying: who can heare it?

61 But Iesus knowing in himselfe, that his disciples murmured at this, said unto them, Doeth this offend you?

62 ¶ What then if ye should see that Sonne of man ascend up? where he was before?

63 ¶ It is the Spirit that quickeneth: the flesh profiteth nothing: the wordes that I speake unto

you, are spirit and life.

64 But there are some of you that beleeve not: for Iesus knewe from the beginning, which they were that beleeved not, and who should betray him.

65 And he said, Therefore said I unto you, that no man can come unto me, except it be given unto him of my Father.

66 ¶ From that time, many of his disciples went backe, and walked no more with him.

67 Then saide Iesus to the twelve, Will ye also goe away?

68 Then Simon Peter answered him, Master, to whom shall we goe? thou hast the wordes of eternall life:

69 And wee beleeve and knowe that thou art that Christ that Sonne of the living God.

70 ¶ Iesus answered them, Have not I chosen you twelve, and one of you is a devil?

71 Now he spake it of Iudas Iscariot the sonne of Simon: for hee it was that should betray him, though he was one of the twelve.

CHAP. VII.

a Christ, after his confusions were gone up to the feast of Tabernacles. 10 goeth either privately. 12 The peoples sundry opinions of him. 14 He eateth in the Temple. 16 The Priests command to take him. 18 Strife among the multitude about him. 27 and betweene the Pharisees and the officers that were sent to take him. 50 and Nicodemus.

AFTER these things, Iesus walked in Galile, and would not walke in Iudea: for the Iewes sought to kill him.

2 Now the Iewes ¶ a feast of the Tabernacles was at hand.

3 ¶ His brethren therefore sayd unto him, Depart hence, and goe into Iudea, that thy disciples may see thy works that thou doest.

4 For there is no man that doth any thing secretly, & he himselfe seeketh to be famous. If thou dost these things, shew they selfe to the world.

5 For as yet his brethren beleeved not in him.

6 ¶ Then Iesus sayd unto them, My time is not yet come: but your time is alway ready.

7 The world can not hate you: but me it hateth, because I testifie of it, that the works thereof are evil.

8 Go ye up into this feast: I will not goe up yet unto this feast: * for my time is not yet fulfilled.

9 ¶ These things he sayd unto them, and abode still in Galile.

10 ¶ But altho as his brethren were gone up, then went he also up unto the feast, not openly, but as it were privily.

11 Then the Iewes sought him at the feast and sayd, Where is he?

12 And much murmuring was there of him among the people. Some sayd, He is a good man: other sayd, Nay: but he deceiveth the people.

13 Howbeit no man spake openly of him for feare of the Iewes.

14 ¶ Now when ¶ halfe the feast was done, Iesus went up into the Temple, and taught.

15 And the Iewes marvelled, saying, How knoweth this man the Scriptures, seeing that he never learned?

Some also that know him condemne him rashly: a very few thinke well of him, saying, Is he not of Iherusalem? c Or, boldly, and freely: for the chief of the Iewes sayd, saying, Is he not of Iherusalem? f Much, as to bury his name and name.

Christ testified with goodnesse against the wickednesse of the world: in the meane season the most part of men take occasion of offence even by that same, whereby they ought to have bene stirred up to embrace Christ. d About the fourth day of the feast.

¶ Such is the malice of men, that they take occasion of their owne destruction, even of the very doctrine of salvation (unless it be a few, which beleeve through the finger of God.)

16 The number of the professors of Christ is very small, and among them also there be some hypocrites, and worse than all other.

¶ Math. 23. 16.

¶ Levit. 13. 34.

¶ This feast was so called, because of the booths, and tents which they pitched of diverse kinds of boughes, and sate under them seven dayes together, all which time the feast lasted.

¶ The grace of God cometh not by inheritance, but it is a gift: that cometh otherwayes, whereby it cometh to passe, that often times the children of God suffer more affliction by their owne kindefolkes, then by strangers.

¶ His kindefolkes: for to save the Hebrews to speake.

¶ We must not follow the foolish d d of our friends.

¶ Chap. 8. 20.

¶ An example of horrible confusion in the very bosom of the Church. The Pharisees opposed the people with terrors and feare:

the people seeked Christ, when he appeared not, when he offered himselfe, they negl. him.

¶ Chap. 8. 20.

¶ An example of horrible confusion in the very bosom of the Church. The Pharisees opposed the people with terrors and feare:

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the people seeked Christ, when he appeared not, when he offered himselfe, they negl. him.

17 Against them which should be the Salt, to darken Chislers glory.

18 There is nothing farther off from all ambition than Christ, which is the Father hath set him above all things.

19 This is spoken by manner of a grant, as if he had said, Be it so, let it be so, with a little of my self, let of no force: yet there is another that glorifies me, that is, that honoureth my Name.

20 There is no knowledge of God, without Christ, neither any right knowledge of Christ without his word.

21 The verities of Christ have been so false through all former ages to the Fathers, for they gave in the promises, that hee should come, and did very joyfully lay hold on him with a lively faith.

22 As day 22 a space that a man liveth in, or doth any notable acts, or suffereth any great thing.

23 With the eyes of faith, Hebr. 11.13. Christ as he was God, was before Abraham: and he was the Lamb slain from the beginning of the world.

24 Zeale without knowledge, breaketh out at length into a most open madnesse: and yet the wicked cannot doe without it.

25 Since this is beginning even of all bodily diseases, and yet death is not follow, that God alway respecteth the times, whom hee most dearly loveth.

26 Christ receiveth here a third sight, though which perceiveth that there come no disciples but for sinners only: whereupon hee saith, I have another cause of this mans blindness, and that was, that Gods works might be done.

27 The workes of Christ are done at the heavenly which light: the darkness of the world.

28 By day it is meant the light, that is in high time of day, of the heavenly truth, and of the light, which is meant the darkness, which cometh by the obscuritie of the same doctrine.

29 Christ dealing the man borne blinde, by taking the figure of day, and after that the figure of the fountaine of Siloam, (which signifieth sanctification) that as he at the beginning made man, so doeth hee againe restore both his body and soule: and yet so, that he himselfe commeth forth of his owne accord to beleeve us.

30 Since of all men, who as they are of nature blinde, doe neither receive the light, that is offered unto them, nor suffer it to be in them, and yet make a great advantage of themselves.

52 17 Then said the Jewes to him, Now know wee that thou hast a devill. Abraham is dead, and the Prophets: and thou sayest, If a man keepe my word, he shall never taste of death.

53 Art thou greater then our father Abraham, which is dead: and the Prophets are dead: whom makest thou thy selfe?

54 18 Iesus answered, If I honour my selfe, mine honour is nothing worth: it is my Father that honoureth mee, whom ye say, that he is your God.

55 19 Yet yee have not known him: but I know him, and if I should say I know him not, I should be a liar like unto you: but I know him, and keepe his word.

56 20 Your father Abraham, rejoiced to see my day, and he saw it, and was glad.

57 Then sayd the Jewes unto him, Thou art not yet fiftie yeere olde, and hast thou seene Abraham?

58 Iesus said unto them, Verely, verely I say unto you, before Abraham was, I am.

59 21 Then tooke they up stones to cast at him, but Iesus hid himselfe, and went out of the Temple: And hee passed through the middes of them, and io went his way.

60 The Jewes did not believe him (that he had bene blinde, and received his sight) until they had called the parents of him that had received sight.

CHAP. IX.

1 Christ giveth sight on the Sabbath day, to him that was borne blinde.

2 Whom, after hee had long reasoned against the Pharisees, 21. 85 and was cast out of the Synagogue, 30 Christ endueth with the knowledge of the everlasting light.

AND as Iesus passed by, he saw a man which was blinde from his birth.

2 And his disciples asked him, saying, Master, who did sinne, this man, or his parents, that he was borne blinde?

3 Iesus answered, Neither hath this man sinned, nor his parents, but that the workes of God should be shewed on him.

4 I must worke the workes of him that sent me, while it is day: the night cometh when no man can worke.

5 As long as I am in the world, I am the light of the world.

6 As Aflone as he had thus spoken, he spat on the ground, and made clay of the spittle, and anoynted the eyes of the blinde with the clay.

7 And said unto him, Goe wash in the pool of Siloam (which is by interpretation, Sent). He went his way therefore and washed, and came againe seeing.

8 Now the neighbours and they that had seene him before, when he was blinde, sayd, Is not this he that sat and begged?

9 Some said, This is he: and other said, He is like him; but he himselfe sayd, I am he.

10 Therefore, they said unto him, How were

thine eyes opened?

11 Hee answered, and said, The man that is called Iesus, made clay, and anoynted mine eyes, and said unto mee, Goe to the pool of Siloam and wash. So I wept and washed, and received sight.

12 Then they sayd unto him, Where is hee? He said, I cannot tell.

13 They brought to the Pharisees him that was once blinde.

14 And it was the Sabbath day, when Iesus made the clay, and openeth his eyes.

15 Then againe the Pharisees also asked him, how he had received sight. And he said unto them, He laid clay upon mine eyes, and I washed, and doe see.

16 Then said some of the Pharisees, This man is not of God, because hee keepeth not the Sabbath day. Others said, How can a man that is a sinner, doe such miracles: and there was a division among them.

17 Then spake they unto him the blinde againe, What sayest thou of him, because he hath opened thine eyes? And he sayd, He is a Prophet.

18 Then the Jewes did not believe him (that he had bene blinde, and received his sight) until they had called the parents of him that had received sight.

19 And they asked them, saying, Is this your sonne, whom ye say was borne blinde? How doeth he now see then?

20 His parents answered him, and sayd, Wee know that this is our sonne, and that he was borne blinde:

21 But by what meanes he now seeth, we know not: or who hath opened his eyes, can we not tell: he is olde enough: aske him: he shall answer for himselfe.

22 These wordes spake his parents, because they feared the Jewes: for the Jewes had ordeined already, that if any man did confesse that hee was Christ, hee should be excommunicate out of the Synagogue.

23 Therefore sayde his parents, Hee is olde enough: aske him.

24 Then againe called they the man that had bene blinde, and said unto him, Give glory unto God: we know that this man is a sinner.

25 Then he answered, and said, Whether he be a sinner or no, I can not tell: one thing I know, that I was blinde, and now I see.

26 Then said they to him againe, What did hee to thee? how opened he thine eyes?

27 He answered them, I have tolde you already, and ye have not heard it: wherefore would ye heare it againe? will ye also be his disciples?

28 Then reviled they him, and said, Bethon his disciples: we be Moses disciples.

29 We know that God spake with Moses: but this man we know not from whence he is?

30 The man answered, and sayd unto them, Doubtlesse, this is a marvelous thing, that yee know not whence hee is, and yet he hath opened mine eyes?

31 Now wee know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him heareth he.

32 Since the world began, was it not heard, that any man opened the eyes of one that was borne blinde:

This is an Hebrew kind of speech, for they call a mans eyes floure, when they cannot receive any light: And therefore they are sayd to have their eyes opened which of blinde men are made to see.

Religion is not affirmed by any means more when by pretence of Religion: but the more it is put downe, the more it stinketh up.

As day 22 a space that a man liveth in, or doth any notable acts, or suffereth any great thing.

With the eyes of faith, Hebr. 11.13. Christ as he was God, was before Abraham: and he was the Lamb slain from the beginning of the world.

Zeale without knowledge, breaketh out at length into a most open madnesse: and yet the wicked cannot doe without it.

Since this is beginning even of all bodily diseases, and yet death is not follow, that God alway respecteth the times, whom hee most dearly loveth.

Christ receiveth here a third sight, though which perceiveth that there come no disciples but for sinners only: whereupon hee saith, I have another cause of this mans blindness, and that was, that Gods works might be done.

The workes of Christ are done at the heavenly which light: the darkness of the world.

By day it is meant the light, that is in high time of day, of the heavenly truth, and of the light, which is meant the darkness, which cometh by the obscuritie of the same doctrine.

Christ dealing the man borne blinde, by taking the figure of day, and after that the figure of the fountaine of Siloam, (which signifieth sanctification) that as he at the beginning made man, so doeth hee againe restore both his body and soule: and yet so, that he himselfe commeth forth of his owne accord to beleeve us.

Since of all men, who as they are of nature blinde, doe neither receive the light, that is offered unto them, nor suffer it to be in them, and yet make a great advantage of themselves.

As day 22 a space that a man liveth in, or doth any notable acts, or suffereth any great thing.

With the eyes of faith, Hebr. 11.13. Christ as he was God, was before Abraham: and he was the Lamb slain from the beginning of the world.

✠ Chap. 31. 4.
✠ Christ said a
word, which hath
a double meaning:
for it signifieth
either, to let up, or to
sit out of the way,
for his meaning was
to put them in the
midst of his death,
but hee doth seeme
to take in another
way.
✠ Cheryell, and
Theophil, reſerue
this word, All, to
all occasions: that is,
not to the lewes
only.
✠ Psal. 93. 6.
and 10. 4. & 17. 1.
Iſai. 40. 1. czech.
37. 45.
✠ Vomeſtable to
the mercie of
God, but an horri-
ble iudgement
followed, if it be
comemend.
✠ Chap. 1. 9.
✠ That is, partakers
of light.
9 Faith is not of
nature, but of
grace.
✠ Iſai. 43. 1.
rom. 10. 15.
✠ The arme of the
Lord, is the Goſpel,
which is the power
of God to ſalvation
to all that beleeve:
And therefore the
arme of the Lord
is not revealed to
them, whoſe hearts
the Lord hath not
opened.
✠ Iſai. 6. 9.
math. 13. 14.
mat. 23. 16.
Iſai. 6. 9.
rom. 11. 8.
10 Such as be-
leeve, are not only
fewe in number,
if they be com-
pared with the un-
believers, but alſo
the moſt of theſe
fewe (yea and that
eſpecially the
chiefest) doe ſeare
more then God.
✠ Chap. 3. 4. 4.
✠ This is the arme
of the Goſpel, and
therefore the ſalva-
tion, which Chriſt
winneſſed in the
middeſt of Ieru-
ſalem, by his cry-
ing out in this:
to tell upon
Chriſt through
faith, as the only
Saviour appointed
and given us of the Father.
✠ This word Not, doth not take any whit of this from
Chriſt, which is here ſpoken of, but is in way of correction rather, as if he ſaid, He that
beleeveſt in me, doth not muſt beleeve in me, as in him that ſent me. So is it in
Mark 9. 37. ✠ Chap. 3. 19. and 9. 39. ✠ Chap. 3. 17. ✠ Marke 16. 16.

32 ✠ And I, if I werē lift up from the earth,
will draw ^{all} men unto me.
33 Now this ſaid he, ſignifying what death he
ſhould die.
34 The people answered him, We have heard
out of the ^ſ Law, that that Chriſt biſideh for ever:
and how ſaiſt thou, that that Sonne of man muſt
beliſt up? who is that Sonne of man?
35 Then Ieſus ſaide unto them, Yet a little
while is ^{the} light with you: walke while ye have
that light, leſt the darkeneſſe come upon you: for
he that walkeſh in the darke, knoweth not whither
he goeth.
36 While ye have that light, beleeve in that
light, that ye may be the ^{children} of the light.
Theſe things ſpake Ieſus, and departed, and hid
himſelfe from them.
37 And though he had done ſo many mi-
racles before them, yet beleeved they not on him,
38 That the ſaying of Eſaias the Prophet
might be fulfilled, that he ſaid, ^{Lord}, who belee-
ved our report? and to whom is the ^{name} of the
Lord revealed?
39 Therefore could they not beleeve, becauſe
that Eſaias ſaith againe,
40 ✠ He hath blinded their eyes, and hardened
their heart, that they ſhould not ſee with their
eyes, nor underſtand with their heart, and ſhould
be converted, and I ſhould heale them.
41 Theſe things ſaid Eſaias when he ſawe his
glory, and ſpake of him.
42 Nevertheless, even among the chiefeſt ru-
lers, raonly beleeved in him: but becauſe of the
Phariſees they did not confeſſe him, leaſt they
ſhould be caſt out of the Synagogue.
43 For they loved the praife of men, more
then the praife of God.
44 And Ieſus cryed, and ſaid, He that belee-
veth in me, beleeveſh; not in me, but in him that
ſent me,
45 And he that ſeeſh mee, ſeeſh him that ſent
mee,
46 I ✠ am come a light into the world, that
whoſoever beleeveſh in me, ſhould not abide in
darkeneſſe,
47 ✠ And if any man heare my wordes, and
beleeve not, I iudge him not: for I come not to
iudge the world, but to ſave the world.
48 He that reſuſeth me, and receiveth not my
wordes, hath one that iudgeth him: ^{the} word
that I have ſpoken, it ſhall iudge him in the laſt
day.
49 For I have not ſpoken of my ſelfe: but the
Father which ſent mee, he gave me a comman-
dement what I ſhould ſay, and what I ſhould
ſpeake,
50 And I know that his commandment is
life everlaſting: the things therefore that I ſpe-
ake, I ſpeake ^{them} as the Father ſaide unto
me,

CHAP. XII.

✠ Chriſt riſing from ſupper, 15 to command burniſh it to his
Apoſtles, who had ſet their ſette. 21 He ſent the traitour
Iudas 16 with an evident token. 34 He commended
the traitour. 37. 39 He foretelleth Petre of his denial.

N Owe ✠, before the feaſt of the Paſſeover, ✠ Math. 26. 1.
when Ieſus knewe that his houre was come,
that he ſhould depart out of this world unto the
Father, forasmuch as he loved his owne which
were in the world, unto the end he loved them.
2 And when ſupper was done, And that the
devil had now put in the heart of Iudas Iſcariot,
Simons ſonne, to betray him.)
3 Ieſus knowing that the Father hath given all
things into his hands, and that he was come forth
from God, and went to God,
4 He ✠ riſeth from Supper, and laieth aſide his
upper garments, and tooke a towell, and girded
himſelfe.
5 After that, hee powred water into a baſen,
and beganne to waſh the diſciples feete, and to
wipe them with the towell, wherewith hee was
girded.
6 Then came he to Simon Peter, who ſaid to
him, Lord, doeſt thou waſh my feete?
7 Ieſus answered, and ſaid unto him, What I
doe thou knoweſt not now: but thou ſhalt know
it hereafter.
8 Peter ſaid unto him, Thou ſhalt never waſh
my feete. Ieſus answered him, If I waſh thee not,
thou ſhalt have 4 no part with me.
9 Simon Peter ſaid unto him, Lord, not my
feete only, but alſo the hands and the head.
10 Ieſus ſaid to him, He that is waſhed, need
not ſave to waſh his feete, but is cleane ever-
y whit: and ye are ^ſ cleane, but not all.
11 For hee knewe who ſhould betray him:
therefore ſaid he, ye are not all cleane.
12 So after hee had waſhed their feete, and had
taken his garments, and was ſet down againe, he ſaid
unto them, Know ye what I have done to you?
13 Ye call mee Maſter, and Lord, and ye ſay
well: for ſo am I,
14 If I then your Lord, and Maſter, have
waſhed your feete, ye alſo ought to waſh one
others feete,
15 For I have given you an example, that ye
ſhould doe, even as I have done to you.
16 Verely, verely I ſay unto you, ✠ The ſervant
is not greater then his maſter, neither he ſambat-
ſadour greater then he that ſent him.
17 If ye know theſe things, bleſſed are ye if ye
doe them.
18 ✠ I ſpeake not of you all: I know whom
I have choſen: but it is that the Scripture might
be fulfilled, ✠ He that eateth bread with me, hath
lift up his heele againſt me.
19 From henceforth tell I ye before it come,
that when it is come to paſſe, ye might beleeve
that I am hee.
20 ✠ Verely, verely I ſay unto you, If I ſend
any, he that receiveth him, receiveth me, and hee
that receiveth me, receiveth him that ſent me.
21 When Ieſus had ſaid theſe things, hee was
the troubled in the Spirit, and ✠ teſtified, and ſaid, Ye
ſonne did wil-
rely, verely I ſay unto you, that one of you ſhall
betray me.
22 ✠ Then the diſciples looked one on ano-
ther, doubting of whom he ſpake.
23 Now there was one of his diſciples, which
ſealed on Ieſus boſome, whom Ieſus loved.

✠ Math. 25. 21. Marke 14. 18. Luke 22. 27. John his leaving was ſuch, that ſtriving
downe in his bed, his head was toward Ieſus his head: ſo that it was an eaſie matter
for him to touch Ieſus his boſome: for it is certain that in old time men uſed not to
ſit at the table, but to lie downe on the out ſide.

24 To him beckened therefore Simon Peter, that he should aske who it was of whom he spake.

25 He, then, as he leaned on Iesus brest, said unto him, Lord, who is it?

26 Iesus answered, He it is, to whom I shall give a soppe, when I have dipt it: and he wet a sop, and gave it to Iudas Iscariot, Simons sonne.

27 And after the soppe, Satan entred into him. Then sayd Iesus unto him, that thou doest, doe quickly.

28 But none of them that were attable, knew, for what cause he spake it unto him.

29 For some of them thought because Iudas had the bagge, that Iesus had said unto him, Buy those things that we have neede of against § fealt: or that he should give some thing to the poore.

30 Afoone then as he had received the soppe, he went immediately out, and it was night.

31 ¶ When hee was gone out, Iesus said, Now is the sonne of man glorified, and God is glorified in him.

32 If God be glorified in him, God shall also glorifie him in himselfe, and shall straightway glorie him.

33 ¶ Little children, yet a litle while am I with you: yet shall seeke mee, but as I said unto the ¶ Jewes, Whither I goe, can ye not come: also to you say I now.

34 ¶ A new commandment give I unto you, that yee love one another: as I have loved you, that ye also love one another.

35 By this shall all men knowe, that ye are my disciples, if ye have love one to another.

36 ¶ Simon Peter said unto him, Whither, whither goest thou? Iesus answered him, Whither I goe, thou canst not follow me now: but thou shalt follow me afterward.

37 Peter said unto him, Lord, why can I not follow thee now? ¶ I will lay downe my life for thy sake.

38 Iesus answered him, Wilt thou lay downe thy life for my sake? Verely, verely I say unto thee, The cocke shall not crowe, till thou have denied me thrise.

CHAP. XIV.

1 Hee comforteth his disciples, 2, 7 declaring his divinitie and the fruits of his death, 6 promising the comforters, 27 even the holy Spirit, 26 whyle office he setteth out.

27 He promitteth his peace.

¶ Et ¶ not your heart be troubled: ye beleve in God, beleve also in me.

2 In my Fathers house are many dwelling places: if it were not so, ¶ I would have told you: I goe to ¶ prepare a place for you.

3 And if I goe to prepare a place for you, ¶ I will come againe, and receive you unto my selfe, that were I am, there may ye be also.

4 And whither I goe, ye know, and the way ye know.

5 Thomas said unto him, Lord, we know not whither thou goest: how can we then know § way?

6 Iesus answered him, saying, ¶ I have yet many things to say unto you, but ye cannot beare them now: for all that is revealed unto you, is that I am the Son of man, and that I have come into the world to save sinners. ¶ I have yet many things to say unto you, but ye cannot beare them now: for all that is revealed unto you, is that I am the Son of man, and that I have come into the world to save sinners.

7 ¶ I have yet many things to say unto you, but ye cannot beare them now: for all that is revealed unto you, is that I am the Son of man, and that I have come into the world to save sinners.

8 ¶ I have yet many things to say unto you, but ye cannot beare them now: for all that is revealed unto you, is that I am the Son of man, and that I have come into the world to save sinners.

6 Iesus said unto him, I am that Way, and that Truth, and that Life. No man cometh unto the Father, but by me.

7 ¶ If ye had known mee, yee should have known my Father also: and from henceforth ye know him, and have seene him.

8 Philip said unto him, Lord, shew us thy Father, and it is sufficient us.

9 Iesus said unto him, I have bene so long time with you, and hast thou not known mee, Philip? hee that hath seene mee, hath seene my Father: how then sayest thou, Shew us thy Father?

10 ¶ Beleevest thou not, that I am in the Father, and the Father is in me? The wordes that I speake unto you, I speake not of my selfe: but the Father that dwelleth in me, he doeth the workes.

11 Beleve me, that I am in the Father, and the Father is in mee: at the least, beleve me for the very workes sake.

12 ¶ Verely, verely I say unto you, he that beleeveth in me, the workes that I doe, he shall doe also, and ¶ greater then these shall hee doe: for I goe unto my Father.

13 ¶ And whatsoever yee aske in my Name, that will I doe, that the Father may be glorified in the Sonne.

14 If ye shall aske any thing in my Name, I will doe it.

15 ¶ If ye love me, keepe my commandements.

16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever,

17 Even the § Spirit of truth, whom the b world cannot receive, because it seeth him not, neither knoweth him: but ye know him: for he dwelleth with you, and shall be in you.

18 I will not leave you fatherlesse: for I will come to you.

19 Yet a litle while, and the world shall see me no more, but ye shall see me: because I live, ye shall live also.

20 At that day shall ye know that I am § in my Father, and you in me, and I in you.

21 He that hath my commandments, and keepeth them: is he that loveth me: and hee that loveth me, shall be loved of my Father: and I will love him, and will ¶ shew mine owne selfe to him.

22 ¶ Iudas said unto him, (not Iscariot) Lord, what is the cause that thou wilt shew thy selfe unto us, and not unto the world?

23 Iesus answered, and said unto him, If any man love mee, he will keep my word, and my Father will love him, and he will come unto him, and will dwell with him.

24 Hee that loveth mee not, keepeth not my words, and the word which ye heare, is not mine, but the Fathers which sent me.

25 These things have I spoken unto you, being present with you.

26 ¶ But the Comforter, which is the holy Ghost, whom the Father will send in my Name, he shall teach you all things, and bring all things to your remembrance, which I have told you.

27 ¶ I have yet many things to say unto you, but ye cannot beare them now: for all that is revealed unto you, is that I am the Son of man, and that I have come into the world to save sinners.

28 ¶ I have yet many things to say unto you, but ye cannot beare them now: for all that is revealed unto you, is that I am the Son of man, and that I have come into the world to save sinners.

29 ¶ I have yet many things to say unto you, but ye cannot beare them now: for all that is revealed unto you, is that I am the Son of man, and that I have come into the world to save sinners.

d This saying I have said unto you both the nature, the will and office of Christ.

¶ I have yet many things to say unto you, but ye cannot beare them now: for all that is revealed unto you, is that I am the Son of man, and that I have come into the world to save sinners.

¶ I have yet many things to say unto you, but ye cannot beare them now: for all that is revealed unto you, is that I am the Son of man, and that I have come into the world to save sinners.

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¶ I have yet many things to say unto you, but ye cannot beare them now: for all that is revealed unto you, is that I am the Son of man, and that I have come into the world to save sinners.

3 We have to consider the glorifying of Christ in his ignominy. g. This verse and the next following, are a misplac'd and violent testimony of the divinitie of Christ. 4. The eternal glory shall flow by little and little from the head into the members. But in the meantime, we must take good heed that wee passe over the race of this life in soberly love. ¶ Chap. 7. 34. ¶ Levit. 19. 18. mat. 23. 39. chap. 15. 12. s. Iohn. 4. 41. 5. An heave example of faithfull and confidence. ¶ Math. 46. 33. mat. 14. 29. luke 22. 33.

2 He beleeveth in God that beleeveth in Christ, and there is no other way to confine our mindes in greatest distress. 3 That is, if it were not for as I tell you, to wit, unless there were place yough not only for me, but for you also, in my fathers house, I would not thus deceive you with a vaine hope, but I would have told you so plainly. b All the speech is by way of an allegorie, whereby the Lord comforteth his owne, declaring unto them his deposite into heaven, which is not to reigne there alone, but goe before and prepare a place for them. c Christ wenton away from us, to the end to forsake us, but rather that he might at whole take up with him into heaven. c These words are to be referred to the whole Church, & therefore the Angels sayd to ¶ disciples when they were assembled, What stood you gazing up into heaven? This Iesus shall come as you saw him goe up. A. Acts 1. 21. and in all places of the Scripture, the full comfort of the Church is referred to that day when God shall be all in all, and is therefore called the day of redemption. 3 Christ onely is the way to truth and everlasting life, for he it is whom the Father hath revealed himselfe.

9 All true felicity consisteth in us by Christ alone.
10 So farre is it, that we should be sorry for the departing of Christ from us according to the flesh, that we should rather rejoyce for it, seeing that all the blessing of the members dependeth upon the glorifying of the head.
11 This is spoken in that, that he is Mediator, for so the Father is greater then he, in as much as the person to whom request is made, is greater then he that maketh the request.
12 Christ goeth to death not unwillingly, but willingly, not as yielding to the devil, but obeying his Fathers decree.
13 Satan may say, and is yet upon me with all this might he can, and he hath no power over me, neither shall he find any such thing in me as he thinks he shall.

17 Peace I leave with you: my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, nor feare.
18 Yee have heard how I said unto you, I goe away, and will come unto you. If ye loved me, ye would verely rejoyce, because I said, I go unto the Father: for the Father is greater then I.
29 And now have I spoken unto you, before it come, that when it is come to passe, ye might belevee.
30 Hereafter will I not speake many things unto you: for the prince of this world cometh, and hath weought in mee.
31 But it is that the world may know that I love my Father: and as the Father hath commanded me, so I doe. Arise, let us go hence.

CHAP. XV.

1 By the parable of the vine, a and the branches, 5:6 hee declareth how the disciples may beare fruit, 11, 17 He commendeth himselfe to be afflicted patiently, 20 by his owne example.

I am that true vine, and my Father is that husbandman.
2 Every branch that beareth not fruit in mee, hee taketh away: and every one that beareth fruit, hee purgeth it, that it may bring forth more fruit.
3 Now are ye cleane through the word, which I have spoken unto you.
4 Abide in me, and I in you: as the branch can not beare fruit of it selfe, except it abide in the vine, no more can ye, except ye abide in me.
5 I am that vine: ye are the branches: he that abideth in mee, and I in him, the same bringeth forth much fruit: for without me can ye doe nothing.

6 * If a man abide not in me, he is cast forth as a branch, and withereth: and men gather them, and cast them into the fire, and they burne.

7 * If ye abide in me, and my words abide in you, aske what ye will, and it shall be done to you.
8 Herein is my Father glorified, that ye beare much fruit, and be made my disciples.

9 As the Father hath loved me, so have I loved you: b continue in that my love.

10 If ye shall keepe my commandments, yee shall abide in my love, as I have kept my Fathers commandments, and abide in his love.

11 These things have I spoken unto you, that my ioy might remaine in you, and that your ioy might be full.

12 * This is my commandment, that ye love one another, as I have loved you.

13 Greater love then this hath no man, when any man bestoweth his life for his friends.

14 Ye are my friends, if ye doe whatsoever I commaund you.

15 Henceforth call I you not servants: for the

servant knoweth not what his master doeth: but I have called you friends: for all things that I have heard of my Father, have I made known to you.

16 Ye have not chosen me, but I have chosen you, and ordained you, 4 that ye goe and bring forth fruits, and that your fruit remaine: that whatsoever ye shall aske of the Father in my Name, hee may give it unto you.

17 These things commaund I you, that ye love one another.

18 If ye love the world hate you, ye know that it hated me before you.

19 If ye were of the worlde, the worlde would love his owne: but because ye are not of the worlde, but I have chosen you out of the worlde, therefore the worlde hateth you.

20 Remember the word that I said unto you: The servant is not greater then his master. * If they have persecuted me, they will persecute you also: if they have kept my worde, they will also keepe yours.

21 7 But * all these things will they doe unto you for my Names sake, because they have not known him that sent me.

22 4 If I had not come and spoken unto them, they should not have had sinne: but now have they no cloake for their sinne.

23 He that hateth me, hateth my Father also.
24 If I had not done woikes among them, which none other man did, they had not had sinne: but now have they both seene, and have hated both me, and my Father.

25 But it is that the worde might be fulfilled, that is written in their * Law, * They hated me without a cause.

26 8 But when that Comforter shall come, whom I will sende unto you from the Father, even the Spirit of truth, which proceedeth of the Father, he shall reftise of me.

27 And ye shall witnesse also, because ye have bene with me from the beginning.

28 I have said this to you, that ye are religious, and avoid of sinne: but seeing I come to them, and they cleane refuse me, they can have no cloake for their wickednesse.
29 Some time by this worlde, Lawe are meant the five booke of Moyses, but in this place the whole Scripture is for the place alleged in the Psalmes.
30 Against the rage of the wicked, we shall stand firme by the inward testimony of the holy Ghost: But the holy Ghost speaketh no otherwise, then hee spake by the mouth of the Apostles.
31 * Chap. 14, 26. Luke 24, 49.

CHAP. XVI.

1 Hee foretelleth the disciples of persecution. 7 Hee promiseth the Comforter, and declareth his office. 21 Hee compareth the affliction of his, to a woman that travaileth with child.

These things have I saide unto you, that ye should not be offended.

2 They shall excommunicate you: yea the time shall come, that whosoever killeth you, will thinke that he doth God service.

3 And these things will they doe unto you, because they have not knowne the Father, nor me.

4 * But these things have I told you, that when the houre shall come, ye might remember, that I have tolde you them. And these things saide I not unto you from the beginning, because I was with you.

5 But now I goe my way to him that sent me, and none of you asketh me, whither goest thou?

6 But because I have said these things unto you, your hearts are full of sorrow.

7 Yet I tell you the truth, It is expedient for you that I goe away: for if I goe not away, that Comforter will not come unto you: but if I depart, I will send him unto you,

Christ is the author and provider of the manifestation of the Gospel, even to the world, but the ministers have above all things need of prayer and brotherly love.
This plant tree, which is plainly, that our salvation cometh from the only favour and gracious goodness of the everliving God, and that we do not or can deserve.
Math. 8, 19, 6 It ought not only not to feare, but rather confirme the faith by many of the ministrars, when they shall be hated of the world as their Master was.
Chap. 13, 16, math. 10, 24.
Math. 24, 9, 7 The hatred that the world beareth against Christ, proceedeth of the blackness of the mind, which notwithstanding is voluntary blind, so that the world can pretend no excuse to cover their fault.
Chap. 16, 4, d As the world say, If I had not beene, the sinne would not have beene: so have said I to them, that they are religious, and avoid of sinne: but seeing I come to them, and they cleane refuse me, they can have no cloake for their wickednesse.
e Some time by this worlde, Lawe are meant the five booke of Moyses, but in this place the whole Scripture is for the place alleged in the Psalmes.
f As I said, 31, 9, the inward testimony of the holy Ghost: But the holy Ghost speaketh no otherwise, then hee spake by the mouth of the Apostles.
Chap. 14, 26. Luke 24, 49.

A Testimony of Christ, according to the flesh, is profitable to the Church, that we may nobly descend upon his spiritual power.

We are of nature dead and fit for nothing, but the fire: Therefore we may live and be fruitful, we must first be grafted into Christ, as we are into a vine by the Fathers hand: and then be daily fed with continual meditation of the word and the Spirit, otherwise it shall not avail any man to be as true as grass, unless he cleave fast unto the vine, and do draw life out of it.
1. Math. 15, 13.
2. Chap. 3, 10.
3. Coloss. 3, 23.
4. 1 John. 3, 12.
5. He abideth in Christ, which resteth in his doctrine, and therefore bringeth forth good fruit: And the Father will denie such an one nothing.
6. As who would say, Herein shall my Father be glorified, and therefore I shall love my disciples, if you bring forth much fruit.
7. The love of the Father towards the Sonne, &c. of the Sonne towards us, and ours towards God & our neighbour, are joined together with an unseparable knot: and there is nothing more sweet and pleasant then it is. Now this love sheweth it selfe by the effects: a most perfect example whereof, Christ himselfe exhibited unto us.
b That is in that love, whereunto I led you: which love is both parts.
* Chap. 13, 34. 1. John. 4, 9. 1. John. 3, 11, and 4, 11.
4. The doctrine of the Gospel (as it is uttered by Christs own mouth) is a most perfect and absolute testimony of the counsel of God, which pertaineth to our salvation, and is committed unto the Apostles.

3 The Spirit of God worketh fo mightily by the preaching of the word, that he conuinceth the world, will it, ill it, to confesse it owne unrighteousnesse, and Christs righte-
ousnesse and al-
rightnesse.
h He will re-
pente in this world,
that the worldling
shall be able to pre-
sent no excuse.
b He repeneth the
sinne that followed
his confession, when
as he canforsee
there manifestly re-
pented through
the preaching out
of the holy Ghost upon
the Church: So that
the very enemies
of Christ were re-
pented of sinne, in
that they were con-
strained to confesse
that they were de-
ceived, in that they
believed not, that
therefore they said
to Iesus, Art thou
a Mesias and brethren,
what shall we doe?
c Of Christ him-
self: For when the
world shall see,
that I have powred
out this holy Ghost,
which shall be con-
strained to confesse
that I was it, and
was not condemned
of my Father, when
I went out of this
world.
d That authority
and power, which
I have hitherto in
heaven and earth.
e That is, because
they shall then un-
derstand and know
indeed, that I have
conquered the world,
and do govern the
world, when all
men shall see, that
they fee themselves
amassed yet in
sinnes, for I will
come you with that
heavenly power,
whereby you may
defeat every high
thing which is lift
ed up against the
knowledge of Gods
4 Cor. 10. 13.

8 And when he is come, hee will reprove the world of sinne, and of righteousness, and of judgement.
9 Of sinne, because they beleeve not in me:
10 Of righteousness, because I go to my Father, and ye shall see me no more.
11 Of judgement, because the prince of this world is judged.
12 I have yet many things to say unto you, but ye cannot bear them now.
13 Howbeit, when he is come which is the spirit of truth, he will lead you into all truth: for he shall not speake of himselfe, but whatsoever hee shall heare, I shall hee speake, and he will shewe you the things to come.
14 He shall glorifie me: for hee shall receive of mine, and shall shew it unto you.
15 All things that the Father hath, are mine: therefore said I, that hee shall take of mine, and shew it unto you.
16 A little while, and ye shall not see mee: and againe a little while, and ye shall see mee: for I goe to the Father.
17 Then said some of his disciples among themselves, What is this that hee saith unto us, A little while, and ye shall not see mee, and againe a little while: and ye shall see mee, and, For I goe to the Father.
18 They saide therefore, What is this that hee saith, A little while: we know not what he saith.
19 Now Iesus knew that they would aske him, and said unto them, Doe yee enquire among your selves, of that I said, A little while, and ye shall not see mee: and againe, a little while, & ye shall see mee.
20 Verely, verely I say unto you, that ye shall weepe and lament, and the world shall reioyce, and ye shall sorowe, but your sorrow shall be turned to ioy.
21 A woman when she travaileth hath sorowe because her houre is come: but as soone as shee is delivered of the child, shee remembereth no more the anguish, for ioy that a man is borne into the world.
22 And yee now therefore are in sorow: but I will see you againe, and your hearts shall reioyce, and your ioy shall no man take from you.
23 And in that day shall ye aske me nothing.
24 Verely, verely, I say unto you, whatsoever ye shall aske the Father in my Name, hee will give it you.
25 Hitherto have yee asked nothing in my Name: aske, and ye shall receive, that your ioy may be full.
26 These things have I spoken unto you in parables: but the time will come, when I shall no more speake to you in parables: but I shall shewe you plainly of the Father.
27 At that day shall ye aske in my Name, that the Apostle proceeded from the holy Ghost, and is most perfite.
28 The holy Ghost bringeth no new doctrine, but teacheth that which was uttered by Christes owne mouth, and imprinteth it in ourminds.
29 The grace of the holy Ghost is a most lively glasse, wherein Christ is truly beheld with the most sharpe sighted eyes of faith, and not with the beered eyes of the flesh: whereby we feele a continual ioy even in the midst of sorowes.
30 When a little time is once past, I see I passe for eternall ioy, in that I shall be much more perfect with you, then I am now: for then you shall see face to face what I am, and what I am able to doe.
31 Chap. 14. 13. man. 27. and at 14. 13. Iuke 11. 19. Iames 1. 27. The holy Ghost which was powred upon 7 Apostles after the Ascension of Christ, instructed both them in all the chiefest mysteries and secret of our salvation, and also by them the Church, and would also instruct it to the end of the world.
32 The summe of the worship of God is the invocation of the Father in the Name of the Sonne the Mediator, who is already heard for us, for whom he both abaseth himselfe, and is now also glorified.

and I say not unto you, that I will pray unto the Father for you:
27 For the Father himselfe loveth you, because ye have loved me, & have believed that I came out from God.
28 I am come out from the Father, and came into the world: againe I leave the world, and goe to the Father.
29 His disciples said unto him, Now we speake thou plainly, and thou speakest not plainly.
30 Nowe knowe we that thou knowest all things, and needest not that any man should aske thee: By this we beleeve, that thou art come out from God.
31 Iesus answered them, Doe you beleeve now?
32 Behold, the houre cometh, and is already come, that yee shall be scattered every man into his owne, and shall leave me alone: But I am not alone: for the Father is with me.
33 These things have I spoken unto you, that in me ye might have peace: in the world ye shall have affliction, but be of good comfort: I have overcome the world.
CHAP. XVII.
1 Christ prayeth that his glorie together with his Fathers may be made manifest. 9 He prayeth for his Apostles, 10 and for all believers.
These things spake Iesus, and lift up his eyes to heaven, and saide, a Father that houre is come: glorifie thy Sonne, that thy Sonne also may glorifie thee.
2 As thou hast given him power over all flesh, that he should give eternall life to all them that thou hast given him.
3 And this is life eternall, that they know thee to be the only very God, and whom thou hast sent, Iesus Christ.
4 I have glorified thee on the earth: I have finished the worke which thou gavest me to doe.
5 And now glorifie me, thou Father, with thine owne selfe, with the glorie which I had with thee before the world was.
6 I have declared thy Name unto the men which thou gavest me out of the world: c thine they were, and thou dost give them mee, and they have kept thy word.
7 Now they know that all things whatsoever thou hast given mee, are of thee.
8 For I have given unto them the words which thou gavest me, and they have received them, and have known surely that I came out from thee, and have beleeved that thou hast sent me.
9 I pray for them: I pray not for the world, but for them which thou hast given me: for they are thine.
which beareth witnesseth. 31 Math. 25. 12. 3 Over all men, b He calleth the Father the only very God, so far as him against all false gods, and not to flatter himselfe: & the holy Ghost. For straightwaies he ioyneth the knowledge of the Father and the knowledge of himselfe together, and according to his accustom: manner, stretch forth the whole Godhead in the person of the Father: So is the Father alone said to be King, immortal, wise, and dwelling in the right which no man can attaine unto. invisible. Item. 16. 17. 1 Tim. 1. 17. 3 First of all be prayeth for those his disciples, by whom he beareth the reft to be gathered together, and commended them unto the Father, having once received the whole summe of his reformation: hee hath received them of him into his custodie, and for that they are his, hee prayeth, that hee have so many and so mighty enemies, that there is no way for them to be in safetie, but by his helpe only. c Hee sheweth hereby that everlasting election and choise, which was hidden in the good will and pleasure of God, which is the ground worke of our salvation. d He sheweth howe that everlasting and hidden purpoe of God is declared in Christ, by whom we are iustified and sanctified, if we lay beside on him by faith, that at length we may come to the glorie of the election. 31 Chap. 14. 17.

31 Chap. 17. 8. 9 Faith and good will feruente desire, very much.
31 Math. 26. 31. marke 14. 17. 10 Neither the wickedness of the world, neither the weakness of his owne can diminish any thing of the virtue of Christ.
31 The future and day of the Church dependeth only upon the victorie of Christ.
b That in me you might be thoroughly quieted. For by (peace) is meant in the place, that quiet state of mind, which is cleane con-
science to disquietude and heavinesse.
1 Iesus Christ the everlasting high Priest being ready straightwaies to offer up himselfe, doth by solemne prayers consecrate himselfe to God the Father as a sacrifice: and us together with himselfe. Therefore this prayer was from the beginning, in, and shall be to the end of the world, the foundation and ground of the Church of God.
3 He first declar-eth, that as he came into the world to the end that the Father might live in him, being appare-
headed by faith, his glorie in saving his people, is now applied himselfe to that onely: and therefore desirith of the Father, that hee would bleffe the worke

He prayeth that
peaceable agree and
be joyed together
in one; that as the
Godhead is one, so
they may be of one
mind and one con-
sent together.

¶ Psal. 109. 7.
¶ Hee loveth
whatsoever of de-
viance be meane-
where, not that they
should be in no
danger, but that
they being prefer-
red from all,
might prove by
experience that
the doctrine of
salvation is true,
which they recei-
ved at his mouth
to deliver to
other.

¶ That is, make
them holy; and that
is said to be holy
which is dedicated
and made proper
to God only.
¶ Hee addeth
moreover, that the
apostles have a
vocation common
with him, and there-
fore that they must
be holden up by
the selfe same ver-
tue to give up
themselves wholly
to God, whereby
they being first, did
consecrate him-
selves to the Father.

¶ The true and
substantial sancti-
fication of Christ, is
for against the out-
ward sinning; and
¶ Secondly hee
offereth to God the
Father, all his; that
is, how many thou-
sands shall believe
in him by the doc-
trine of the Apo-
stles; that as the
Father receiveth from
him all fullness,
so they being
joyed with him,
may receive
life from him.

¶ Chap. 12. 26.
¶ He communiceth
with his by his life and
life, the knowledge of
the Father, which is most full in Christ the Mediator,
that they may in him be be-
loved of the Father, with the selfe same love which he loveth the Sonne.

¶ Christ goeth of
his owne accord to
to a garden, which
he betrayeth; know-
ing to be taken; that
by his obedience he
might take away
the sinne that was
in the world.

¶ And Judas which betrayed him knewe also
the place: for Iesus oft times referred thither
by one mans re-
bellion, and that to a garden.

10 And all mine are thine, and thine are mine,
and I am glorified in them.
11 And now am I no more in the world, but
these are in the world, and I come to thee. Holy
Father, keepe them in thy Name, even them
whom thou hast given me, that they may be one
as we are.

12 While I was with them in the worlde, I
kept them in thy Name: those that thou gavest
me, have I kept, and none of them is lost, but
the childe of perdition, that the Scripture might be
fulfilled.

13 And now come I to thee, and these things
speake I in the world, that they might have my joy
fulfilled in themselves.

14 I have given them thy word, and the world
hath hated them, because they are not of the world,
as I am not of the world.

15 ¶ I pray not that thou shouldest take them
out of the world, but that thou keepest them from
evil.

16 They are not of the world, as I am not of
the world.

17 Sanctifie them with thy truth: thy word
is truth.

18 ¶ As thou diddest send me into the world,
so have I sent them into the world.

19 And for their sakes sanctifie I my selfe, that
they also may be sanctified through the truth.

20 ¶ I pray not for these alone, but for them
also which shall beleve in mee, through their
word.

21. That they all may be one, as thou, O Fa-
ther, art in mee, and I in thee: even that they may
be also one in us, that the world may beleve that
thou hast sent me.

22 And the glory that thou gavest mee, I have
given them, that they may be one, as we are one.

23 I in them, and thou in me, that they may be
made perfect in one, and that the world may know
that thou hast sent me, and hast loved them as thou
hast loved me.

24 ¶ Father, I will that they which thou hast
given mee, be with me even where I am, that they
may behold that my glory, which thou hast given
me: for thou lovedst me before the foundation of
the world.

25 O righteous Father, the world also hath
not known thee, but I have known thee, and
these have known, that thou hast sent me.

26 ¶ And I have declared unto them thy Name,
and will declare it, that the love wherewith thou
hast loved me, may be in them, and I in them.

CHAP. XVIII.

¶ By Christes power Judas betrayeth, the fouldiers
are cast down to the ground. 13 Christ is led to Annas,
and from him to Caiaphas. 22 His answer to the
officer that smote him with a rod. 26 Being delivered to
Pilate, 36 he declareth his kingdom.

¶ When Iesus had spoken these things, hee went
forth with his disciples over the brooke
¶ Cedron, where was a garden, into the which he
entered, and his disciples.

2 And Judas which betrayed him knewe also
the place: for Iesus oft times referred thither
by one mans re-
bellion, and that to a garden.

with his disciples.

3 ¶ Judas then after he had received a band
of men and officers of the high Priests, and of
the Pharisees, came thither with lanternes and tor-
ches, and weapons.

4 ¶ Then Iesus, knowing all things that should
come unto him, went forth and said unto them,
Whom seeke ye?

5 They answered him, Iesus of Nazareth, Iesus
said unto them, I am he. Now Judas also which
betrayed him, stood with them.

6 Alsone then as he had said unto them, I am
he, they went away backwardes, and fell to the
ground.

7 Then he asked them againe, Whom seeke
ye? And they sayd, Iesus of Nazareth.

8 ¶ Iesus answered, I said unto you, that I am
he: therefore if ye seeke me, let these go their way.

9 This spake that the word might be fulfilled
which he saide, ¶ Of them which thou gavest me,
have I lost none.

10 ¶ Then Simon Peter having a sword, drew
it, and smote the high Priests servant, and cut off his
right eare. Now the servants name was Malchus.

11 Then said Iesus unto Peter, Put up thy
sword into the sheath: shall I not drinke of the
cup which my Father hath given me?

12 Then the band and the capitaine, and the of-
ficers of the Jewes tooke Iesus and bound him.

13 ¶ And led him away to * Annas first (for
hee was father in lawe to Caiaphas, which was the
high Priest that same yeere.)

14 ¶ And Caiaphas was hee, that gave counsell
to the Jewes, that it was expedient that one man
should die for the people.

15 ¶ Now Simon Peter followed Iesus, and
another disciple, and that disciple was known of
the high Priest: therefore he went in with Iesus into
the hall of the high Priest.

16 But Peter stood at the doore without. Then
went out the other disciple which was known un-
to the high Priests, and spake to her that kept the
doore, and brought in Peter.

17 Then said the maid that kept the doore, un-
to Peter, Art not thou also one of this mans disci-
ples? He said, I am not.

18 And the servants and officers stood there,
which had made a fire of coales: for it was colde,
and they warmed themselves. And Peter also stood
among them, and warmed himselfe.

19 ¶ The high Priest then asked Iesus of his
disciples, and of his doctrine.

20 Iesus answered him, I speake openly to the
world: I ever taught in the Synagogue and in the
Temple, whither the Jewes resort continually, and
in secret have I said nothing.

21 Why askest thou mee? aske them which
heard mee what I said unto them: behold, they
know what I said.

22 When hee had spoken these things, one of
the officers which stood by, smote Iesus with his
rod, saying, Answerest thou the high Priest so?

23 Iesus answered him, If I have evill spoken,
bare witness of the evill: but if I have well spo-
ken, why smitest thou me?

24 ¶ Now Annas had sent him bound unto
Caiaphas the high Priest.

25 ¶ And Simon Peter stood and warmed
himselfe, and they sayd unto him, Art not thou also
of his disciples? He denied it, and said, I am not.

¶ Math. 26. 47.
¶ Marke 14. 43.
¶ Luke 22. 47.
¶ Christ, i. who was
innocent, was taken
as a wicked
person, that was
which are wicked
might be let goe
as innocent.

¶ Christ's person
(but not his ver-
tue) was bound of
the adulterers,
when ad howe
he would.

¶ Christ doth re-
spect the office
of a good pastour,
not in his grea-
test danger.

¶ Chap. 17. 12.
¶ We ought to
conserve the real-
tie we beate to God,
within the bounds
of our vocation.

¶ Christ is brought
before an earthly
high Priest to be
condemned for
our blasphemies,
that we might be
quitted of the
everlasting high
Priest himselfe.

¶ Luke 3. 2.
¶ Chap. 31. 50.
¶ A lively example
of the fragility
of man even in
the best, when
they be once left
to themselves.

¶ Math. 26. 58.
¶ Marke 14. 54.
¶ Luke 22. 54.

¶ Christ defend
himselfe by
fidelity, not that
he would with-
draw himselfe
from death, but
to shewe that he
was condemned
as an innocent.

¶ Math. 26. 59.
¶ Marke 14. 59.
¶ Luke 22. 59.

¶ After that men
have once fallen,
they cannot easily
not lift up them-
selves by their
owne strength, but
also they fall more
and more into
worse, until they
be raised up a-
gain. By a new
virtue of God.

† Math. 27. a. mar. 15. 1. Luke 23. 1. The Sonne of God is brought before the iudgement seat of an earthly and prophetic man, in whom there is found much less wickedness, then in the pieces of the people of God. 2. A lively image of the wrath of God against sinne, and therewithall of his great mercie, and death of all, his flesh being iudgement against the stubbornness of his grace when it is offered unto them, a. From Caiaphas house. 3. Acts 10. 18. and 13. 3. b. For iudgements of life and death were taken from them fourtie yeeres before the destru. cion of the temple. 4. Mat. 20. 19. c. For Christ had foretold that he should be crucified. 5. Mat. 27. 13. mar. 15. 2. Luke 23. 3. 3. Christ accuseth his spiritual kingdom, but not seeketh a worldly. 4. It was requisite that Christ should be pronounced innocent, but notwithstanding in that that hee tooke upon him our person) was to be condemned as a most wicked man. 5. He speaketh this of himselfe and foolishly, and not by way of asking a question. 6. Mat. 27. 15. mar. 15. 6. Luke 23. 17. 4. Acts 14. 1. Word for word, made a great and foule voice.

26 One of the servants of the hie Priest, his cousin whose care Peter smote off, sayd, Did not I see thee in the garden with him? 27 Peter then denied againe, and immediately the cocke crew. 28 * Then led they Iesus from * Caiaphas into the common hall. Now it was morning, and they themselves went not into the common hall, least they should be * defiled, but that they might eate the Pascheover. 29 Pilate then went out unto them, and sayd, What accusation bring ye against this man? 30 They answered, and said unto him, If he were not an evill doer, wee would not have delivered him unto thee. 31 Then sayd Pilate unto them, Take ye him, and iudge him after your owne Lawe. Then the Iewes sayd unto him, It is not lawful for us to put any man to death. 32 * It was that the word of Iesus * might be fulfilled which he spake, * signifying what death he should die. 33 * So Pilate entred into the common hall againe, and called Iesus, and said unto him, Art thou the king of the Iewes? 34 Iesus answered him, Sayest thou that of thy selfe, or did other tell it thee of me? 35 Pilate answered, Am I a Iew? Thine own nation, and the hie Priest have delivered thee unto mee. What hast thou done? 36 * Iesus answered, My kingdom is not of this world; if my kingdom were of this world, my servants would surely fight, that I should not be delivered to the Iewes: but now is my kingdom not from hence. 37 Pilate then said unto him, Art thou a King then? Iesus answered, Thou sayest that I am a King: for this cause I am borne, and for this cause came I into the world, that I should beare witnesse unto the truth: every one that is of the truth, heareth my voice. 38 * Pilate said unto him, * What is truth? And when he had sayd that, hee went out againe unto the Iewes, and sayd unto them, I finde in him no cause at all. 39 * But you have a custome, that I should deliver you one loofe at the Pascheover: will ye then that I loose unto you the King of the Iewes? 40 * Then * cryed they all againe, saying, Nor him, but Barabbas: now this Barabbas was a murderer.

C H A P. XIX.

1 Pilate, when Christ was scourged, 2 and crowned with thornes, 3 was desirous to let him loose: 4 but being overcome with the outrage of the Iewes, 5 he delivered him to be crucified. 6 Iesus committed his mother to the disciple. 7 Having called by voice, he died: 8 and being dead, his side was pierced with a spear. 9 He is buried.

† Math. 27. 31. marke 15. 26. 1. The wisdom of the flesh, chaufeth of two evils the least, but God crucifieth that same wisdom. 2. Christ is againe quired by the same word where with he is after. 3. He is crucified, and so is crucified.

T Hen * Pilate tooke Iesus, and * scourged him. 2 And the soldiours platted a crowne of thornes, and put it on his head, and they put on him a purple garment, 3 And said, Hail King of the Iewes. And they smote him with their rods. 4 * Then Pilate went forth againe, and said unto them, Behold, I bring him forth to you, that ye may know, that I find no fault in him at all,

5 Then came Iesus forth wearing a crowne of thornes, and a purple garment. And Pilate said unto them, Behold the man, 6 Then when the hie Priests and officers saw him, they cryed, saying, * Crucifie, crucifie him. Pilate said unto them, Take ye him, and crucifie him: for I find no fault in him. 7 The Iewes answered him, We have a law, and by our law he ought to die, because he made himselfe the Sonne of God. 8 * When Pilate then heard that word, he was the more afraid, 9 And went againe into the common hall, and said unto Iesus, Whence art thou? But Iesus gave him none answer. 10 Then sayd Pilate unto him, Speakest thou not unto me? Knowest thou not that I have power to crucifie thee, and have power to loose thee? 11 Iesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee, hath the greater sinne. 12 From thenceforth Pilate sought to loose him, but the Iewes cryed, saying, If thou deliver him, thou art not Cæsars friend: for whosoever maketh himselfe a King, speaketh against Cæsar. 13 14 When Pilate heard this word, hee brought Iesus forth, and fate downe in the iudgement seate in a place called the pavement, and in Hebrew, & Gabbatha. 14 And it was the Preparation of the Pascheover, and about the sixt hour: and hee said unto the Iewes, Behold your King. 15 But they cryed, Away with him, away with him, crucifie him. Pilate said unto them, Shall I crucifie your King? The hie Priests answered, We have no King but Cæsar. 16 * Then delivered hee him unto them, to be crucified, * And they tooke Iesus, and led him away. 17 And he bare his owne crosse, and came into a place named of dead mens skulles, which is called in Hebrew, Golgotha: 18 Where they crucified him, and two other with him, on either side one, and Iesus in the midst. 19 * Pilate wrote also a title, and put it on the crosse, and it was written, IESUS OF NAZARETH THE KING OF THE IEWES. 20 This title then read many of the Iewes: for the place where Iesus was crucified, was nere to the citie: and it was written in Hebrew, Greeke, and Latine. 21 Then said the hie Priestes of the Iewes to Pilate, Write not, The King of the Iewes, but that he said, I am the King of the Iewes. 22 Pilate answered, What I have written, I have written. 23 * Then the * soldiours, when they had crucified Iesus, tooke his garments (and made foure parts, to every souldier a part) and his coat: and the coate was without seame worn from the top thoroughout. 24 * Therefore they saide one to another, Let us not divide it, but castrall for it, whose it shall be. This was that the Scripture might be fulfilled, which saith; * They parted my garments among them, and on my coat did cast lots. So the soldiours did these things indeed. 25 * Then tooke by the crosse of Iesus his mother,

a. They will have him crucified, whom by a word some of them, they should have stoned and hanged up as convicted of blasphemy: but they desire to have him crucified after the manner of the Romans. 3. Pilate's conscience fighteth for Christ, but straight way it yieldeth, because it is not upholden with the singular virtue of God. 5. Pilate condemneth himselfe first, with the same mouth whereafter hee is afterward condemneth Christ. 6. Gabbatha signifieth an high place, as iudgement seate is. 7. Christ fasteneth his own seame, and then death to the crosse. 8. Mat. 27. 31. mar. 15. 2. Luke 23. 26. 6. Christ fixing upon the throne of the crosse, is openly written everlasting King of all people, with his owne hand, whose mouth condemneth him for usurping a kingdom. 7. Christ signifieth by the division of his garments amongst the bloodie butchers (this coat except, that had no seame) that it shall come to passe, that he will shortly divide his benedictions, and enrich his very enemies throughout the world. 8. The first example of a perfect example of all righteousness, not only in the keeping of the first, but also of the second table.

mother, and his mothers sister, Marie the wife of Cleophas, and Marie Magdalene.

26 And when Iesus saw his mother, and the disciple standing by, whom he loved, he sayd unto his mother, Woman, behold thy sonne.

27 Ther sayd he to the disciple, Beholde thy mother: and from that houre, the disciple tooke her home unto him.

28 ⁹ After, when Iesus knewe that all things were performed, that the ¹⁰ Scripture might be fulfilled, he said, I thirst.

29 And there was set a c vessell full of vinegar, and they filled a sponge with vinegar, and put it about an Hyssope stalk, and put it to his mouth.

30 Now when Iesus had received of the vinegar, hee sayd, It is finished, and bowed his head, and gave up the ghost.

31 ¹⁰ The Jewes then (because it was the Preparation, that the bodies should not remaine up on the crosse on the Sabbath day: for the Sabbath was an high day) besought Pilate that their legs might be broken, and that they might be taken downe.

32 Then came the souldiers and brake the legges of the first, and of the other, which was crucified with Iesus.

33 But when they came to Iesus, and saw that he was dead already, they brake not his legs.

34 ¹¹ But one of the souldiers with a spear pearced his side, and forthwith came there out blood and water.

35 And hee that saw it, bare record, and his record is true: and hee knoweth that hee saith true, that ye might beleve it.

36 For these things were done, that the Scripture should be fulfilled, ¹² Not a bone of him shall be broken.

37 And againe another Scripture saith, ¹³ They shall see him whom they have thrust thorow.

38 ¹² And after these things, Ioseph of Arimathea (who was a discipule of Iesus, but secretly for feare of the Jewes) besought Pilate that hee might take downe the body of Iesus. And Pilate gave him licence. Hee came then and tooke Iesus body.

39 And there came ¹⁴ also Nicodemus (which first came to Iesus by night) and brought of myrrhe and aloes mingled together about an hundred pound.

40 Then tooke they the body of Iesus, and wrapped it in linnen cloathes with the odours, as the manner of the Jewes is toburie.

41 And in the place where Iesus was crucified, was a garden, and in the garden a new sepulchre, wherein was never man yet layd.

42 Ther then layd they Iesus, because of the Jewes Preparation day, for the sepulchre was newe.

43 Ther then layd they Iesus, because of the Jewes Preparation day, for the sepulchre was newe.

¹ Now ² the first day of the weeke came Marie Magdalene, early when it was yet darke, unto the sepulchre, and saw the stone taken away from the tombe.

2 Then she ranne, and came to Simon Peter, with the other discipule, whom Iesus loved, and sayd unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3 Peter therefore went soorth, and the other discipule, and they came unto the sepulchre.

4 So they ranne both together, but the other discipule did outrunne Peter, and came first to the sepulchre.

5 And hee stouped downe, and saw the linnen cloathes lying: yet went he not in.

6 Then came Simon Peter following him, and went into the sepulchre, and sawe the linnen cloathes lie.

7 And the kerchiefe that was upon his heade, not lying, with the linnen cloathes, but wrapped together in a place by it selfe.

8 Then went in also the other discipule, which came first to the sepulchre, and he saw it, and beleeved.

9 For as yet they knewe not the Scripture, That hee must rise againe from the dead.

10 And the disciples went away againe unto their owne home.

11 ¹ But Marie stood without at the sepulchre weeping: and as she wept, she bowed her selfe into the sepulchre.

12 And sawe two Angels in white, sitting the one at the head, and the other at the feete, where the body of Iesus had layen.

13 And they said unto her, Woman, why weepest thou? She said unto them, They have taken away ² my Lord, and I know not where they have layd him.

14 When shee had thus said, shee turned her selfe backe, and saw Iesus standing, and knewe not that it was Iesus.

15 Iesus sayth unto her, Woman, why weepest thou? I whom seekest thou? Shee supposing that hee had bene the gardener, said unto him, Sir, if thou hast borne him hence, tell mee where thou hast laid him, and I will take him away.

16 Iesus sayth unto her, Marie. Shee turned her selfe, and said unto him, Rabboni, which is to say, hee, and hee saith unto her, Maier.

17 ¹ Iesus sayth unto her, Touch me not: for I am not yet ascended to my Father: but goe to my brethren, and say unto them, I ascend unto my Father, and to your Father, and to my God, and to your God.

18 Marie Magdalene came and told the disciples that shee had seene the Lord, and that hee had spoken these things unto her.

19 ¹ The same day then at night, which was the first day of the weeke, and when the disciples were shut where the disciples were assembled for feare of the Jewes, came Iesus and stood in the mids, and said to them, Peace be unto you.

20 And when hee had so sayd, he shewed unto them his hands, and his side. Then were the disciples glad when they had seene the Lord.

21 ¹ Then came they to their Apostleship, inspiring them with the holy Ghost, who is the director of his ministry of the Gospel.

22 ² Either the doors opened to him of their owne accord, so the very walls themselves were a passage for him.

* Marke 16. 1.
Luke 24. 1.
Marie Magdalene, Peter and John are the first of the resurrection: and such as cannot fully be suspected, for that they themselves could scarcely be persuaded of it, so sure is it off, that they should inwardly be of it pure souls.

* Math. 28. 2.
marke 16. 5.
That without the cave, whil the sepulchre was cut out.

* 2 Angels
of the Lord
resurrection.
In white cloathing.

* Many speake as the common people do, I say unto you, as they do of a whole

* Iesus witnesseth by his presence, that he is truly risen.

* Christ which is risen, is not to be sought in this world according to the flesh, but in heaven by faith, whither he is gone before.

* He is risen from the next world following, it is said, that Mary told his disciples.

* He calleth God his Father, because he is his Father naturally in the God-hood, and hee saith unto her, because he is our Father by grace.

* He saith unto her, I ascend unto my Father, and to your Father, and to my God, that is, by taking us of his free grace to be his friends: Epiphanius.

* Marke 16. 19.
Luke 24. 36.
1. Cor. 15. 1.

* Christ in that that he preposed himselfe before his disciples suddenly through his divine power.

* When the gates were shut, doubt fully assure them how of his resurrection, and also of their Apostleship.

* Inspiring them with the holy Ghost, who is the director of his ministry of the Gospel.

* 21. Then

9 Christ, when he had taken the vinegar, yetdunk up it, and that most bitter and sharpe cup of his Fathers wrath to our sinne.

10 Galatians witnesseth out of the booke called 3 an-hedrin, that the Jewes were wont to give them that were crucured, vinegar mixed with frankincense to drinke, to make their braines somewhat reuelled: so charitably the Jewes provided for the poor men.

11 The bodies which were crucured, vinegar mixed with frankincense to drinke, to make their braines somewhat reuelled: so charitably the Jewes provided for the poor men.

12 The body of Christ which was dead for a season (because it pleased him) it was dead, but the least bone of it was not broken: and such is the state of his myshal body.

13 Christ being dead upon the crosse, witnesseth by a doctine figure, that he is truly risen, and the true walking for the beleve.

14 This wound was a most manifest witness of the death of Christ: for the water that flowed out of this wound, gave us plainly to understand, that the weapon pearced the very kinne that compasseth the heart, whiche the vessel that containeth waters, and that being once wounded, that estate which is pearced for evermore cannot close that die.

15 Exod 13. 46.
numb. 9. 11.

16 Math. 27. 57.
marke 15. 42.
Luke 23. 50.

17 Christ is openly buried, and in a famous place, Pilate writing and sustaining it, and charity openly bid of favour Corint, in such wise, that yet before that day, they never openly followed him: so that by his buriall, no man may justly doubt either of his death, or resurrection.

18 Chap 3. 4.
1. That no man might be said at his resurrection, as those that have been buried there, had risen. Theophyl.

19 Marie brings her word that Christ is risen: 9 Peter and John came to see him: 11 Iesus appeareth to Marie, 19 And to the disciples that were together in the house.

20 Thomas, before faithlesse: 20 Now heleth.

CHAP. XX.

- 1 Marie brings her word that Christ is risen: 9 Peter and John came to see him: 11 Iesus appeareth to Marie, 19 And to the disciples that were together in the house.
- 20 Thomas, before faithlesse: 20 Now heleth.

THE ACTES OF THE HOLY APOSTLES, WRITTEN BY LVKE THE EUANGELIST.

CHAP. I.

1 Luke writeth this Historie to his Gospel. 9 Christ being taken into heauen. 10 the Apostles. 11 being warned by the Angells. 12 to returne. 14 and give themselves to prayer. 15 By Petres motion. 18 into Iudas the traitours place. 26 Matthias chosen.



Have made the former treatise, O Theophilus, of all that Iesus began to doe and teach.

2 Vntill the day that hee was taken up, after that hee through the holy Ghost, had given commandments unto the Apostles, whom hee had chosen :

3 To whom also hee presented himselfe alive after that hee had suffered, by many infallible tokens, being seene of them by the space of foure dayes, and speaking of those things which appertained to the kingdome of God.

4 And when he had gathered them together, he commanded them that they should not depart from Ierusalem, but to waite for the promise of the Father, which he said he, ye have heard of me.

5 For Iohn indeed baptized with water, but ye shall be baptized with the holy Ghost within these few dayes.

6 When then therefore were come together they asked of him, saying, Lord, wilt thou at this time restore the kingdome of Israel ?

7 And hee sayd vnto them, It is not for you to know the times, or the seasons, which the Father hath put in his owne power.

8 But ye shall receive power of the holy Ghost, when he shall come on you, and ye shall be witnesses vnto mee both in Ierusalem and in all Iudea, and in Samaria, and vnto the uttermost part of the earth.

9 And when hee had spoken these things, while they beheld, he was taken up : for a cloude tooke him up out of their sight.

10 And while they looked stedfastly toward heauen, as he went, behold, two men stood by them in white apparell.

11 Which also sayd, Yee men of Galile, why stand ye gazing into heauen ? This Iesus which is taken up from you into heauen, shall so come, as ye have seene him go into heauen.

12 & Then returned they vnto Ierusalem from the mount that is called the mount of Olives, which is neere to Ierusalem, being from it a Sabbath dayes iourney.

13 And when they were come in, they went

up into an upper chamber, where abode both Peter and Iames, and Iohn, and Andrew, Phillip, and Thomas, Bartlemew, and Matthewe, Iames the sonne of Alpheus, and Simon Zelotes, and Iudas Iames brother.

14 These all continued with one accord in prayer and supplication with the women, and Marie the mother of Iesus, and with the brethren.

15 And in those dayes Peter stood up in the middes of the disciples, and sayd (now the number of names that were in one place were about an hundred and twentie.)

16 Yee men and brethren, this scripture must needs have bene fulfilled, which the holy Ghost by the mouth of David spake before of Iudas, which was guide to them that tooke Iesus.

17 For hee was numbered with us, and had obtained fellowship in this misprision.

18 He therefore hath purchased a helde with the reward of iniquity : and when he had thrown downe himselfe headlong, he brast asunder in the middes, and all his bowels gushed out.

19 And it is knowne vnto all the inhabitants of Ierusalem, in so much, that that field is called in their owne language, Acedama, that is, The field of blood.

20 For it is written in the booke of Psalmes, Let his habitation be voyd, and let no man dwell therein : also, Let another take his charge.

21 Wherefore of these men which have companied with us, all the time that the Lord Iesus was conversant among us,

22 Beginning from the baptisme of Iohn vnto the day that he was taken up from us, mult one of them be made a witness with vs of his resurrection.

23 And they presented two, Ioseph called Barsabas, whose surname was Iustus, and Matthias.

24 And they prayd, saying, Thou Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen.

25 That he may take the y vnto of this misprision and Apostleship, for which Iudas hath gone astray, to go to his owne place.

26 Then they gave forth their lots : and the lot fell on Matthias, and he was by a common consent counted with the eleven Apostles.

9 Luke considered not Iudas his purpose, but that that followed of it and so we see to say that a man had procured himselfe harme, not that his willard purpose was for to restore of which followed.

10 The Greeke word is, Iudas fell downe dead and was in funder in the middes while he was a marvelous boye noye.

11 Psalm 56. 26. The King hardeneth his office and ministerie David wrote these words against the King hardeneth : And these words, Steeple, Sleepe, and Forke, are put over to the Church office and ministerie, do that the Church and the office thereof are called by those names.

12 The Apostles therefore upon nothing, but first they consult and take advertisement by Gods word, and agree they doe noting that concerneth, and it is becomable for the whole body of the Congregation, without making the Congregation privie vnto it.

13 Word for word, went in and out, which kinde of speech betokeneth as much in the Hebrew as in any publique office, Deuter 31. 1. Chronic 29. 1.

14 The Apostles must be chosen immediately from among those that were after prayers, Matthias is chosen by lot, which is as it were, GODS owne voyce.

15 Xpely, and is chosen by lot, which is as it were, GODS owne voyce. Xpely, and is chosen by lot, which is as it were, GODS owne voyce.

16 Departed from, or fallen from : And it is a Metaphore taken from the way : For calling are signified by the name of ways, with the Hebrews.

The Greeke word signified an inviolable constancy, and steadfastness.

It is to good purpose, that this concord is mentioned for those prayers are most acceptable to God which are made with agreeing mindes and willes.

The disciples prayed for the sending of the holy Ghost, and also to be delivered from present dangers where they were beset.

For it was becomable to have the wives countenanced, who were forward to be partakers of the dangers with their husbands.

Which his kinde folke.

For it made the mouth and the temper of the whole company of the Apostles, either by secret revelation of the holy Ghost, or by the reading of the Congregation.

Because men are commonly billed and enrolled by their names.

Peter prevented the office that might be taken of the falling away of Iudas the betrayer, shewing that all things which came vnto him, were for to be done by God.

Psalm 41. 9. Iohn 13. 27.

10 The Greeke word is, Iudas fell downe dead and was in funder in the middes while he was a marvelous boye noye.

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CHAP. II.

a The Apostles being gathered together on a most solemn feast day in that place, that it might evidently appear to all the world, that they had all one office, one Spirit, one faith, are by a double figure from him by authority, and anointed with all the most excellent gifts of the holy Ghost and especially with an extraordinary and peculiar gift of tongues.

a Word for word, was fulfilled: that is, was begun, as Luke 12.1. For the Hebrews say that a day, or yeeres full filled or ended, when the former dayes of yeeres are ended, and the other begonne, etc.

a As it is said come to yall, that with female yeeres are fulfilled, I will visit, &c.

For the Lord did not bring home his people after the seveneth yeere was ended, but in the fourteenth yeere.

None the day of Pentecost was the fiftieth day after the feast of the Passover.

b The twelve Apostles, which were to be the Patriarchs in that time of the Church.

c He calleth them other tongues, which were not the same which the Apostles used commonly, and Mark called them new tongues.

d Hereby were understood that the Apostles used not owne tongue, and then another by baphazard, or as familiarly men use to doe, but with good consideration of their hearers: and to be short, that they spake nothing but as the holy Ghost governed their tongues.

e Not that they spake with one voyce, and many languages were heard, nor that the Apostles spake with strange tongues: for the miracle had rather bene in the matter, whereas now it is in the speaker. Nunciam, in latinitate of Wickliffe.

f By these he meaneth that they were both Jews by birth, and Jews by profession of religion, though they were born in other places: and they were Prophets, because they Gentiles borne againe embraced the true religion.

g Gods word pierceth some fo, that it driveth them to fleeke out the truth, and it doth so choke other, that it forceth them to be witnesses of their owne impudencie.

h The word which we use here, signifies such a kinde of mocking which is reprochfull and contumelious: and by this reprochfull mocking we see, that here in this miracle of grace and excellency which the wickedness of man doth not spake without.

i Peter himselfe is to be marked, wherein the grace of the holy Ghost is to be seene, even straight after the beginning.

k After the same riling, which may be about seven or eight of the clocke with us.

l There is nothing that can dissuade questions and doubt, but testimonies taken out of the Prophecie: for men reason may be overruled, but Gods word cannot be overturned.

m Iol 2.28. Item 24.3. p Peter fearing the wrath of God against the life according to him, threw in himselfe and to his fel. John 13.34. that it fulfilled which Ies. said before concerning the full group of the holy Ghost in the latter dayes: which grace also sufficed to the whole Church, to their certaine and undoubted destination, which grace doth commend it.

n That is, men.

o All without exception, both upon the Jewes and Gentiles.

1 The Apostles 4 fitted with the holy Ghost, 8 speaks with diverse tongues, 12. They are thought to be drunken, 15 but Peter disprove that, 34. He teacheth that Christ is the Messiah: 37. And joining the hearts affluited, 38 he exhorteth them to repentance.

And when the day of Pentecost was a come, they were all with one accord in one place.

2 And suddenly there came a sound from heaven, as of a rushing and mightie winde, and it filled all the house where they sate.

3 And there appeared unto them cloven tongues, likefire, and it sate upon each of them.

4 And they were all filled with the holy Ghost, and began to speake with other tongues, as the a Spirit gave them vterance.

5 And there were dwelling at Hierusalem Jewes, men that feared God, of every nation under heaven.

6 Nowe when this was noised, the multitude came together and were afflonied, because that every man heard them speake his owne language.

7 And they wondered all, and marvelled, saying among themselves, Behold, are not all these which speake, of Galile?

8 How then here we every man our owne language, wherein we were borne?

9 Parthians, and Medes, and Elamites, and the inhabitants of Mesopotamia, and of Iudea, and of Cappadocia, of Pontus, and Asia.

10 And of Phrygia, and Pamphylia, of Egypt, and of the parts of Libya, which is beside Cyrene, and strangers of Rome, and Jewes, and Proselytes,

11 Cretes, and Arabians: we heard them speake in our owne tongues the wonderfull workes of God.

12 They were all then amazed, and doubted, saying one to another, What may this be?

13 And others g mocked, and sayd, They are full of new wine.

14 ¶ But Peter standing with the eleven, b lift up his voyce, and sayd unto them, Ye men of Iudea, and ye all that inhabit Hierusalem, be this known unto you, and hearken unto my words,

15 For these are not drunken, as ye suppose, since it is but the third houre of the day.

16 But this is that, which was spoken by the k Prophet a Joel.

17 And it shall be in the last dayes, saith God, I will poure out of my Spirit upon all m flesh, and your sonnes, and your daughteris shall prophesie,

and shall see visions, and your old men shall dreame dreames.

18 And on my servants, and on mine handmaidens I will poure out of my Spirit in those dayes, and they shall prophesie.

19 And I will shew wonders in heaven above, and tokens in the earth beneath, blood, and fire, and the vapours of smoke.

20 The Sunne shall be turned into darkenesse, and the moone into blood, before that great and notable day of the Lords come.

21 ¶ And it shall be, that whoeuer shall call on the Name of the Lord, shall be saved.

22 ¶ Ye men of Israel, heare these wordes, IESUS of Nazareth, a man approved of God among you with great workes, and wonders, and signes, which God did by him in the mids of you, as ye your selves also know:

23 Him, I say, being delivered by the determinate counsell, and foreknowledge of God, after they had taken, with wicked hands you have crucified and slain.

24 ¶ Whom God hath raised up, and loosed the sorrowes of death, because it was unpossible that he should be holden of it.

25 For David saith concerning him, ¶ I beheld the Lord alwayes before me: for he is at my right hand, that I should not be taken.

26 Therefore did mine heart reioyce, and my tongue was glad, and moreover also my flesh shall rest in hope,

27 Because thou wilt not leave my soule in grave, neither wilt suffer thine Holy one to see corruption.

28 Thou hast shewed me the wayes of life, and shalt make me full of ioy with thy countenance.

29 Men and brethren, I may boldly speake unto you of the Patriack David, that hee is both dead and buried, and his sepulchre remaineth with us unto this day.

30 Therefore, seeing he was a Prophet, and knew that God had s sowne with an oathe to him, that of the fruit of his loines he would raise up Christ concerning the flesh, to set him upon his throne.

31 He knowing this before, spake of the resurrection of Christ, that his soule should not be left in grave, neither his flesh should see corruption.

32 ¶ This Iesus hath God raised up, whereof we all are witnesses.

33 Since then that hee by the right hand of God hath bene exalted, and hath received of his Father the promise of the holy Ghost, he hath shed forth this which ye now see and heare.

34 For David is not ascended into heaven, but he saith, ¶ The Lord said to my Lord, Sit at my right hand,

35 Untill I make thine enemies thy footstool.

36 Therefore, let all the house of Israel know for a suretie, that God hath made him both Lord, and Christ, this Iesus, I say, whom yee have crucified.

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35 Untill I make thine enemies thy footstool.

36 Therefore, let all the house of Israel know for a suretie, that God hath made him both Lord, and Christ, this Iesus, I say, whom yee have crucified.

37 Now

4 The chiefest we all of the office of the holy Ghost, is to bring men to salvation by faith.

5 In this word, Call on the Name of the Lord, is to be understood in holy Scriptures, an earnest praying and craving for the aid of Gods hand.

6 Christ being innocent, was by Gods providence crucified of wicked men.

7 Who is by these words which God wrought by him, to manifestly approve, and allowed of, that no man can gaine say him.

8 Gods everlasting knowledge goes so before, which can neither be separated from his determinate counsell, as the Episcopes say, neither yet be the cause of evil: for God in his revealing and an unchangeable word, appointed the wicked aide of Iudas to an excellent end: and God doeth but will what he intendeth.

9 The law is called the law, whose hands were wicked, for the law is said to be theirs, by whole counsel and going forward it is done.

10 Christ (as David foretold) did not rise againe, but only was to the grave void of all corruption.

11 The dead that was full of sorrow both of body and minde: therefore when death appeared, he rose conqueror and rose over hope for ever.

12 Christ is rightly called the overcomer, and the conqueror, when he had God when he died, he overcame death, to live for ever with his Father.

13 Now

14 Now

15 Now

16 Now

17 Now

18 Now

19 Now

20 Now

21 Now

22 Now

23 Now

24 Now

25 Now

26 Now

27 Now

28 Now

29 Now

30 Now

31 Now

32 Now

33 Now

34 Now

35 Now

36 Now

37 Now

Repentance and remission of finnes is the first of the two principles of the Gospel, and therefore of our salvation: and they are obtained by the promises apprehended by faith, and are sealed by Baptisme, wherewith is toyed the vertue of the holy Ghost. a The word that is used here, giveth us to understand that it was a free gift. b He is truly toyed to the Church which se. parate himselfe from the wicked, as a notable example of the vertue of the holy Ghost: but such as are of age are not baptized before they make confession of their faith. c The markes of the true Church of the doctrine of the Apostles, the duties of charitie, the pure and simple administration of the Sacraments, and true invocation used of all the faithful. d Communicating of goods, and all other duties of charitie, as is shewed afterwards. e The Jewes used this lawes, and therefore they did rather break them then cut them: So by breaking of bread, they vnderstood that living together, and the banquet which they used to keep. And when they kept their love feastes, they used to celebrat the Lords Supper, which even in these dayes is to be corrupted, and Paul amended it. 1. Cor. 11. 12 So oft as the Lord thinkeb it expedient the brethren the rage of strangers the Church may be pleased, and have some refreshment. 13 Charitie maketh all things common concerning the use according to necessity requirer. 14 The faithful came together at the beginning with great fruits, not onely to the hearing of the word, but also to meat.

37 Now when they heard it, they were pricked in their hearts, and sayd unto Peter and the other Apostles, Men and brethren, what shall we doe?
38 Then Peter sayd unto them, Amend your lives, and be baptized every one of you in the Name of Iesus Christ for the remission of finnes: and ye shall receive the gift of the holy Ghost.
39 For the a promise is made unto you, and to your children, and to all that are affare off, even as many as the Lord our God shall call.
40 And with many other words he besought and exhorted them, saying, Save your selves from this forward generation.
41 Then they that gladly received his word, were baptized, and the same day there were added to the Church about three thousand soules.
42 And they continued in the Apostles doctrine, and b fellowship, and c breaking of bread, and prayers.
43 And feare came upon every soule: and many wonders and signes were done by y Apostles, and
44 And all that beleeved, were in one place, and had all things common.
45 And they sold their possessions, and goods, and parted them to all men, as every one had need.
46 And they continued daily with one accord in the Temple, and breaking bread at home, did eate their meat together with gladnesse and singleness of heart.
47 Praying God, and had favour with all the people: and the Lord added to the Church from day to day, such as should be saved.

b Communicating of goods, and all other duties of charitie, as is shewed afterwards. c The Jewes used this lawes, and therefore they did rather break them then cut them: So by breaking of bread, they vnderstood that living together, and the banquet which they used to keep. And when they kept their love feastes, they used to celebrat the Lords Supper, which even in these dayes is to be corrupted, and Paul amended it. 1. Cor. 11. 12 So oft as the Lord thinkeb it expedient the brethren the rage of strangers the Church may be pleased, and have some refreshment. 13 Charitie maketh all things common concerning the use according to necessity requirer. 14 The faithful came together at the beginning with great fruits, not onely to the hearing of the word, but also to meat.

CHAP. III.

a Peter goeth into the Temple with Iohn, a healeth the creeple. b To the people gathered together to see the miracle. c He expounded the mysterie of our salvation through Christ. d accusing their ingratitude. e and requiring the repentance.
Now 1 Peter and Iohn went up together into the Temple, at the ninth hour of prayer.
2 And a certaine man which was a creeple from his mothers wombe was carried, whom they layde daily at the gate of the Temple called Beautiful, to aske almes of them that entred into the Temple.
3 Who seeing Peter and Iohn, that they would enter into the Temple, desiring to receive an almes.
4 And Peter earnestly beholding him with Iohn, sayd, Looke on us.
5 And he a gave heed unto them, trusting to receive some thing of them.
6 Then said Peter, Silver and gold have I none, but such as I have, that give I thee: In the Name of Iesus Christ of Nazareth, rise up and walke.
7 And he tooke him by the right hand, and lift him up, and immediately his feete and anke bones received strength.
8 And he leaped up, stood, and walked, and entred with them into the temple, walking and leaping, and praising God.
9 And all the people saw him walke, and praising God.
10 And they knew him, that it was he which fate for the almes at the Beautiful gate of the

Temple: and they were amazed, and sore astonished at that which was come unto him.
11 And as the creeple which was healed, b held Peter and Iohn, all the people ranne amazed unto them in the porch which is called Salomons.
12 So when Peter saw it, he answered unto the people, Ye men of Israel, why marvelle ye at this? or why looke ye so stedfastly on us, as though by our owne power or godlinesse, we had made this man go?
13 The God of Abraham, and Isaac, and Iacob, the God of our fathers hath glorified his Sonne Iesus, whom ye betrayed, and denied in the presence of Pilate, when he had iudged him to be delivered.
14 But ye denied the Holy one and the iust, and desired a murderer to be given you.
15 And killed the Lord of life, whom God hath raised from the dead whereof we are witnesses.
16 And his Name hath made this man found, whom ye see and know, through faith in his Name: and the faith which is by him, hath given to him this perfect health of his whole body in the presence of you all.
17 And now brethren, I know that through ignorance ye did it, as did also your governors.
18 But those things, which God before had shewed by the mouth of all his Prophets, that Christ should suffer, he hath thus fulfilled.
19 Amend your lives therefore, and turne, that your finnes may be put away, when the time of refreshing shall come from the presence of the Lord.
20 And hee shall sent Iesus Christ, which before was preached unto you.
21 Whom the heaven must containe vntill the time that all things be reformed, which God had spoken by the mouth of all his holy Prophets since the world began.
22 For Moses sayd unto the Fathers, The Lord your God shall raise up unto you a Prophet, even of your brethren, like unto me: ye shall heare him in all things whatsoever he shall say unto you.
23 For it shalbe that every person which shall not heare y Prophet, shall be destroyed out of y people.
24 Also all the Prophets b from Samuel, and thenceforth as many as have spoken, have likewise foretold of these dayes.
25 Ye are the children of the Prophets, and of the covenant, which God hath made unto our fathers, saying to Abraham, * Even in thy seed shall all the kindreds of the earth be blessed.
26 First unto you hath God raised up his Sonne Iesus, and him he hath sent to blesse you, in turning every one of you from your iniquities.

ly perish. e Though there were many Prophets, yet he speaketh but of one mouth, to shewe unto us the consent and agreement of the Prophets. f To be taken up into heaven. g Deut. 18. 15. chap. 13. 7. This promise was of an excellent and singular Prophet. h As at that time the Kingdome of Israel was established. i The Jewes that beleve are the first begotten in the Kingdome of God. j For whom the Prophets were specially appointed. * Gen. 12. 3. galat. 3. 8. k Give to the world, or raised from the dead, and advanced to his Kingdome.

CHAP. IV.

1 Peter and Iohn, 3 are taken and brought before the councill. 7 and 9 They shake boldly in Christs cause. 15 The disciples pray unto God. 31 Many sell their possessions. 36 of whom Barnabas is one.
And 1 as they spake unto the people, the Priests and the a Captain of the Temple, enemies of the Church, then such as professe themselves to be head builders: but the more they rage, the more constantly the faithful servants of God doe continue.
2 The Jewes had creative garisons for the gods and falseities of the Temple and holy things. Mat. 26. 65. These garisons had a Captain, such as Eleazar Against the bie Priests house was, in the time of the warre that was in Iudea, being a very impudent and proud young man, Joseph, lib. 2. of the taking of Iudea.

b Either because hee feared them, who had bound him: or because hee feared that if hee once let them goe, our of his fight he should be lame againe. c Miracles are appointed to be witnesses, to convince the unbelievers, and therefore they doe wickedly abuse them, who standeth amazed either at the miracle, or at the instruments, or at the instruments and means which it pleaseth God to use, take an occasion to establish idolatrie and superstition: as if they which have by their which God has provided for the knowledg of his true worship, that is, Christianitie. d Chap. 1. 30. e They have life in himselfe, and giveveth life to others. f Because hee blessed him in him being raised from the dead, whose Name he heard of by us. g To be both will receive Christ for those as he is offered unto us: but such as have neglected to great a benefit through their unbelief, have yet receivd grace for a meane. h As for the ingominie of the crosse, we have to see against that, the decree and purpose of God, foretold by the Prophets, of Christ, bow that first of all he should be crucified here upon earth, and then be should appeare from hence to iudge and restore of all things, that all beleeviers might be saved, and all unbelievers utterly perish. i Though there were many Prophets, yet he speaketh but of one mouth, to shewe unto us the consent and agreement of the Prophets. j To be taken up into heaven. k Deut. 18. 15. chap. 13. 7. This promise was of an excellent and singular Prophet. l As at that time the Kingdome of Israel was established. m The Jewes that beleve are the first begotten in the Kingdome of God. n For whom the Prophets were specially appointed. o Gen. 12. 3. galat. 3. 8. p Give to the world, or raised from the dead, and advanced to his Kingdome.

b While they
thought to diminish
the number, they
increased them.
c They were they
that made the Sa-
tutes in which were
all of the tribe of
Judah, & which Herod
did that crucified
against Dauid's
father.

d Of whom the
high Priests were
wont to be chosen
and made the ex-
ecution of the yee-
ly offering was
changed of them
e Against such as
bragge of a suc-
cession of persons,
without a suc-
cession of doctrine
and by abuses
have done the
true ministers of
the word, so false
as they are
able.

f To what autho-
ritie.

g Wolves which
inwardly tear Pa-
stours please their
owne cause, and
not God neither
the Churches.

h He is indeede a
true shephard,

i And he which
is false to brag
upon Christ only,
as upon one that
is not dead, but hath
conquered death,
and is all in alle
things.

k 2d. 11. 12. 13.
1st. 15. 16. mat. 21.
4d. 23. 24. 25. 26.
Luke 21. 17. rom.
9. 33. 1st. 2. 3. 7.
f of God.

l There is no other
power and authority
whatsoever: which
kind of speech be-
ing vsall among
the Iewes, saie upon
this, that when we
are in danger, we
call upon them at
which hands we
looke for helpe.
m Any where: and
misfeeth forth
men as the lar-
ge-
ness of Christs
kingdome.

n The God d li-
berate and boldnes
of the seruants of
God doeth yet thus
much good that
such as lay id un-
der a ward of
anale doe at length
bewray themselves to
be in dede wicked men.

o The word used
is Idiot, which
being spoken in com-
parison had to a Magistrate, brotherhood
as private man, but when
we speake of officers and rulers, it signifieth
one that is wicked: and in accom-
pany of
good and education is im-
pression of base degree, and no education.
p Layd
their heads together.
q He that glorieth
himself in ignorance, cometh at length to
doe open wickednes: and
that against his owne conscience.
r We must to obey
men to whom we are
subject, that especially
and before all things we
obey God.
s So
farre off are the wicked
from doing what they
list, that contrariwise
God useth even
them to the testing
of his glory, which
be giuen them leave to
doe.

and the Sadduces came upon them.

2 Taking it grievously that they taught the people, and preached in Iesus Name the resurrection from the dead.

3 And they layd hands on them, and put them in hold, vntill the next day, for it was now euentide.

4 Howbeit many of them which heard the word, believed, and the number of the men was about five thousand.

5 And it came to passe on the morrow, that their rulers, and Elders, and Scribes, were gathered together at Hierusalem.

6 And Annas the chiefe Priest, and Caiaphas, and Iohn, and Alexander, and as many as were of the d kindred of the hie Priest.

7 And when they had set them before them, they asked, By what power, or in what e Name have ye done this?

8 Then Peter full of the holy Ghost, sayd unto them, Yerulens of the people, and Elders of Israel,

9 For as much as we this day are examined, of the good dede done to us, so we are examined, by what meanes he is made whole,

10 Be it known unto you all, and to all the people of Israel, that by the Name of Iesus Christ of Nazareth, whom ye have crucified, whom God raised againe from the dead, & whom his
this man stand here before you, whole.

11 & This is the stone cast aside of you builders, which is become the head of the corner.

12 Neither is there faluation in any other: for among men there is f given none other Name h vnder heaven, whereby we must be saved.

13 Now when they saw the boldnes of Peter and Iohn, and vnderstood that they were vnlearned men, and without knowledge, they marvelled, and knew them, that they had bene v Iesus: because they saw him dead, & now he stood before them, and he was healed standing with them, they had nothing to say against it.

14 Then they commanded them to goe aside out of the Councill, and k conferred among themselves,

15 Saying, What shall we doe to these men? for surely a manifest signe is done by them, and it is openly known to all them that dwell in Hierusalem: and we cannot denie it.

16 But that it be noised no farther among the people, let us threaten and charge them, that they speake herefoorth to no man in this Name.

17 So they called them and commanded them, that in no wise they should speake or teach in the Name of Iesus.

18 But Peter and Iohn answered unto them, and sayd, Whether it be right in the sight of God, to obey you rather then God, Iudge ye.

19 For we cannot but speake the thing which we have seene and heard.

20 So they threatened them, and let them goe, and found nothing how to punish them, because of the people: for all men praised God for that which was done.

21 For the man was above fourtie yeres olde, on whom this miracle of healing was shewed.

22 Then also as they were let goe, they came to their fellowes, and shewed all that the hie Priests and Elders had sayd unto them.

23 And when they heard it, they lift up their voyces to God with one accord, and said, O Lord, thou art the God which had made the heaven, and the earth, the sea, and all things that are in them,

24 Which by the mouth of thy servant Dauid hast sayd, & Why did the Gentiles rage, and the people imagine vaine things?

25 The Kings of the earth assembled, and the rulers came together against the Lord, and against his Christ.

26 For doubleste, against thine holy Sonne Iesus, whom thou haddest anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel gathered themselves together.

27 To doe whatsoeuer it thine hand, and thy counsell had determined before to be done.

28 And now, O Lord, behold their threatnings, and graunt unto thy seruants with all boldnes to speake thy word,

29 So that thou stretch forth thine hand that healing, and signes, and wonders may be done by the Name of thine holy Sonne Iesus,

30 And when they had prayed, the place was shaken where they were assembled together, and they were all filled with the holy Ghost, and they spake the word of God boldly.

31 And the multitude of them that beleue-
d, were of one heart, and of one soule: neither
any of them said, that any thing of that which he
possessed, was his owne, but they had all things
common.

32 And with great power gave the Apostles
witness of the resurrection of the Lord Iesus: and
great grace was upon them all.

33 Neither was there any among them, that
lacked: for as many as were possessours of lands or
houses, sold them, and brought the price of the
things that were sold,

34 And layde it downe at the Apostles feet, and
it was distributed unto every man, according as he
had need.

35 Also Ioses which was called of the Apostles,
Karnabas (that is by interpretation, the sonne of
consolation) being a Levite, and of the country of
Cyprus,

36 Where as he had land, sold it, and brought
the money, and layd it downe at the Apostles feet.
sincerely, and constantly.

37 They agreed both in counsell, will, and purpose. & Char.
2. 44. 13 Truecharitie begetteth the needfull of the poore with his owne life: but
so, that all things be done well and orderly.

CHAP. V.

1 Ananias for his deceit in keeping backe part of price, is slain
dement dead. 2 And likewise Sapphira his wife.
3 Through theirs the Apostles miracles. 4 The faith is
increased. 5 The Apostles that were imprisoned, 6 are
delivered by an Angel. 7 And being before the Synode of
the Priests, 8 through Camels counsell they are kept
alives, 9 and beaten: 10 They glorifie God.

But a certaine man named Ananias, with Sap-
phira his wife, sold a possession,

2 And kept away part of the price, his wife
also being of counsell, and brought a certaine part
and layd it downe at the Apostles feet.

3 Then sayd Peter, Ananias, why hath Satan
would seeme to thee and be chief in the Church.

4 A Craftily smoke away.
b filled

9 The Apostles
communicate their
troubles with the
Congregation.

10 We ought
rather to be afraid of
the threatnings of
our enemies, nei-
ther yet foolishly
containe their
rage and madnesse
against us: but we
have to feare against
their force and
malice, an earnest
thinking upon the
power and good
will of God: both
which we doe mu-
nificently behold in
Christ) and so flee
to the ayd and suc-
cours of our Father,
& Psalm 1st.

11 Although the
people of Israel was
but one people, yet
the plural number
is here used, not
for the multitude
tribe, every one of
which made a peo-
ple, as for the great
multitude of them
as though many na-
tions had assembled
themselves toge-
ther, as Iude, galila-
m The wicked ex-
ecute Gods counsell,
though they thinke
nothing of it, but
they are none the
less without fault.

12 Thou haddest de-
termined of these
absolute authoritie
and power.

13 God hath eue-
nly to his Church by a
visible signe, that
it is he that will
establish it by shak-
ing the powers
both of heaven
and earth.

14 An example of
the true Church,
wherein therein
consent as well in
doctrine as in cha-
ritie one towards
another: And the
four deliver
true doctrine both
sincerely, & Char.

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m The wicked ex-
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sincerely, & Char.

2. 44. 13 Truecharitie begetteth the needfull of the poore with his owne life: but
so, that all things be done well and orderly.

b Fully possessed.
c For woe they
had appointed that
famine or pestilence
for the Church, they
put it not at it
to keepe away a part
of the price, as
though they
had done with
men, and not with
God, and therefore
he faith against
and that they tempted
God.

d Heerly is delat
and the fault of the
man in admitting
the devils sugges
tions.

e Love how oft
had we things with
an evil conscience,
so oft they pro
nounce sentence
against them selves,
and as much as
in them lieth, provoke
God to anger, as of
set purpose, mind
ing to triu
th: be it iust
and almightie or no.
f As at the Lord.

g As the bond by his
owne seruitude
breaketh loose
that they may not
hurt the Church:
other some bee
awe and feare:
and other some
be allured into
him.
h Higly pray'd
them.

i The more that
the Church in
crease, the more
increaseth the rage
of Satan, and there
fore they procede
from threatenings
to prisoning.

k The word which
is said here is
Heretie, which signifi
eth a chiefe, and so
is taken for a right
summe of all error,
or faction, or studie
and course of life,
which the Laities
call a sect: at the
fifth word was
he fiereliey kild,
but at length, it
came to be taken
only in euill parts,
whereupon came
the name of Heret
ike, which is taken
for one that geris
all way from sound
and wholesome do
ctrine after such
sort, that he seeth
light by the iudge
ment of G-d and

his Church, and
contrariety in opinion,
and breaketh the peace of the Church.
l Angels are made
seruants of the seruants of God.
m God doth therefore deliver his,
that they may
more stoutly provoke his enemies.
n Wordes, whereby the way unto life is shewed.
o God mocketh his enemies attempt from above.

b filled thine heart, that thou shouldst lye unto the holy Ghost, and keepe away part of the price of this possession?

4 Whiles it remained, appertained it not unto thee: and after it was sold, was it not in thine owne power? how is it that thou hast d conceived this thing in thine heart? thou hast not lied unto men, but unto God.

5 Now when Ananias heard these wordes, he fell downe, and gave up the ghost. Then great feare came on all them that heard these things.

6 And the yong men rose up, and tooke him up, and caried him out, and buried him.

7 And it came to passe about the space of three houres after, that his wife came in, ignorant of that which was done.

8 And Peter sayd unto her, Tell me, sold ye the land for so much? And she said, Yea, for so much.

9 Then Peter sayd unto her, Why have yee agreed together, to tempt the Spirit of the Lord? behold, the feete of them which have buried this husband, are at the doore, and shall carie thee out.

10 Then he fell downe straightway at his feet, and yielded up the ghost: and the yong men came in, and found her dead, and caried her out, and buried her by her husband.

11 And great feare came on all the Church, and on as many as heard these things.

12 Thus by the handes of the Apostles were many signes and wonders shewed among the people: and they were all with one accord in Salomons porch.

13 And of the other durst no man ioine himselfe to them: nevertheless the people s magnified them.

14 Also the number of them that beleeved in the Lord, both of men and women, grew more and more.)

15 In so much that they brought the sicke into the streetes, and laid them on beds and couches, that at the least way the shadow of Peter, when he came by, might shadow some of them.

16 There came also a multitude out of the cities round about unto Hierusalem, bringing sicke folkes, and them which were vexed with vncleane spirits, who were all healed.

17 ¶ Then the chiefe Priest rose up, and all they that were with him (which was the s sect of the Sadducees) and were full of indignation,

18 And laid handes on the Apostles, and put them in the common prison.

19 ¶ But the Angel of the Lord by night opened the prison doores, and brought them forth, and said,

20 ¶ See your way, and stand in the Temple, and speake to the people, all the i wordes of this life.

21 ¶ So when they heard it, they entred into the Temple early in the morning, and taught. And the chiefe Priest came, and they that were with him, and called the Councill together, and all the Elders of the children of Israel, and sent to the prison, to caufe them to be brought.

22 But when the officers came, and found them not in the prison, they returned and told it,

23 Saying, Certainly we found the prison shut as sure as was possible, and the keepers standing without, before the doores: but when wee had opened, we found no man within.

24 Then when the chiefe Priest, and the capitaine of the Temple, and the hie Priests heard the things, they doubted of them, whereunto this would growe.

25 ¶ Then came one and shewed them, saying, Behold, the men that ye put in prison, are standing in the Temple, and teach the people.

26 ¶ Then went the capitaine with the officers, and brought them without violence (for they feared the people, lest they should have bene stoned.)

27 And when they had brought them, they fet them before the Councill, and the chiefe Priest asked them,

28 ¶ Saying, Did not we straightly command you, that ye should not teach in this name? and behold, ye have filled Hierusalem with your doctrine, and ye would k bring this mans blood upon us.

29 ¶ Then Peter and the Apostles answered, and said, We ought rather to obey God than men.

30 ¶ The ¶ God of our fathers hath raised up Iesus whom ye slew, and hanged on a tree.

31 Him hath God lift up with his right hand, to be a Prince and a Saviour, to give repentance to Israel, and forgiveness of finnes.

32 ¶ And we are his witnesses concerning these things which wee say: yea, and the holy Ghost, whom God hath given to them that obey him.

33 Now when they heard it, they i brast for anger, and consulted to slay them.

34 ¶ Then stood there up in the Councill a certaine Pharise named Gamaliel, a doctour of the Law, honoured of all the people, and commanded to put the Apostles forth a little space,

35 And said unto them, Men of Israel, take heede to your selves, what ye intend to doe touching these men.

36 ¶ For before these times, rose up Theudas boasting himselfe, to whom resorted a number of men, about a foure hundredth, who was slaine: and they all which obeyed him were scattered, and brought to nought.

37 After this man, arose up Judas of Galile, in the dayes of the tribute, and drew away much people after him: he also perished, and all that obeyed him, were scattered abroad.

38 And now I say unto you, ¶ Refraine yourselves from these men, and let them alone: for if this counsell, or this worke be of men, it will come to nought:

39 But if it be of God, ye cannot destroy it, lest ye be found even fighters against God.

40 And to him they agreed, and called the Apostles: and when they had beaten them, they commanded that they should not speake in the Name of Iesus, and let them goe.

41 ¶ So they departed from the Councill, rejoicing, that they were counted worthy to suffer rebuke for his Name.

42 And daily in the p Temple, and from house to house they ceased not to teach, and preach Iesus Christ,

m To be of one fame.
n He dissuadeth his follower from murdering the Apostles,
neither doeth he thinke it good to referre the matter to the Romaine Magistrate, for the
Iewes could abide nothing worse, then to have the tyrannie of the Romaines confirmed.
o If it be counterfeited and devised.
p The Apostles, accustomed to suffer and beate wordes,
are at length inured to beate stripes, yet so, that by that measure they become stronger.
q Both publicly and privately.

7 The more openely
ly that Chrises
verue lixeth it
selfe, the more in
creaseeth the mad
nes of his enemies
which conspire
against him.
8 Tyrants which
feare not God, are
contrained to
feare his seruants.
9 It is the pro
uident of God
which compelle
th us out their
owne commande
ments as right and
reason, be they ne
ver so wicked.
k Make us quire
of new things, as
of our vocation
will not touch life
to name.
l We ought to
obey no man, but
to faue sooth as
cometh from God.
m Let us obey God.
n Christ is ap
pointed and in
deed declared
Prince and preser
ver of his Church
in despite of his
enemies.

o Chap 3. 13.
13 It is not suffi
cient for us that
there is a right
cause, but we must
also according to
our vocation goe
on forward till we
come unto it.
l This becometh
that they were in
a most vehement
age, and unwe
lously distressed
in minde, for it is
a borrowed kind
of speech taken
from them which
are brutally cut
in sunder with
a face.
13 Christ fineth
defenders of his
cause even in the
very route of his
enemies, so oft as
he bluneth it
needfull.

14 In matters of
religion we must
take good heede
that we attempt
nothing vnder a
colour of zeale,
neither our vocation,
nor our fame.

18 Till another King arose, which knew not Ioseph.

19 The same I dealt subtilly with our kindred, and evill intreated our fathers, and made them to cast out their yong children, that they should not remain alive.

20 ¶ The same time was Moses borne, and was acceptable unto God: which was nourished up in his fathers house three moneths.

21 And when he was cast out, Pharaohs daughter tooke him up, and nourisheth him for her owne sonne.

22 And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deedes.

23 Now when hee was full fortie yeere old, it came into his heart to visit his brethern, the children of Israel.

24 ¶ And when he saw one of them suffer wrong, he defended him, and avenged his quarrell that had the harme done to him, and smote the Egyptian.

25 For hee supposed his brethern would have vnderstoode, that God by his hand should give them deliverance: but they vnderstood it not.

26 ¶ And the next day, he shewed himselfe unto them as they stowe, and would have let them at one againe, saying, Sirs, yee are brethern: why doe ye wrong one to another?

27 But he that did his neighbour wrong, thrust him away, saying, Who made thee a prince, and a iudge over us?

28 Wilt thou kill me, as thou didst the Egyptian yesterday?

29 Then fled Moses at that saying, and was a stranger in the land of Madian, where hee begate two sonnes.

30 And when fortie yeeres were expired, there appeared to him in the wilderness of mount Sina, an Angel of the Lord in a flame of fire in a bush.

31 And when Moses saw it, he wondered at the sight: and as he drew neere to consider it, the voice of the Lord came unto him saying,

32 I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Iacob. Then Moses trembled, and durst not behold it.

33 Then the Lord spake to him, Put on thy shoes from thy feet: for the place where thou standest, is holy ground.

34 I have seene, I have seene the affliction of my people, which is in Egypt: & I have heard their groning, and am come downe to deliver them: and now come, and I will send thee into Egypt.

35 This Moses whom they forsooke, lying, Who made thee a prince and a iudge: the same God sent for a prince, and a deliverer by the hand of the Angel which appeared to him in the bush.

36 He brought them out, doing wonders, and miracles in the land of Egypt, and in the red sea, and in the wilderness: ¶ fortie yeeres.

37 ¶ This is that Moses, which laid unto the children of Israel, ¶ A Prophet shall the Lord your God raise up unto you, even of your brethren, like unto me: him shall ye heare.

38 ¶ This is he that was in the Congregation, in the wilderness with the Angel, which spake to him in mount Sina, and with our fathers, who received the lively oracles to give unto us.

39 To whom our fathers would not obey, but refused, and in their hearts turned backe againe into Egypt:

40 Saying unto Aaron, ¶ Make us gods that may goe before us: for we know not what is become of this Moses that brought us out of the land of Egypt.

41 And they made a calf in those dayes, and offered sacrifice unto the idole, and joyced in the works of their owne hands.

42 Then God turned himselfe away, and gave them up to serve the pe of host of heaven, as it is written in the booke of the Prophets, ¶ O house of Israel, have ye offered to me flaine beafts & sacrifices by the space of fortie yeeres in the wilderness?

43 And ye took up the Tabernacle of Moloch, and the starre of your god Remphan, figures which ye made to worship them: therefore I will carry you away beyond Babylon.

44 ¶ Our fathers had the Tabernacle of I. witness in the wilderness, as he had appointed, speaking unto ¶ Moses, that he should make it according to the fashion that he had seene.

45 ¶ Which tabernacle also our fathers received, and brought in with Iesus into the possession of the Gentiles, which God drawe out before our fathers, unto the dayes of David:

46 ¶ Who found favour before God, and desired that he might find a tabernacle for the God of Iacob.

47 ¶ ¶ But Salomon built him an house.

48 Howbeit the most High & dwelleth not in temples made with hands, as saith the Prophet,

49 ¶ Heaven is my throne, and earth is my footstool: what house will ye build for me, saith the Lord: or what place is it that I should rest in?

50 Hath not mine hand made all these things?

51 ¶ ¶ Ye stiffnecked and of ¶ uncircumcised hearts and eares, ye have always resisted the holy Ghost: as your fathers did, so doe you.

52 Which of the Prophets have not your fathers persecuted, and they have slaine them, which shewed before of the coming of that Iust, of whom ye are now the betrayers and murderers,

53 ¶ Which have received the law by the y ordinance of Angels, and have not kept it.

54 ¶ But when they heard these things, their hearts were brast for anger, and they gnashed at him with their teeth.

55 ¶ But he being full of the holy Ghost, looked stedfastly into heaven, and saw the glory of God, and Iesus ¶ standing at the right hand of God,

56 And said, Behold, I see the heavens open, and the Sonne of man standing at the right hand of God.

57 ¶ Then they gave a shout with a loud voice, and stopped their eares, and ranne upon him violently all one.

58 And cast him out of the citie, and stoned him: and the witnesses laid downe their cloathes at a yong mans feet, named Saul.

59 And they stoned Steven, who called on

fill in the finnes of nature, and sicke fast in them: for otherwise all the leaves were circumcised as touching ¶ flesh, and therefore hee was one kinde of circumcision Rom. 1.28. ¶ Exod. 19. 16. galat. 3. 19 ¶ By the ministerie of Angels. ¶ The more Sauls approch to death, the neerer they beholding Christ his life up even into heaven.

2 Ready to confirme him in the confession of the truth. ¶ Acco receive him to him. 10 The zeale of hypocrites and superstitious people, breakech out at length into most open madnesse. 4 This was done by a rage and tuffe: for at that time the leaves could put on man to death by Law, as they could before by Grace. ¶ saying that it was not lawfull for them to put any unto death, and therefore it is reported by Ios. 7. 20. the more Saul was a Souldier Iesus James the brother of the Lord, and for doing was a censured before Althous the President of the countrey. b ¶ It was appointed by the Law, that the witnesses should call the first stones, Deut. 17. 7.

i ¶ He desired a subtil intension
ay. n. ¶ our flocke
that he commanded
all the males to be
cast out.
¶ Exod. 1. 2.
k ¶ That child was
borne through Gods
mercifull providence
and favour, in the
of a goodly and
countenance.

¶ Exod. 1. 11.

¶ Exod. 1. 13.

¶ Exod. 3. 2.
l ¶ Now he calleth
the voice of ad
an Angel, for he
is the Angel of great
counsel, and there-
fore he sheweth
him, saying to Mo-
ses, I am that God
of thy fathers, &c.

m ¶ By the power.
¶ Exod. 7. 8. 9. 10.
n 14. 15. 16. 17. 18.

¶ Exod. 1. 1.
o ¶ He acknowledged
Moses for the
lawgiver, for to
that he proovech
by his owne witness,
that the Law is
of God.

¶ Exod. 1. 1.
p ¶ He acknowledged
Moses for the
lawgiver, for to
that he proovech
by his owne witness,
that the Law is
of God.

¶ Exod. 1. 1.
q ¶ He acknowledged
Moses for the
lawgiver, for to
that he proovech
by his owne witness,
that the Law is
of God.

¶ Exod. 1. 1.
r ¶ He acknowledged
Moses for the
lawgiver, for to
that he proovech
by his owne witness,
that the Law is
of God.

¶ Exod. 1. 1.
s ¶ He acknowledged
Moses for the
lawgiver, for to
that he proovech
by his owne witness,
that the Law is
of God.

¶ Exod. 1. 1.
t ¶ He acknowledged
Moses for the
lawgiver, for to
that he proovech
by his owne witness,
that the Law is
of God.

¶ Exod. 1. 1.
u ¶ He acknowledged
Moses for the
lawgiver, for to
that he proovech
by his owne witness,
that the Law is
of God.

¶ Exod. 1. 1.
v ¶ He acknowledged
Moses for the
lawgiver, for to
that he proovech
by his owne witness,
that the Law is
of God.

¶ Exod. 1. 1.
w ¶ He acknowledged
Moses for the
lawgiver, for to
that he proovech
by his owne witness,
that the Law is
of God.

11 Faith and charity never forsake the true servants of God, even to the last breath.
c 1 the word which he speaketh here is not such a kind of punishment as to be committed, but rather a kind of reward, and is to be continued.

God, and sayd, Lord Iesus receive my spirit.
65 11 And he kneeled downe, and cried with a loud voyce, Lord, & I pray not this time to thee, but And I when he had this spoken he slept.

CHAP. VIII.

a The godly make lamentation for Steven, 3 Saul maketh havoc of the Church, 5 Philip preacheth Christ at Samaria, 9 Simon Magus, 13 his extraordinarye power, 16 Philip cometh to the Ethiopian Eunuch, 35 and baptizeth him.

A NJ 1 Saul consented to his death. And at that time, there was a great persecution against the Church which was at Hierusalem, and they were all scattered abroad thorow the regions of Iudea and of Samaria, except the Apostles.

2 Then certaine men fearing God, carried Steven among them, to be buried, and made great lamentation for him.

3 But Saul made havocke of the Church, and entered into every house, and drew out both men and women, and put them into prison.

4 Therefore they that were scattered abroad, went to and fro preaching the word.

5 4 Then came Philip into the citie of Samaria, and preached Christ unto them.

6 And the people gave heed unto those things which Philip spake, with one accord, hearing and seeing the miracles which he did.

7 For certaine spirits crying with a loud voyce, came out of many that were possessed of them: and many taken with palsies, and that halted, were healed.

8 And there was great joy in that citie.

9 And there was before in the citie, a certaine man called Simon, which was called a witchcraft, and bewitched the people of Samaria, saying that he himselfe was some great man.

10 To whom they gave heed from the least to the greatest, saying, This man is that great power of God.

11 And they gave heed unto him, because that of long time hee had bewitched them with sorceries.

12 But as soon as they beleaved Philip, which preached the things that concerned the kingdom of God, and the Name of Iesus Christ, they were baptized both men and women.

13 3 Then Simon himselfe beleaved also, and was baptized, and continued with Philip, and wondered, when he saw the signes and great miracles which were done.

14 5 Now when the Apostles, which were at Hierusalem, heard say, that Samaria had received the word of God, they sent unto them Peter and Iohn.

15 Which when they were come down, prayed for them, that they might receive the holy Ghost.

16 (For as yet hee was fallen downe on none of them, but they were baptized onely in the Name of the Lord Iesus.)

17 Then layd they their hands on them, and they received the holy Ghost.

18 8 And when Simon saw that through laying on of the Apostles hands the holy Ghost was given, he offered them money.

19 Saying, Give me also this power, that on

whomsoever I lay the hands, hee may receive the holy Ghost.

20 9 Then said Peter unto him, Thy money perish with thee, because thou thinkest that the gift of God may be obtained with money.

21 Then hast thou neither part nor fellowshipp in this benefice: for thine heart is not right in the sight of God.

22 10 Repent therefore of this thy wickednes, and pray God, that if it be possible, the thought of thine heart may be forgiven thee.

23 For I see that thou art in the gall of bitterness, and in the bond of iniquitie.

24 Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

25 5 So they, when they had testified & preached the word of the Lord, returned to Hierusalem, and preached the Gospell in many towne of the Samaitanes.

26 11 Then the Angel of the Lord spake unto Philip, saying, Arise, and go toward the South unto the way that goeth downe from Hierusalem unto Gaza, which is waste.

27 And he arose and went on: and beholde, a certaine Eunuch of Ethiopia, Candaces the Queene of the Ethiopians, chiefe Governour, who had the rule of all her treasure, and came to Hierusalem to worship.

28 And as he returned sitting in his charet, hee read Eliahs the Prophet.

29 Then the Spirit said unto Philip, Go neere and loyne thy selfe to yonder charer.

30 And Philip ranne thither, and heard him read the Prophet Eliahs, and sayd, But understandst thou what thou readest?

31 And he sayd, How can I, except I had a guide? And he desired Philip, that he would come up and sit with him.

32 11 Now the place of the Scripture which he read, was this, 4 He was led as a sheepe to the slaughter: and like a lambe dumbe before his shearer, so opened he not his mouth.

33 In his 11 humilitie his indgement hath bene exalted: but who shall declare his generation? for his life is taken from the earth.

34 Then the Eunuch answered Philip, and said, I pray thee of whom speaketh the Prophet this? of himselfe, or of some other man?

35 Then Philip opened his mouth, and began at the same Scripture, and preached unto him Iesus.

36 And as they went on their way, they came unto a certaine water, and the Eunuch sayd, See, here is water, what doeth let me to be baptized?

37 13 And Philip sayd unto him, If thou believest with all thine heart, thou mayest. Then he answered, and sayd, I belevee that Iesus Christ is that Sonne of God.

38 Then hee commanded the charer to stand still: and they went downe both into the water, both Philip and the Eunuch, and he baptized him.

39 And as soon as they were come up out of the water, the Spirit of the Lord caught away Philip, that the Eunuch saw him no more: so he went on his way rejoicing.

which Christ took upon him, for our sakes, in bearing his Fathers wrath. m How long this shall last: for Christ having once risen from the dead dieth no more. Rom 6. 9. 13 Profit of faith is require in baptizing of them which are of yeres, and therefore it is evident that we are now then first ingrafted into Christ, when we are baptized: but being already ingrafted are then continued. n The summe of the confession which is necessary for baptisme.

9 They are the succours of Simon Magus, and the gift of Simon Peter, which either buy or sell holy things, e In this doctrine which I preach, f It is not might in deed, but in the power of God, and without deflaming, g We will hope well even of the vilest sinners, so long as they will be so long to forsake for us we may, h He that is the inward malice of the heart, and that venomous and devilish wickedness were in this Magician was, i He was reproved, and he was of the gall of bitterness, and he said to be in the gall as though he were woefully overwhelmed with gall, and buried in it, k He was in the hands of iniquity.

11 Canst who call thee freely whom he built: doest thou now live Philip, who though on no such manner of words, and I desire the Eunuch at unweares, and by this means extendeth the limits of his kingdom even into Ethiopia.

12 A man of great wealth and nobility was Candace: Now this word Candace is a common name to all the Queenes of Ethiopia.

13 To sleep me to sleep how to understand it, 14 Those things which seeme mozt to come by chance or fortune (as we do terms) are governed by the providence of God.

15 Elia 13. The Hebrew text readeth it thus, Out of a narrow strait, and out of judgement was he taken by the narrow strait, he meane his grave and the very band of death, and by judgement, the punishment which was layd upon him, and the miserable state

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40 But Philip was found at Azotus; and hee walked to and fro preaching in all the cities, till he came to Cesarea.

C H A P. I X.

1 Saul, going towards Damascus, ^a is broken downe to the ground of the Lord. 18 Ananias first 18 to baptize him. 23 The laying away of the Jewes, 25 hee scapeeth, being let downe through the wall. 33 Peter calleth Ananias of the pallies, 36 and by him Tabitha being dead, 40 is reserued to life.

A Nd Saul yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the hie Priest,

2 And desired of him letters to Damascus to the Synagogues, that if he found any that were of that way, (either men or women) he might bring them bound unto Hierusalem.

3 Now as hee journeyed, it came to passe that as hee was come neere to Damascus, 4 suddenly there shined round about him a light from heaven.

4 And he fell to the earth, and heard a voyce saying to him, Saul, Saul, why persecutest thou mee?

5 And he said, Who art thou, Lord? And the Lord said, I am Iesus whom thou persecutest: it is hard for thee to kick against prickes.

6 He then both trembling and astonied, said, Lord, what wilt thou that I doe? And the Lord said unto him, Arise, and goe into the citie, and it shall be told thee what thou shalt doe.

7 The men also which journeyed with him, stood amazed, hearing his voyce, but seeing no man.

8 And Saul arose from the ground, and opened his eyes, but saw no man. Then led they him by the hand, and brought him into Damascus,

9 Where hee was three dayes without sight, and neither ate nor dranke.

10 And there was a certaine disciple at Damascus named Ananias, and to him said the Lord in a vision, Ananias And hee said, Behold, I am here Lord.

11 Then the Lord said unto him, Arise, and go into the streete which is called Streight, and seeke in the house of Iudas after one called Saul of Tarsus: for behold, he prayeth.

12 (And he saw in a vision a man named Ananias coming in to him, and putting his hands on him, that he might receive his sight.)

13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy Saints at Hierusalem.

14 Moreover here hee hath authoritie of the hie Priests, o binde all that call on thy Name.

15 Then the Lord said unto him, Goe thy way: for he is a chosen vessel unto mee, to bear my Name before the Gentiles, and Kings; and the children of Israel.

16 For I will shew him, how many things he must suffer for my Names sake.

17 Then Ananias went his way, and entred into that house, and put his hands on him, and said, Brother Saul, the Lord hath sent mee (even Iesus that appeared unto thee in the way as thou camest) that thou mightest receive thy sight, and be filled with the holy Ghost.

18 And immediately there fell from his eyes as it had bene scales, and suddenly he received sight, and arose, and was baptized.

19 And received meate, and was strengthened,

So was Saul certaine dayes with the disciples which were at Damascus.

20 And straightway hee preached Christ in the Synagogues, that he was that Sonne of God.

21 So that all that heard him were amazed, and said, Is not this hee, that made wicke of them which called on this Name in Hierusalem, and came hither for that intent, that he should bring them bound unto the hie Priests?

22 But Saul increased the more in strength, and confounded the Jewes which dwelt at Damascus, 4 confirming that this was that Christ.

23 And after that many dayes were fulfilled, the Jewes tooke counsell to kill him.

24 But their laying awaite was knownen of Saul: now they 4 watched the gates day and night, that they might kill him.

25 Then the disciples tooke him by night, and put him through the wall, and let him downe by a rope in a basket.

26 And when Saul was come to Hierusalem, hee layed to loyne himselfe with the disciples: but they were all afraid of him, and beleved not that he was a disciple.

27 But Barnabas tooke him, and brought him to the Apostles, and declared to them, how he had seene the Lord in the way, and that he had spoken unto him, and how he had spoken boldly at Damascus in the Name of Iesus.

28 And hee was conversant 1 with them at Hierusalem.

29 And spake boldly in the Name of the Lord Iesus, and spake and disputed against the Grecians: but they went about to slay him.

30 But when the brethren knewe it, they brought him to Cesarea, and sent him forth to Tarsus.

31 Then had the Churches rest through all Iudea, and Galilee, and Samaria, and were edified, and walked in the feare of the Lord, and were multiplied by the comfort of the holy Ghost.

32 And it came to passe, as Peter walked throughout all quarters, he came also to the faimes which dwelt at Lydda.

33 And there he found a certaine man named Aeneas, which had kept his couch eight yeeres, and was sicke of the pallie.

34 Then said Peter unto him, Aeneas, Iesus Christ maketh thee whole: arise and trulle thy couch together. And he arose immediately.

35 And all that dwelt at Lydda and Saron, saw him, and turned to the Lord.

36 There was also at Ioppa a certaine woman, a disciple named Tabitha, (which by interpretation is called Dorcas) shee was full of good workes and almes which shee did.

37 And it came to passe in those dayes, that she was sicke and died: and when they had washed her, they laid her in an upper chamber.

38 Now forasmuch as Lydda was neere to Ioppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring that he would not delay to come unto them.

a Paul beginneth straightwayes to execute the office which was enjoyed him, never confounding with flesh and blood. 3 Paul desired not with his owne authoritie alone, but with the testimony of the Prophet.

k By conferring place of the Scripture together, as cunning craftie men doe when they make up any thing, they use to gather all parts together, to make them agree fitly one with another.

4 Paul who was before a persecutor, had beene made to see himselfe, but yet a farre off.

4 a Cor. 13. 12. We are not forbidden to avoide and eschew the danger and inconvenience of the command of God.

lay for us, so that we may see our own faults, and receive into the number of and amongst the sheepe of Christ, much lesse to be a pasture.

7 The constant fervour of good must looke for danger after danger. God watcheth for them.

1 With Peter and James, for he faith that hee saw none of the Apostles but them. Gal. 1. 18. 19. m Luke Chap. 6. 1. 3 The ministers of the word may change their place, by the diversity of the congregation and Church.

9 The end of persecution is the building of the Church, so that we will patient and wait for the Lord.

10 This is borrowed kind of speech which significth establishment and increase.

1 Peters Apostleship is confirmed by healing of the man that was sicke of the pallie. o Lydda was a cite of Palestine and Saron a Chamy ion country and a place of good pasture betweene Cesarea of Palestine and the mountain Tabor, and the lake of Genesareth which extendeth itselfe in great length beyond Ioppa. 11 Peter declared evidently by rising up a dead body through the Name of Christ, that hee preached the glad tidings of life.

39 Then Peter arose and came with them : and when he was come, they brought him into the upper chamber, where all the widows stood by him weeping, and shewing thie coates and garments, which Dorcas made, while he was with them.

40 But Peter put them all forth, and kneeled downe, and prayed, and turned him to the bodie, and said, Tabitha, arise. And she opened her eyes, and when he saw Peter, fate vp.

41 Then he gave her the hand, and lift her up, and called the Saints and widows, and restored her alioe.

42 And it was known throughout all Ioppa, and many beleeyed in the Lord.

43 And it came to passe, that he taried many dayes in Ioppa with one Simon a Tanner.

C H A P. X.

1 *Cornelius, 4 at the Angels commendement, 5 sendeth for Peter. 11 Who aske by a vision, 15, 16 is taught not to despise the Gentiles. 34 He preaches the Gospel in Cornelius and his household. 45 Who having received the holy Ghost, 47 are baptized.*

¶ Urthermore : there was a certaine man in Cesarca called Cornelius, a capitaine of the band called the Italian band,

2 A devout man, and one that feared God with b all his household, which gave much almes to the people, and prayed God continually.

3 He saw in a vision evidently (about the ninth hour of the day) an Angel of God comming in to him, and saying unto him, Cornelius.

4 But when he looked on him, he was afraide, and said, e What is it, Lord? and he said unto him, Thy prayers and thine almes are d come up into remembrance before God.

5 Now therefore send me to Ioppa, and call for Simon, whose surname is Peter.

6 He lodgeth with one Simon a Tanner, whose house is by the sea side: hee shall tell thee what thou oughtest to doe.

7 And when the Angel which spake unto Cornelius, was departed, he called two of his servants, and a fouldier that feared God, one of them that waited on him,

8 And tolde them all things, and sent them to Ioppa.

9 On the morow as they went on their iourney, and drew neere unto the citie, Peter went up unto the house to pray about the fixt hour.

10 Then waxed he an hungred, and would have eaten : but while they made *some thing* readie, he fell into a trance.

11 And he saw heauen opened, and a certaine vessel come downe unto him, as it had bene a great fleece, knit at the g foure corners, and was led downe of the earth.

12 Wherein were b all manner of i foure footed beastes of the earth, and wilde beastes and k creeping things, and foules of the heauen.

13 And there came a voyce to him, Arise, Peter : kill, and eate.

14 But Peter said, Not so, Lord : for I have ne-

uer eaten any thing that is polluted, or vncleane.

15 And the voyce spake vnto him againe the second time. The things that God hath purified, I pollute thou not.

16 This was so done thrise : and the vessell was drawn vp againe into heauen.

17 ¶ Nowe while Peter doubted in himselfe what this vision which hee had seene, meant, behold, the men which were sent from Cornelius, had inquired for Simons house, and stood at the gate,

18 And called, and asked, whether Simon, which was surnamed Peter, were lodged there.

19 And while Peter thought on the vision, the Spirit saide unto him, Behoide, three men seeke thee,

20 Arise therefore, and get thee downe, and goe with them, and doubt nothing : for I have sent them.

21 ¶ Then Peter went downe to the men, which were sent unto him from Cornelius, and said, Behold, I am he whom yee seeke : what is the cause wherefore ye are come?

22 And they said, Cornelius the capitaine, a iust man, and one that feareth God, and of good report among all the nation of the Iewes, was warned from heauen by an holy Angel to send for thee into his house, and to heare thy words.

23 Then called he them in, and lodged them : and the next day, Peter went forth with them, and certaine brethren from Ioppa accompanied him.

24 ¶ And the day after, they entred into Cesarca. Nowe Cornelius waited for them, and had called together his kinsmen, and speciall friends.

25 ¶ And it came to passe as Peter came in, that Cornelius met him, and fell downe at his feet, and worshipped him.

26 But Peter tooke him up, saying, Stand up : for even I my selfe am a man.

27 And as he talked with him, he came in, and found many that were come together.

28 And he said unto them, Yee know that it is an vnlawfull thing for a man that is a Iew, to company, or come unto one of another nation : but God hath shewed me, that I should not call any man polluted, or vncleane.

29 Therefore came I unto you without saying nay, when I was sent for. I aske therefore, for what intent have ye sent for me?

30 Then Cornelius said, Foure dayes agoe, about this houre, I fasted, and at the ninth houre I prayed in mine house, and beholde, a man stood before me in bright clothing,

31 And said, Cornelius, thy prayer is heard, and thine almes are had in remembrance in the sight of God.

32 ¶ Send therefore to Ioppa, and call for Simon, whose surname is Peter, (hee is lodged in the house of Simon a Tanner by the Sea side) who when he cometh, shall speake unto thee.

33 Then send I for thee immediately, and thou shalt well done to come. Now therefore are we all here present before God to heare all things that are commanded thee of God.

34 ¶ Then Peter opened his mouth, and said, Of a truth I perceive, that ¶ God is no acceptor of persons.

1 Peter consecrated the first fruits of the Gentiles to God by the means of two miracles. 2 So that he worshipped one God, and was no idolater, neither could be void of faith in Christ, because he was a devout man : but as yet he knew not that he was come.

3 This is a great commendation to this man that he laboured to have all his household and family friends and acquaintance to be religious and godly. 4 What wilt thou say to me, Lord? for he sought himselfe to heare.

5 This is a borrowed kind of speech, which is broken off very much, taken from facit, and applied to prayer : for it is said of whole hums, facit, but the flocks and the fowles of them.

6 This is a borrowed kind of speech, which is broken off very much, taken from facit, and applied to prayer : for it is said of whole hums, facit, but the flocks and the fowles of them.

7 That is to say, that they will not suffice : for it is said, we are as dust and ashes. 8 For to do sooth the Scriptures use oftentimes to preclude us as an excuse, which is a very dole, which is a very dole.

9 For though Peter stand not amazed at one that is conquered, but talketh with God, and is instructed in his mysteries, yet his minde was farre otherwise, that it was wont to be, but shortly returned to the old error. 10 So that it seemed to be a foure square lie. 11 Hee is this word. All which is generally plainly put for an indubitable and vncertaine, that is to say, for some of all sorts not for all of every sort. 12 That is, such as were meate for man, eate. 13 What is meant by the creeping things. Looke Leviticus 11. A Peter prophesie in the knowledge of the beech of Christ, yea, after that he had received the holy Ghost.

3 Religious adoration or worship agreeth only to God : but civill worship is given to the Ministers of the word, although not without danger. 4 He meaneth not the selfe same hurt, but the like, that is, about nine of the clocke the next day, as it was then nine when he spake to Peter.

5 Cornelius faith sheweth how hee is selfe by prayer and charitie.

6 As faith cometh by hearing, so it is nourished and groweth up by the same.

7 Distinct of other nations is taken away by the coming of Christ : And is evidently freed by faith and righteousness, who is agreeable to him, or whom he accepteth.

8 That God indurceth not the outward appearance.

9 Psal. 10. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

o By the fears of God, the Hebrews understand the whole service of God: whereby we perceive that Cornelius was not dead of faith, no more than they were which lived before Christs time: and therefore they dealt foolishly, which would prepare a wonder for few will upon this place.

p God gave the Israelites to understand, that whosoever liveth godly, is acceptable to God, of which nation for he to be, for he preached peace to men through Iesus Christ, who is Lord not of one nation only, that is of the Jews, but of all.

q The surname of the Gospell (which shall be made manifest at the latter day when Christ himselfe shall sit as Judge both of the quick and dead) is this, that Christ is comitted to the Fathers, and exhibited in his time with the mighty power of God, which way by all mannes (heaven) and at length crucified to reconcile us to God, did rise againe the third day, that whoso-

ver beleeved in him should be saved through the remission of sinnes. *q* This stile is taken from an olde custome of the Jewes, who used to anoint their Kings and Priestes, whereupon it grew, to call them anointed, upon whom God bestowed giftes & vertues.

r This choosing of the Apostles is properly given to God: for though God be president in the lawfull election of minist'rs, yete there is in this place a secret opposition and setting of Gods chusing, and men chooses the one against the other, for the Apostles are immediately appointed of God, and the Church Minist'rs by men. *q* *1* Pet. 3. 34. *2* Tim. 2. 21. *3* The Spirit of God feeleth that in the heart of the hearers, which the minister of the word speaketh by the commendation of God, as it appeareth by the effects.

q Baptisme doth not sanctifie or make them holy which receive it, but feeleth up and coo'meth their sanctification.

CHAP. XI.

a Peter being accused for going to the Gentiles, s defendeth himselfe. *22* Barnabas is sent to Antiochia, as where the disciples are called Christians: *23* and there was a famine to come.

NOW the Apostles and the brethren that were in Iudea, heard, that the Gentiles had also received the word of God.

2 And when Peter was come up to Hierusalem, they of the circumcision contended against him,

3 Saying, Thou wastest in to men uncircumcised, and hast eaten with them.

4 Then Peter began, and expounded the thing in order to them, saying,

5 I was in the cite of Ioppa, praying, and in a trance I saw this vision, A certaine vessel coming downe as it had bene a great heere, let downe from heaven by the sonne corners, and it came to me,

31 But in every nation hee that o feareth him, and worketh righteousness, is accepted with him. *36* Ye p knowe the word which God hath sent to the children of Israel, preaching peace by Iesus Christ, which is Lord of all:

37 *7* Even the word which came through all Iudea, & beginning in Galile, after the Baptisme which Iohn preached:

38 *Tertius*, how God & anointed Iesus of Nazareth with the holy Ghost, and with power: who went about doing good, and healing, all that were oppressed of the devill: for God was with him.

39 And we are witness, of all things which he did both in the land of the Jewes, and in Hierusalem, whome they slew, hanging him on a tree.

40 Him God raised up the third day, and caused that he was raised openly:

41 Not to all the people, but unto the witness chosen before of God, even to us which did eat and drinke with him, after he arose from the dead.

42 And hee commanded us to preach unto the people, and to testifie, that it is he that is ordained of God a iudge of quick and dead.

43 To him also give all the Prophets witness, that through his Name all that beleeve in him, shall receive remission of sinnes.

44 *5* While Peter yet spake these wordes, the holy Ghost fell on all them which heard the word:

45 So they of the circumcision, which beleeved, were astonished, as many as came with Peter, because that on the Gentiles also was powred out the gift of the holy Ghost.

46 For they heard them speake with tongues, and magnifie God. Then answered Peter,

47 *9* Can any man forbid water, that these should not be baptized, which have received the holy Ghost, as well as we?

48 So he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarte certaine dayes.

6 Towarde the which when I had fastened mine eyes, I considered, and saw fourefooted beasts of the earth, and will I beasts, and creeping things, and foules of the heaven.

7 Also I heard a voice, saying unto me, Arise, Peter: I say, and eate.

8 And I said, God forbid, Lord, for nothing polluted or uncleane hath at any time entred into my mouth.

9 But the voice answered me the second time from heaven, T he things that God hath purified, pollute thou not.

10 And this was done three dayes, and I was taken up againe into heaven.

11 Then beholde, immediately there were three men alreadie come unto the house where I was, sent from Cesarea unto me.

12 And the Spirit fouding to me, that I should go with them, without doubting: moreover, these like brethren came with me, and wee entred into the mans house.

13 And he shewed us, how he had seene an Angel in his house, which stood and said to him, Send men to Ioppa, and call for Simon, whose surname is Peter.

14 He shall speake wordes unto thee, whereby both thou and thine house shall be saved.

15 And as I began to speake, the holy Ghost fell on them, & even as upon us at the beginning.

16 Then I remembered the word of the Lord, how hee said, I John baptized with water, but yee shall be baptized with the holy Ghost.

17 For as much then as God gave them a like gift, as he did unto us, when we beleeved in the Lord Iesus Christ, who was I, that I could let God?

18 *9* When they heard these things, they helde their peace, and glorified God saying, Then hath God also to the Gentiles granted repentance unto life.

19 *3* And they which were scattered abroad because of the affliction that arose about Steven, went throughout till they came unto Phenice, and Cyprus, and Antiochia, preaching the word to no man, but unto the Jewes onely.

20 *4* Now some of them were men of Cyprus and of Cyrene, which when they were come into Antiochia, spake unto the Grecians, and preached the Lord Iesus.

21 And the hand of the Lord was with them, so that a great number beleeved and turned unto the Lord.

22 *5* Then tidings of those things came unto the eares of the Church, which was in Hierusalem, and they sent forth Barnabas, that he should goe unto Antiochia.

23 Who when hee was come and had seene the grace of God, was glad, and exhorted all, that with purpose of heart they would continue in the Lord.

24 For he was a good man, and full of the holy Ghost, and faith, and much people joyined themselves unto the Lord.

25 *6* Then departed Barnabas to Tarsus to seeke Saul:

26 And when hee had found him, hee brought him unto Antiochia: and it came to passe that a whole yere they were conversant with the Church, and taught much people, insomuch that the disciples were first called Christians in Antiochia.

* Chap. 3. 4.

* Chap. 3. 5. and 19. 4. mat. 3. 12. marke 1. 8. Luke 3. 16. John 1. 26.

2 Such as aske a question of the truth which they know not, ought to be quietly heerd, and must yield to quietly yield to the declaration thereof.

3 The scattering abroad of the Church of Hierusalem is the cause of the gathering together of many other Churches.

* Chap 8. 1.

2 He speaks of Antiochia which was in Syria and bordered upon Cilicia.

4 The Church of Antioch, the new Hierusalem of the Jewes was extraordinarily called.

5 The Apostles doe not rashly censure of the transgression of vocation, but yet they iudge by the effects.

6 There was no mention amongst the Apostles either of stirring, or of holding places and degrees.

7 God doth so
way up to his
Cherubim with the
seraphs, in his
forges and
pigners which he
stretcht up in the
earth that not
withstanding he
provideth for it
conveniently.

8 All Congregation
or Churches
may be one bodie.

9 That is, that
cherub of the Beasons might succour the poore: for it behooved to have all these things done orderly, and decently, and therefore it is said, that they feat these things to the Elders, that is, to the governors of the Church.

27 7 In those dayes also came Prophets from Hierusalem unto Antiochia.

28 And there stood up out of them named Agabus, and signified by the Spirit, that there should be great famine throughout all the world, which also came to passe under Claudius Cesar.

29 8 Then the disciples every man according to his abilitie, purposed to send succour unto the brethren which dwelt in Iudea.

30 Which thing they also did and sent it to the Elders by the hand of Barnabas and Saul.

31 And when Herod the king sought to have Sapphira and her husband Ananias, because they had devised to kill him, he was afraid of them, and he was not able to touch them.

CHAP. XII.

1 Herod killeth James with the sword. 2 And imprisoneth Peter. 3 Where the Angell delivereth him. 4 Herod being offended with them of Tyrus, 21 is pacified: 22 And taking the honour due to God, to himselfe, 23 he is eaten with worms, and so dyeth.

1 God giveth his Church a ruler, but for a litle time.

2 This came Herod because unto all them that came of the flocke of Herod Aitalonies, whose surname was Magnus, but hee that is spoken of here, was nephew to Herod the first, and was called Antipatrus, and father to that Agrippa who is spoken of after.

3 Violently hee beinge by not once heard.

4 It is an old fashion of tyrants to procure the favour of the wicked, with the blood of the godly.

5 The tyrants, which make a galout for themselves even then when they doe most according to their owne will and fantasie.

6 The prayers of the godly overturne the counsell of tyrants, obtaine Angels of God, breake the prison, unloose chaires, and save to flight, and preserve the Church.

7 Chap. 5, 19. c. In the prison.

8 Holy meeting in the night as well of men as of women (who they can not be suffered in the day time) are allowable by the example of the Apostle.

9 We obtaine more of God, then we deserve well hope for.

10 On of place where they were assembled, but not out of the boult.

Now about that time, 1 Herod the king stretched forth his hand to vex certain of the Church,

2 And he killed James the brother of Iohn with the sword.

3 And when he saw that it pleased the Iewes, hee proceeded further, to take Peter also (then were the dayes of unleavened bread.)

4 And when he had caught him, he put him in prison, and delivered him to foure quarters of ioudicours to be kept, intending after the Passover to bring him forth to the people.

5 So Peter was kept in prison, but earnest prayer was made of the Church unto God for him.

6 And when Herod would have brought him out unto the people, the same night slept Peter betweene two ioudicours; bound with two chaines, and the keepers before the doore, kept the prison.

7 And behold, the Angell of the Lord came upon them, and a light shined in the house, and he smote Peter on the side, and raised him up, saying, Arise quickly. And his chaines fell off from his hands.

8 And the Angel said unto him, Gird thy selfe, and bind on thy sandals. And so he did. Then hee said unto him, Call thy garment about thee, and follow me.

9 So Peter came out and followed him, and knewe not that it was true, which was done by the Angel, but thought he had scene a vision.

10 Now when they were past the first and the second watch, they came unto the yon gate that leadeth unto the citie, which opened to them by its owne accord, and they went out, and passed through one street, and by and by the Angel departed from him.

11 And when Peter was come to himselfe, he said, Now I know for a truth, that the Lord hath sent his Angell, and hath delivered me out of the hand of Herod, and from all the waiting for of the people of the Iewes.

12 And as he considered the thing, hee came to the house of Mary, the mother of Iohn, whose surname was Marke, where many were gathered together, and prayed.

13 And when Peter knocked at the entrie doore, a maide came fourth to hearken, named Rhode,

14 But when she knew Peters voice, shee opened not the entrie doore for gladnesse, but ranne in, and told how Peter stood by the entrie.

15 But they said unto her, Thou art mad. Yet she affirmed it constantly, that it was so. Then said they, It is his Angell.

16 But Peter continued knocking, and when they had opened it, and saw him, they were astonished.

17 And he beckened unto them with the hand, to hold their peace, and told them how the Lord had brought him out of the prison. And hee said, God shew thee these things unto Iames and to the brethren: and hee departed and went into another place.

18 Now as soon as it was day, there was no small trouble among the ioudicours, what was become of Peter.

19 And when Herod had sought for him, and found him not, hee examined the keepers, & commanded them to be led to be punished. And hee went downe from Iudea to Cesarea, and there abode.

20 Then Herod was angrie with them of Tyrus and Sidon, but they came all with one accord unto him, and perswaded Blaius the Kings Chamberlaine, & they desired peace, because their country was nourished by the Kings land.

21 And upon a day appointed, Herod arrayed himselfe in royall apparell, and sat on the iudgement seat, and made an oration unto them.

22 And the people gave a shout, saying, The voice of God, and not of man.

23 But immediately the Angell of the Lord smote him, because hee gave not glorie unto God, so that hee was eaten of worms, and gave up the ghost.

24 And the word of God grew and multiplied.

25 So Barnabas and Saul returned from Hierusalem, when they had fulfilled their office, & tooke with them Iohn, whose surname was Marke.

CHAP. XIII.

1 The holy Ghost commandeth that Paul and Barnabas be separated unto him. 2 At Paphos, 8 Elymas the sorcerer 11 is made blind: 14 From whence hee came to Antiochia, 17 They preach the Gospell, 45 the Iewes violently wil opposing them.

Here were also in the Church that was at Antiochia, certaine Prophets and teachers, as Barnabas, and Simeon called Niger, and Lucius of Cyrene, and Masehen (which had beene brought up with a Herod the Tetrarch) and Saul.

2 Now as they were ministred to the Lord, and fasted, the holy Ghost said, Separate me Barnabas and Saul, for the worke whereunto I have called them.

3 Then fasted they and prayed, and laid their hands on them, and let them goe.

4 And they after they were sent forth of the holy Ghost, came downe unto Seleucia, and from thence they sailed to Cyprus.

5 And when they were at Salamis, they preached the word of God in the Synagogues of the Iewes: and they had also Iohn to their minister.

6 So when they had gone throughout the yle unto Paphos, they found a certaine forcerer, a

man which was called Elymas, the sonne of Ioudas, the high priest of the Iewes.

7 Who withstood them, and sought to turne away the people from the faith. 8 For he was a sorcerer, and a false prophet, a teacher of false doctrine, and a seducer of many soules. 9 He was a man which was called Elymas, the sonne of Ioudas, the high priest of the Iewes.

7 We may sometimes give place to the rage of the wicked, but yet so that our diligence which ought to be vied to Gods buffets, be not a whit slackened. 8 Evil counsell falleth out in the end to the hurt of the deliverer of it.

9 A miserable and damnable example of the end of the excommunicate of the Church.

10 The flatterie of ribe people, make foolles false.

11 God refuteth the proud.

12 Josephus recordeth, that this king did not reprove those flatterers tongues, and therefore at his death hee complained and cried out of his vaunty.

13 Tyrants build up the Church by plucking it downe. 14 They that heard the word of God.

1 Paul with Barnabas is against the second time appointed Apollonius of the Gentiles, not of man, written by man, but by an extraordinary commandment of the holy Ghost.

2 The same was Antipatrus, which was Iohn Baptists to death.

3 Whiles they were busie doing their office, that is, as Chrysostome expounded it, while they were preaching.

4 The Lord is said to call (whereof this word (calling)

18 The favour of
of selfe time
Eph is unto the
reprobo and va-
be sever, deſtroy
and to the elect
and ſuch as be-
leave life.

19 The Gospel is
published to the
Gentiles by the
expreſſe command-
ment of God.
E By this y^e doe
doe y^e doe as it
were pronounſe
ſentence againſt
your ſelves.

E 24 49. 6.
Therefore either
all were not appoi-
nted to everlaſti-
g life, or elſe all ſhould
have believed, but
becauſe that is not
ſo, it followeth that
ſome were ordained, and there-
fore God did not
only foreknow, but
alſo foreordaine,
that ſome ſhould
believe the effects of
faith ſhould be the
cauſe of his ordinance or appointment, but his ordinance the cauſe of faith.

10 Such is the craft and ſubtilty of the enemies of the Goſpel, that they abuſe the ſimplicity of ſome which are not altogether evil men, to ſecure their cruelty. u ſuch as embraced Melchior his Law.

11 The wickedneſſe of the world cannot let God to gather his Church together, and to ſave and cheriſh it, when it is gathered together.

12 Mar. 10. 14. mat. 11. luke 9. 5. chap. 18. 6.

CHAP. XIII.

1 Paul and Barnabas ^a are preſented at Iconium: 6 At Lyſtra Paul ^b healeth a cripple. 12 They are abuſed to doe ſacrifice unto them, 13 but they ſerke it. 19 Paul by the perſuaſion of certaine Iewes, is ſtoned: 23 From thence paſſing theroſe ayres Churches, 25 they reſort to Antiochia.

1 And it came to paſſe in a Iconium, that they went both together into the Synagogue of the Iewes, and ſo ſpoke, that a great multitude both of the Iewes and of the Grecians beleaved.

2 And the b unbelieveg Iewes ſtirred up, and corrupted the mindes of the Gentiles againſt the brethren.

3 So therefore they abode there a long time, and ſpoke boldly in the Lord, which gave testimony unto the word of his grace, and cauſed ſignes and wonders to be done by their hands.

4 But the multitude of the citie was divided: and ſome were with the Iewes, and ſome with the Apoſtles.

5 And when there was an aſſault made both of the Gentiles, and of the Iewes with the rulers, to doe them violence, and to ſtone them,

6 They were ware of it, and c fled unto Lyſtra, and of Derbe, cities of Lycaonia, and unto the region round about,

7 And there preached the Goſpel.

8 3 Now there ſate a certaine man at Lyſtra, impotent in his ſeete, which was a creeple from his mothers wombe, who had never walked.

9 He heard Paul ſpeake: who beholding him and perceiving that he had faith to be healed,

by miracles wrought by them.

10 Saide with a loud voice, Stand upright on thy feet. And he leaped up, and walked.

11 Then when the people ſaw what Paul had done, they liſt up their voices, ſaying in the ſpeech of Lycaonia, Gods are come downe to us in the likeneſſe of men.

12 And they called Barnabas, Jupiter, and Paul Mercurius, becauſe he was the chiefe ſpeaker.

13 Then Jupiters Priest, which was before their citie, brought bulls with garlands unto the d gates, and would have ſacrificed with the people.

14 But when the Apoſtles, Barnabas and Paul heard it, they rent their clothes, and ran in among the people, crying,

15 4 And ſaying, O men, why doe yee theſe things? We are even men ſubiect to the e like paſſions that yee be, and preach unto you, that yee ſhould turne from theſe vaine things unto the living God, 4 which made heaven and earth, and the ſea, and all things that in them are:

16 5 Who in times paſt 5 g ſuffered all the Gentiles to walke in their owne wayes.

17 Nevertheless, he left not himſelfe without wiſes, in that he did good and gave us raine from heaven, and fruitful ſeaſons, filling our hearts with food, and gladneſſe.

18 And ſpeaking theſe things, ſcarſe appeaſed they the multitude, that they had not ſacrificed unto them.

19 6 Then there came certaine Iewes from Antiochia and Iconium, which when they had perſwaded the people, * ſtoned Paul, and drewe him out of the citie, ſuppoſing he had bene dead.

20 Howbeit, as the diſciples ſtood round about him, he aroſe up, and came into the citie, and the next day he departed with Barnabas to Derbe.

21 7 And after they had preached the glad tidings of the Goſpell to that citie, and had taught many, they returned to Lyſtra, and to Iconium, and to Antiochia.

22 8 Confirming the diſciples hearts, and exhorting them to continue in the faith, aſſuming that wee muſt through many afflictions enter into the kingdom of God.

23 9 And when they had ordained them Elders by election in everie Church, and prayed, and faſted, they commended them to the Lord in whom they beleaved.

24 10 Then they went throughout Miſidia, and came to Pamphylia.

15 And when they had preached the worde in Perge, they came downe to b Attalia,

26 And thence ſailed to c Antiochia, * from whence they had bene commended unto the grace of God, to the worke, which they had fulfilled.

27 And when they were come and had gathered the Church together, they rehearſed all the things that God had done by them, and how hee had opened the ſcore of faith unto the Gentiles.

28 So there they abode a long time with the diſciples.

an end of their peregrination, and being returned to Antiochia, to render an account to the Congregation or Church. h Antiochia was a ſea city of b Pamphylia, neere to Lyſtra. i Antiochia of Lyſtra. c Chap. 13. 3.

CHAP. XV.

1 Certaine yee ought to bring in choſenmeats at Antiochia: 4 Which which matter the Apoſtles conſult: 19 and what muſt be done, 23 they declare by letters. 36 Paul and Barnabas 39 are at great variance.

d Of the houſe where Paul and Barnabas were. 4 That iſtaſto called idoly, which idoly to crea- tures be they never ſo holy and excel- lent, that which is proper to the only one God, that is invocation or calling upon.

e Men, as y^e men, and partakers of the ſiſe ſame nature of man as y^e men. f He calleth idoles, vaine things, after the maner of the Hebrewe.

g Gent. 1. ſalmo 146. 5. reuel 14. 7.

h Custom, be it never ſo old, doth not exuſe the idolaſters.

i Plal. 113. 9. ſuffered them to live as they liſted, preſcribing and appointing them no kind of life.

k Thedivell when he is brought to the laſt call, at length rageſe openly but in vaine when he ſeemeth to have the upper hand.

l Cor 11. 14. 5. we muſt goe forward in our vocation through a ſhouſand death.

m It is the office of the miniſters, not only to teach, but alſo to confirme them that are taught, and pre- pare them to the croſſe.

n The Apoſtles commended the Churches which they had planted, to proper and pecu- liar Pallours, which they made not ſelfe, but were ſubjects and ſallings going be- fore, neither did they truſt them upon Churches through bribeſe or ſordid ſuperſti- tions, but they placed them by the voyce of the congregation.

o Paul and Bar- nabas having made

to render an account to the Congregation or Church.

h Antiochia was a ſea city of b Pamphylia, neere to Lyſtra.

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1 Certaine yee ought to bring in choſenmeats at Antiochia:

4 Which which matter the Apoſtles conſult:

19 and what muſt be done,

23 they declare by letters.

36 Paul and Barnabas

39 are at great variance.

15 A lamentable example of discord between excellent men and very great friends, yet so his private affairs, neither yet of doctrine.

16 God forbids the fault of the servants of the promise and building of his Church, yet we have to take heed, even in the best matters that wee fall not need sure in our hearts.

17 They were in great hate: but herein we see how to consider the first of Gods counsel, for by this means it came to passe, that the doctrine of the Gospel was extended in many places.

18 Paul himselfe with reverence Timothy into the ministerie without sufficient testimony, and allowance of the brethren.

19 Rom. 15, 22. 20 22, 19. 21 1, self, 2, 3.

22 Paul in his latter Epistle to Timothy, commendeth the guidens of Timotheus mother and grandmother.

23 Both for his godline and his life, 24 Timothy is circumcised, not simply for any necessity, but in respect of the time due to winne the Jewes.

25 Chastitie is to be observed in things indifferent that regard be behavioe of the weakes, and the quietnes of the Church.

26 These decrees which he spake of in the former chapter.

27 God appointed certaine and determinate times to open and set forth his truths, both in the election and the calling may proceed of grace.

28 He sheweth not why they were forbidden, but only that they were forbidden, reasoning us to obey and not to inquire.

29 They are the ministers of the Gospel, by whom hee helpe such as were like to perill. 30 The Saints did not really believe every vision. 31 God beginneth his kingdom in Macedonia by the conversion of a woman, and so sheweth that there is no acception of persons in the Gospel.

32 Where they are wont to sinne themselves. 33 The Lord openly opened the hearts to heare the word which is preached.

37 And Barnabas consented to take with them Iohn, called Marke.

38 And Paul thought it not meete to take him unto their companie, which departed from them from Pamphylia, and went not with them to the worke.

39 Then where they for fitted, that they departed, under one from the other, so that Barnabas tooke Marke, and sailed unto Cyprus.

40 And Paul chose Syllas and departed, being commended of the brethren unto the grace of God.

41 And hee went through Syria and Cilicia, stabilishing the Churches.

42 They were in great hate: but herein we see how to consider the first of Gods counsel, for by this means it came to passe, that the doctrine of the Gospel was extended in many places.

CHAP. XVI.

1 Paul having circumcised Timothy, 2 being at Philippi, 3 inflicted Lydia to the faith. 4 The spirit of dominion, 5 12 by himselfe, 20 and so forth cause as they are moved, and imprisoned, 26 Through an earthquake, 27 the prison doores are opened. 31, 32 The Gaoler receiveth his faith.

1 Then came he to Derbe and to Lystra: and beholde, a certaine discipule was there, named Timothy, a womans sonne, which was a Jewe and believed, but his father was a Grecian,

2 Of whom the brethren which were at Lystra and Iconium, b reported well.

3 Therefore Paul would that hee should goe forth with him, and tooke and circumcised him, because of Jewes, which were in those quarters: for they knew all that his father was a Grecian.

4 And as they went through the cities, they delivered them the decrees to keep, ordained of the Appolles and Elders which were at Hierusalem.

5 And so were the Churches stabilished in the faith, and increased in number daily.

6 ¶ Nowe when they had gone through Carthygia, and the region of Galatia, they were forbidden of the holy Ghost, to preach the word in Asia.

7 Then came they to Mysia, and fought to goe into Bythinia: But the Spirit suffered them not.

8 Therefore they passed through Mysia, and came downe to Troas.

9 Where a vision appeared to Paul in the night. There stood a man of Macedonia, and prayed him, saying, Come into Macedonia, and helpe us.

10 And after he had seene the vision, immediately we prepared to goe into Macedonia, being assured that the Lord had called us to preach the Gospel unto them.

11 Then went we forth from Troas, and with a straight course came to Samothracia, and the next day to Neapolis.

12 ¶ And from thence to Philippi, which is the chiefe cite in the parts of Macedonia, and whose inhabitants came from Rome to dwell there: and we were in that cite abiding certaine dayes.

13 ¶ And on the Sabbath day we went out of the cite, besides a river, where they were wont to pray: and we sat downe, and spake unto the women, which were come together.

14 And a certaine woman named Lydia, a

seller of purple, of the cite of the Thyatirians, which worshipped God, heard us: whose heart the Lord opened, that shee attended unto the things, which Paul spake.

15 ¶ And when shee was baptized, and her household, shee besought us, saying, If ye have judged me to be faithfull to the Lord, come into mine house, and abide there: and she constrained us.

16 ¶ And it came to passe that as we went to prayer, a certaine maid having a spirit of divination, met us, which gave her masters much advantage with divining.

17 Shee followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto you the way of salvation.

18 And this did shee many dayes: but Paul being grieved, turned about, and said to the spirit, I command thee in the Name of Iesus Christ, that thou come out of her. And he came out the same houre.

19 ¶ Now when her masters saw that the hope of their gaine was gone, they caught Paul and Silas, and drew them into the market place unto the Magistrates.

20 And brought them to the governours, saying, These men which are Iewes trouble our cite,

21 And preach ordinances, which are not lawfull for us to receive, neither to observe, seeing we are Romes.

22 The people also rose up together against them, and the governours rent their clothes, and commanded them to be beaten with rods.

23 And when they had beaten them fore, they cast them into prison, commanding the Gaoler to keep them surely:

24 Who having received such commendement, cast them into the inner prison, and make their feet fast in the stocks.

25 ¶ Now at midnight Paul and Silas prayed, and sang Psalmes unto God: and the prisoners heard them.

26 And suddenly there was a great earthquake, so that the foundation of the prison was shaken: and by and by all the doores opened, and every mans bands were loosed.

27 Then the keeper of the prison waked out of his sleepe, and when hee saw the prison doores open, he drew out his sword and would have killed himselfe, supposing the prisoners had bin fled.

28 But Paul cried with a loud voyce, saying, Doe thy selfe no harme: for we all are here.

29 Then he called for a light, and leaped in, and came trembling, and fell downe before Paul and Silas.

30 And brought them out, and sayd, Sirs, what must I doe to be saved?

31 And they sayde, Believe in the Lord Iesus Christ, & thou shalt be saved, and thine household.

32 And they preached unto him the worde of the Lord, and to all that were in the house.

33 Afterward hee tooke them the same houre of the night, and washed their stripes, and was baptized with all that belonged unto him straightway.

34 And when hee had brought them into his house, he set meate before them, and rejoiced that hee with all his household believed in God.

35 ¶ And when it was day, the governours sent the sergeants, saying, Let those men goe.

9 An example of a godly wife.

10 Some think forme him selfe into an Angel of light, and covereth to enter by undermining, but Paul openly left him, and catched him by the collar, for he did all things as he was led by the spirit.

11 Covetousnesse of lucre and gaine is an occasion of destruction to the church, for he did all things as he was led by the spirit.

12 Covetousnesse of lucre and gaine is an occasion of destruction to the church, for he did all things as he was led by the spirit.

13 It is an argument of the devils, to urge the authority of ane other.

14 An example of evil Magistrates to obey the fure and rage of the people.

15 The prayers of the godly do shake both heaven and earth.

16 The mercifull Lord, sooft as hee listeth, draweth men to life, even through the midst of death, and whereas iustly they deserved punishment, he sheweth them great mercie.

17 To meane which are especially extraordinary, we owe not to measure our faith for God, unless hee will.

18 God with one life same band, we owe not to measure our faith for God, unless hee will.

19 Shame and confusion is to proceed of time, the reward of wicked and void Magistrates.

20 Shame and confusion is to proceed of time, the reward of wicked and void Magistrates.

21 Shame and confusion is to proceed of time, the reward of wicked and void Magistrates.

22 Shame and confusion is to proceed of time, the reward of wicked and void Magistrates.

23 Shame and confusion is to proceed of time, the reward of wicked and void Magistrates.

24 Shame and confusion is to proceed of time, the reward of wicked and void Magistrates.

25 Shame and confusion is to proceed of time, the reward of wicked and void Magistrates.

26 Shame and confusion is to proceed of time, the reward of wicked and void Magistrates.

10 We must not read or iurie for iurie, and yet nor withstanding it is lawful for us to use such helps as God giueth us, to bridle the outrageousness of the wicked, that they hurt not other in life or.

11 The wicked are moved with the feare of God, but with the feare of men: and by that means also God provideth for his, when it is needed.

12 We may esteeme dangers, so that we neuer neglect our duties.

36 Then the keeper of the prison tolde these wordes unto Paul, saying, The gouernours have sent to looke you; now therefore get you hence, and goe in peace.

37 And then sayd Paul unto them, After that they haue beaten vs openly vndercondemned, which are Romanes, they haue cast vs into prison, and now would they put vs out priuily? nay verely; but let them come and bring vs out.

38 And the sergeants tolde these wordes unto the gouernours, who feared when they heard that they were Romanes.

39 Then came they and prayed them, and brought them out, and desired them to depart out of the cite.

40 And they went out of the prison, and entered into the house of Lydia: and when they had feared the brethren, they comforted them, and departed.

CHAP. XVII.

1 Paul at Thessalonica 3 preaching Christ, 6, 7 is intertained of Iafon: 10 He is sent to Berea: 15 from thence comming to Athens, 19 in Mars streete 23 hee preaches the living God to them unknowne, 34 and so many are conuerted, 4 note Christ.

NOW as they passed through Amphipolis, and Apollonia, they came to Thessalonica, where was a Synagogue of the Iewes.

2 And Paul, as his maner was, went in unto them, and three Sabbath dayes disputed with them by the Scriptures.

3 Opening and alleging that Christ must haue suffered, and risen againe from the dead, and this is Iesus Christ, whom sayd he, I preach to you.

4 And some of them beleued, and ioyned in company with Paul and Silas: also of the Grecians that feared God a great multitude, and of the chiefe women not a few.

5 But the Iewes which beleued not, moued with enuie, tooke unto them certaine vagabondes and wicked fellows, and when they had assembled the multitude, they made a tumult in the cite, and made assault against the house of Iafon, and sought to bring them out to the people.

6 But when they found them not, they drew Iafon and certaine brethren unto the heads of the cite, crying, These are they which haue subverted the state of the world, and here they are.

7 Whom Iafon hath receiued, and these also doe against the decrees of Cesar, saying, that there is another King one Iesus.

8 Then they troubled the people, and the heads of the cite, when they heard these things.

9 Notwithstanding when they had receiued sufficient assurance of Iafon and of the other, they let them goe.

10 And the brethren immediately sent away Paul and Silas by night unto Berea, which when they were come thither, entered into the Synagogue of the Iewes.

11 These were also more noble men then they which were at Thessalonica, which receiued the wordes with all readinesse, and searched the Scriptures dayly, whether those things were so.

12 Therefore many of them beleued, and of the wisdom of the Spirit, which alwayes seeth the glory of God before it selfe as a marke whereunto it directeth it selfe, and neuer faileth from it. 13 The Iewes then out in one moment, and in one people, diuers examples of his unsearchable wisdom, to cause them to feare him.

14 Remembred the Iewes, with the Iewes.

honest women, which were Grecians, and men not a few.

13 But when the Iewes of Thessalonica knew, that the word of God was also preached of Paul at Berea, they came thither also, and mooued the people.

14 But by and by the brethren sent away Paul to goe as it were to the sea: but Silas and Timothy abode there still.

15 And they that did conduct Paul, brought him unto Athens: and when they had declared a commandment unto Silas and Timothy, that they should come to him at once, they departed.

16 Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the cite subiect to idolatry.

17 Therefore hee disputed in the Synagogue with the Iewes, and with them that were religious, and in the market dayly with whomsoever he met.

18 Then certaine Philosophers of the Epicures, and of the Stoicks, disputed with him, and some sayd, What wilt this babler say? Others sayd, He seemeth to be a setter forth of strange gods (because he preached unto them Iesus, and the resurrection.)

19 And they tooke him, and brought him into Mars street, saying, May we not know, what this new doctrine, whereof thou speakest, is?

20 For thou bringest certaine strange things unto our eares: we would know therefore what these things mean.

21 For all the Athenians and strangers which dwelt there, gave themselves to nothing els, but either to tell, or to heare some newes.

22 Then Paul stood in the middes of Mars street, and said, Ye men of Athens, I perceiue that in all things yee are too superstitious.

23 For as I passed by, and helde your deuotions, I founde an altar wherein was written, VNTO THE VNKNOVEN GOD. Whom ye then ignorantly worship, him shew I unto you.

24 I God that made the world, and all things that are therein, seeing that he is Lord of heaven and earth, & dwelleth not in temples made with hands,

25 Neither is worshipped with mens hands, as though he needed any thing, seeing he giueth to all life and breath and all things.

26 And hath made of one blood all mankind, to dwell on all the face of the earth, and hath assigned the seasons which were ordained before, and the bounds of their habitation,

which determine upon matters of religion according to their owne biases. I would for need, steale gatherer: a borrowed kind of speech taken of Ieremy which spelle count, and it applied to them which without all arte blasphe on such knowledge as they haue gotten by hearing this man and that man. K This was a place called as you would saye Mars street, where the idol, a site which were called Straggle, in upon which, I bring a most foolish and vaine thing to compare the Creator with the creature, to liue him within a place, which can be comprehended in no place, and to thinke to allure him with gifts, of whom all men haue receiued all things whatsoever they haue: And therefore the fountain of all idolatry.

1 To stand in too perijh and fertile a figure of your gods. m Whatsoeuer men worship for religious sake, that we call deuotion. n I am sure in his citie, maketh mention of the altar which the Athenians had dedicated to vnknoen gods: and Lactantius, in his Epimenes maketh mention of an altar that had no name inscribed. 13 It is a most foolish and vaine thing to compare the Creator with the creature, to liue him within a place, which can be comprehended in no place, and to thinke to allure him with gifts, of whom all men haue receiued all things whatsoever they haue: And therefore the fountain of all idolatry.

4 Chap. 7. 48. 5 Psalm 103. 14 God is wonderful in all his works, but especially in the worke of man: not that we should stand amazed at his works, but that we should lift our eyes to the workman.

9 Of one blood and one beginning.

6 Sarn hath his, who are zealous for him, and that even such a sort of all thought. 7 There is neither council, nor force, nor pudence, as saide the Lord. 8 The filipe of Christ also watch for their pollion health and false, but yet in the Lord.

9 It is not for ought that the word of Berea, were so commended, for they brought Paul fast from Berea to Athens, and there is in distance between the two, all Thessalonica, and Berea, and Aetia.

9 In comparing the wisdom of God with mans wisdom, men seefe and mocke at: that which they understand not: And God vield the curiositie of fooles to gather together his secret.

g. slavishly giue to idolatry: Paul Iustius writeth that there were more Idols in Athens, than in all Greece, yea they had altars dedicated to Shame, and Fame, & Lust, whom they made goddesses.

h. Whomsoever Paul met with, that would suffer him to talke with him, he reasoned with him, so thoroughly did he burne with the zeale of glory.

Two sects especially of the Philosophers doe fetterselves against Christ: the Epicures, which make a mocke and scoffe at all religion: and the Stoicks,

which determine upon matters of religion according to their owne biases. I would for need, steale gatherer: a borrowed kind of speech taken of Ieremy which spelle count, and it applied to them which without all arte blasphe on such knowledge as they haue gotten by hearing this man and that man. K This was a place called as you would saye Mars street, where the idol, a site which were called Straggle, in upon which, I bring a most foolish and vaine thing to compare the Creator with the creature, to liue him within a place, which can be comprehended in no place, and to thinke to allure him with gifts, of whom all men haue receiued all things whatsoever they haue: And therefore the fountain of all idolatry.

4 Chap. 7. 48. 5 Psalm 103. 14 God is wonderful in all his works, but especially in the worke of man: not that we should stand amazed at his works, but that we should lift our eyes to the workman.

p For as blinde men
could not seeke
out God but only
by groping way, be-
fore the true light
came and lightened
the world.

q *Elaui. 4. 19.*

r Which things, as
golde, iuerr, stones,
are cuttiously gra-
uen as a man may
can devise, for men
will not worship
that groffe stuffe as
his iudice by sense
is it have giuen
some shapc upon it.

s The oldnesse of
the error doeth
not excuse them
therein, but in
commendeth and
furtherth the
pauence of God:

t who notwithstanding
will be a iust
iudice to such as
concerneth him.

u By declaring
Christ to be iudge
of the world through
the resurrection
from the dead.

v Men, to these
further their vanitie,
are diuinely affected
and moued with one
felte same Gospell, which notwithstanding
creaseth not to be effectually in the elect.

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27 That they should seeke the Lord, if so be they might haue p roped after him, and found him, though doubtles he benot farre from every one of us.

28 For in him we liue, and mooue, and haue our being, as also certaine of your owne Poets haue said: For we are also his generation.

29 ¶ Forasmuch then, as we are the generation of God, we ought not to thinke that the God-head is like unto gold, or siluer, or stone, or graven by arte and the invention of man.

30 And the time of this ignorance God regarded not: but now he is demoustrating all men every where to repent.

31 Because hee hath appointed a day in the which he will iudge the world in righteousness, by that man whom he hath appointed, whereof he hath giuen us assurance to all men, in that hee hath raised him from the dead.

32 Now when they had heard of the resurrection from the dead, some mocked, and other said, We will heare thee againe of this thing.

33 And so Paul departed from among them.

34 Howbeit certaine men cleue vnto Paul, and beleueed: among whom was also Denys Areopagita, and a woman named Damaris, and other with them.

35 Men, to these further their vanitie, are diuinely affected and moued with one felte same Gospell, which notwithstanding creaseth not to be effectually in the elect.

CHAP. XVIII.

1 As Paul at Corinth 6 taught the Gentiles, 9 the Lord comforteth him. 11 He is accused before Gallio, 16 but in nothing. 18 Prent with the faithfull in Syria, 19 and so in Ephesus. 21 At Calatia and Phrygia he strengtheneth his disciples. 24 Apollonius was perfectly instructed by Aquila. 28 preacheth Christ with great efficacy.

AFTER these things, Paul departed from Athens, and came to Corinthus,

2 And found a certaine Iew named Aquila, borne in Pontus, lately come from Italie, and his wife Priscilla (because that Claudius had commanded all Iewes to depart from Rome) and hee came vnto them,

3 And because he was of the same craft, hee abode with them and wrought (for their craft was to make tents.)

4 And he disputed in the Synagogue every Sabbath day, and exhorted the Iewes, and the Grecians.

5 Now when Silas and Timotheus were come from Macedonia, Paul, forced in Spirit, testified to the Iewes that Iesus was the Christ.

6 And when they resisted and blasphemed, hee shooke his raiment, and said vnto them, Your blood be vpon your owne head: I am cleane; from henceforth wil I goe vnto the Gentiles.

7 So hee departed thence, and entered into a certaine mans house, named Iustus, a worshipper of God, whose house he ioynd hard to the Synagogue.

8 And Crispus the chiefe ruler of the Synagogue beleueed in the Lord with all his house.

9 And Crispus the chiefe ruler of the Synagogue beleueed in the Lord with all his house.

10 And Crispus the chiefe ruler of the Synagogue beleueed in the Lord with all his house.

11 And Crispus the chiefe ruler of the Synagogue beleueed in the Lord with all his house.

12 And Crispus the chiefe ruler of the Synagogue beleueed in the Lord with all his house.

13 And Crispus the chiefe ruler of the Synagogue beleueed in the Lord with all his house.

hold: and many of the Corinthians hearing it, beleueed and were baptized.

4 Then said the Lord to Paul in the night by a vision, Feare not, but speake, and holde not thy peace,

5 For I am with thee, and no man shall lay hand on thee to hurt thee: for I haue much people in this citie.

6 So he continued there a yeere and fixe months, and taught the word of God among them.

7 Now when Gallio was depute of Achaia, the Iewes arose with one accord against Paul, and brought him to the iudgement seate,

8 Saying, This fellow perfwadech men to worship God otherwise then the Law appointeth.

9 And as Paul was about to open his mouth, Gallio said vnto the Iewes, If it were a matter of wrong, or an euill deece, O ye Iewes, I would according to reason maintaine you.

10 But if it be a question of words and names, and of your Law, lookee ye to it your selves: for I will be no iudge of those things.

11 And hee drawe them from the iudgement seate,

12 Then tooke all the Grecians Sosthenes the chiefe ruler of the Synagogue, and beate him before the iudgement seate: but Gallio cared nothing for those things.

13 But when Paul had taried there yet a good while, he tooke leave of the brethren, and sailed into Syria, (and with him Priscilla and Aquila) after that he had shorne his head in Cenchrea: for he had made a uowe.

14 Then hee came to Ephesus, and left them there: but he entered into the Synagogue and disputed with the Iewes.

15 Who desired him to tarry a longer time with them: but he would not consent.

16 But bade them farewell, saying, I must needs keepe this feast that cometh, in Hierusalem: but I will returne against vnto you, if God will. So he sailed from Ephesus.

17 And when hee came downe to Cesarea, he went up to Hierusalem: and when he had fulfilled the Church, he went downe vnto Antiochia.

18 Now when he had taried there a while, he departed, and went thorow the countrey of Galatia & Phrygia by order, strengthening all the disciples.

19 And a certaine Iewe named Apollonius, borne at Alexandria, came to Ephesus, an eloquent man, and a mighty in the Scriptures.

20 The same was instructed in the way of the Lord, and he spake fervently in the Spirit, and taught diligently of the things of the Lord, and knew both the baptism of Iohn only.

21 And hee began to speake boldly in the Synagogue. Whom Aquila and Priscilla had heard, they tooke him vnto them, and expounded vnto him the way of God more perfectly.

22 And when hee was minded to goe into Achaia, the brethren exhorting him, wrote to the disciples to receive him: and after hee was come thither, he holpe them much which had beleueed through grace.

23 For mightily hee confuted publicly the Iewes, with great vehemencie, shewing by the Scriptures, that Iesus was that Christ.

24 And hee shooke hands with many, and also of a woman: and to become much excellent minister of the Church. * s. Cor. 12. 1. A very verry instructed in the knowledge of the Scriptures. * Rom. 16. 3. O the way that leadeth to God. p. Through Gods gracious fauour, or by those excellent gifts which God hath bestowed vpon him,

CHAP.

CHAP. XIX.

1 Certaine disciples at Ephesus, *3* having onely received John baptisme, *2* and know not the giftes of the holy Ghost, wherewith God had benedicted his chosen kingdomes, *5* are baptized in the Name of Iesus. *13* The Iewish exorcists *16* are beaten of the deuil. *19* Centurions bookes are burnt. *24* Demetrius *25* raiseth sedition against Paul.

ANd it came to passe, while Apollos was at Corinthus, that Paul when he passed thorow the upper coasts, came to Ephesus, and found certaine disciples,

2 And sayd unto them, Have ye received the holy Ghost since yee beleaved? And they sayd unto him, We have not so much as heard whether there be an holy Ghost.

3 And he sayd unto them, Vnto what were ye then baptized? And they sayd, Vnto Iohns baptisme.

4 Then sayd Paul, *a* Iohn verely baptized with the baptisme of repentance, saying unto the people, that they should beleve in him, which should come after him, that is, in Christ Iesus.

5 And when they heard it, they were baptized in the Name of the Lord Iesus.

6 So Paul layd his hands upon them, and the holy Ghost came on them, and they spake the tongues, and prophecied.

7 And all the men were about twelve.

8 Moreover he went into the Synagogue, and spake boldly for the space of three monthes, disputing and exhorting to the things that appertaine to the kingdom of God.

9 But when certaine were hardened, and disobeyed, speaking evil of the way of God before the multitude, hee departed from them, and separated the disciples, and disputed daily in the schoole of one Tyrannus.

10 And this was done by the space of two yeeres, so that all they which dwelt in Asia, heard the word of the Lord Iesus, both Iewes and Grecians.

11 And God wrought no small miracles by the hands of Paul,

12 So that from his body were brought unto the sicke, kercheys, or handkercheys, & the diseases departed from them, & evil spirits went out of them.

13 Then certaine of the vagabond Iewes, exorcists tooke in hand to name over them which had evil spirits, the name of the Lord Iesus, saying, We aduise you by Iesus, whom Paul preacheth.

14 (And there were certaine sonnes of Sceua a Iew, the Priest, about seven which did this.)

15 And the euill spirit answered, and sayd, Ies acknowledge, and Paul I know: but who are ye?

16 And the man in whom the euill spirit was, ranne on them, and overcame them, and prevailed against them, so that they fledde out of that house, naked and wounded.

17 And this was knowne to all the Iewes and Grecians also which dwelt at Ephesus, and feare came on them all, and the Name of the Lord Iesus was magnified,

18 And many that beleaved, came and confessed, and shewed their works.

19 Many also of them which used curious artes, brought their bookes, and burned them before all men: and they counted the price of them, and found it fiftie thousand pieces of silver.

20 So the word of God grew mightily, and prevailed.

21 So the word of God grew mightily, and prevailed.

21 Now when these things were accomplished, Paul purposed if the Spirit to passe thorow Macedonia and Achaia, and to goe to Hierusalem, saying, After I have bene there, I must also see Rome.

22 So sent hee into Macedonia two of them that ministred unto him, Timotheus, and Erastus, but he remained in Asia for a season.

23 And the same time there arose no small trouble about that way.

24 For a certaine man named Demetrius allvermith, which made silver temples of Diana, brought great gaines unto the craftsmen,

25 Whom he called together, with the workmen of like things, and sayd, Sirs, ye know that by this craft we have our goods:

26 Moreover ye see and heare, that not alone at Ephesus, but almost throughout all Asia this Paul hath perswaded, and turned away much people, saying, That they be not Gods which are made with hands,

27 So that not onely this thing is dangerous unto us, that this our portion shall be reprov'd, but also that the temple of the great goddesse Diana should be nothing esteemed, and that it would come to passe that her magnificence, which all Asia and the world worshippeth, should be destroyed.

28 Now when they heard it, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians.

29 And the whole cite was full of confusion, and they rushed into the common place with one assent, and caught Gaius, and Aristarchus, men of Macedonia, and Pauls companions of his journey.

30 And when Paul would have ended in unto the people, the disciples suffered him not.

31 Certaine also of the chiefe of Asia, which were his friends, sent unto him, desiring him that he would not present himselfe in the Common place,

32 Some therefore cried one thing, and some another: for the assembly was out of order, and the more part knew not wherefore they were come together.

33 And some of the company drew forth Alexander, the Iewes thrusting him forwards. Alexander then beckened with his hand, and would have excused the matter to the people.

34 But when they knew that he was a Iew, there arose a shoute almost for the space of two houres, of all men, crying, Great is Diana of the Ephesians.

35 Then the towne cleark when hee had stayed the people, sayd, Ye men of Ephesus, what man is it that knoweth not how that the cite of the Ephesians is a worshipper of the great goddesse Diana, and of the image, which came downe from Iupiter?

36 Seeing then that no man can speake against these things, ye ought to be appeased, and to doe nothing rashly.

37 For yee have brought hither these men, which have neither committed sacriledge, neither doe blaspheme your goddesse.

38 Wherefore, if Demetrius and the craftsmen which are with him, have a matter against any man, the law is open, and there are Deputies: let them accuse one another.

39 But if ye inquire any thing concerning other matters,

Paul is never wearie.

k By the motion of Gods Spirit: therefore we may not say that Paul ran hand over head to death, but as the Spirit of God led him.

7 Gaius clocked with a shewe of religion is the very cause of our confusion. *1* These were certain counterfeite temples with Dianaspictures in them, which they bought that worshipped her.

m As the selfe said Paul on this as he hath begunne to confute the opinion which men have of Dianas image, all this our gaine will come to naught.

n Rom. 2. 33. *1* Cor. 1. 14. *2* Cell. 4. 10. *8* There ought to be in all Christians a brotherly love in the Ministers, an invincible constancie, which may not by any formes or assaults be overcome, which notwithstanding must faithfully and modestly be governed by wisdom. *9* In steade of reason, the idolaters are sufficiently contented with their owne madnesse and outcries, and those are the greatest defects that they have.

10 An example of a politike man, who understanding much of peace and quietnes with lies, which Paul would never have done.

11 The Ephesians believed, sayd, I know, but who are ye? *12* The image of Diana came downe from heaven to them. *13* Hays ought to accuse any man of. *14* For there are certain lawes appointed for civil judgement, and the Deputies sit. *15* By the Deputies are meant also the Deputies of Justice, that is such as did sit for them.

1 Paul being nothing offered at the school of the Ephesians, planted a Church amongst them. *2* A Thesercellent gift of the holy Ghost, which were the Church in the City. *3* John did onely begin to instruct the disciples whom Christ should make perfite. *4* In what doctrine thou art yet taught and instructed? *5* To be baptized into John's baptism, is to profess the doctrine which John preached and sealed with his baptism. *6* Chap. 1. 5. *7* 1. Cor. 1. 14. *8* 1. Cor. 1. 14. *9* 1. Cor. 1. 14. *10* 1. Cor. 1. 14. *11* 1. Cor. 1. 14. *12* 1. Cor. 1. 14. *13* 1. Cor. 1. 14. *14* 1. Cor. 1. 14. *15* 1. Cor. 1. 14. *16* 1. Cor. 1. 14. *17* 1. Cor. 1. 14. *18* 1. Cor. 1. 14. *19* 1. Cor. 1. 14. *20* 1. Cor. 1. 14. *21* 1. Cor. 1. 14. *22* 1. Cor. 1. 14. *23* 1. Cor. 1. 14. *24* 1. Cor. 1. 14. *25* 1. Cor. 1. 14. *26* 1. Cor. 1. 14. *27* 1. Cor. 1. 14. *28* 1. Cor. 1. 14. *29* 1. Cor. 1. 14. *30* 1. Cor. 1. 14. *31* 1. Cor. 1. 14. *32* 1. Cor. 1. 14. *33* 1. Cor. 1. 14. *34* 1. 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citie of Cilicia, and I beseech thee, suffer mee to speake unto the people.

23 And when hee had given him licence, Paul stood on the grieces, and slackened with the hand unto the people, and when there was made great licence, he spake unto them in the Hebrew tongue, saying,

CHAP. XXII.

1 Paul yeldeth a reason of his faith, 22 and the Jewes heare him a while: 23 But so faine as they cried out, 24 He is commanded to be scourged and examined, 27 And so declareth that he is citizen of Rome.

YE men, brethren, and fathers, heare my defence now towards you.

2 And when they heard that hee spake in the Hebrew tongue to them, they kept the more silence, and he said,)

3 I am verely aman, *which am a Jew*, borne in Tarsus in Cilicia, but brought up in this citie at the feete of Gamaliel, and instructed according to the perfect manner of the Law of the fathers, and was zealous toward God, as ye all are this day.

4 And I perfected this way unto the death, and delivering into prison both men and women,

5 As also the chiefe Priest doth beare me witness, and all the company of the Elders : of whom also I received letters unto the brethren, and went to Damascus to bring them which were there, bound unto Hierusalem, that they might be punished.

6 And so it was, as I journeyed, and was come neere unto Damascus about noone, that suddenly there shone from heaven a great light round about me.

7 So I fell unto the earth, and heard a voyce, saying unto me, Saul, Saul, why persecutest thou me?

8 Then I answered, Who art thou Lord? And he said to mee, I am Iesus of Nazareth, whom thou persecutest.

9 Moreover they that were with mee, saw in deede a light and were afraide : but they heard not the voyce of him that spake unto me.

10 Then I said, What shall I doe, Lord? And the Lord said unto me, Arise, and goe into Damascus : and there it shall be told thee of all things, which are appointed for thee to doe.

11 So when I could not see for the glory of that light, I was led by the hand of them that were with me, and came into Damascus.

12 And one Ananias a godly man, as pertaining to the Law, having good report of all the Jewes which dwelt there,

13 Came unto mee, and stood, and said unto me, Brother Saul, receive thy sight : and that same houre I looked upon him.

14 And he said, The God of our fathers hath appointed thee, that thou shouldst know his will, and shouldst see that Iust one, and shouldst heare the voyce of his mouth.

15 For thou hast be his witnessse unto all men, of the things which thou hast seene and heard.

16 Now therefore why tarriest thou? Arise, and be baptized, and wash away thy sinnes, in calling on the Name of the Lord.

17 And it came to passe, that when I was come againe to Hierusalem, and prayed in the Temple, I was in a trance,

18 And saw him, saying unto mee, Make haste, and get thee quickly out of Hierusalem : for they will not receive thy witnessse concerning me.

19 Then I said, Lord, they know that I persecuted, and beat in every Synagogue them that beloeved in thee.

20 And when the blood of thy martyr Steven was shed, I also stood by, and consented unto his death, & kept the cloathes of them that slew him.

21 Then hee saide unto me, Depart : for I will send thee farre hence unto the Gentiles.

22 And they heard him unto this word, but then they lift up their voyces, and said, Away with such a fellowe from the earth : for it is not meete that he should live.

23 And as they cried & cast off their cloathes, and threw dust into the aire,

24 The chiefe captaine commanded him to be led into the castle, and bade that hee should be scourged, & examined, that he might know wherefore they cried so on him.

25 And as they bound him with thongs, Paul said unto the Centurion that stood by, Is it lawfull for you to scourge one that is a Romane, and not condemned?

26 Now when the Centurion heard it, he went, and told the chiefe captaine, saying, Take heede what thou doest : for this man is a Romane.

27 Then the chiefe captaine came, and said to him, Tell me, art thou a Romane? And he said, Yea.

28 And the chiefe captaine answered, With a great summe obtained I this freedome. Then Paul said, But I was so borne.

29 Then straightway they departed from him which should have examined him : and the chiefe captaine also was afraid, after hee knew that he was a Romane, and that he had bound him.

30 On the next day, because hee would have knownen the certaintie wherefore hee was accused of the Jewes, hee loosed him from his bonds, and commanded the hie Priests and all their Councill to come together : and hee brought Paul, and set him before them.

CHAP. XXIII.

1 As Paul pleadeth his cause, 2 Ananias commendeth him to smite him. 7 Disention among his accusers. 11 God encourageth him. 14 The Jewes laying wait for Paul, 20 is declared unto the chiefe captaine. 27 Hee sendeth him to Felix the Governour.

AND Paul behelde earnestly the Councill, and said, Men and brethren, I have in all good conscience served God untill this day.

2 Then the hie Priest Ananias commanded them that stood by, to smite him on the mouth.

3 Then said Paul to him, God will smite thee, thou whited wall : for thou dost to iudge me according to the Law, and dost transgressing the Law, commandest thou me to be smitten?

4 And they that stood by, said, Revilt thou Gods hie Priest?

5 Then said Paul, I knew not brethren, that he was the hie Priest: for it is written, Thou shalt not speake evill of the ruler of thy people.

6 But when Paul perceived that the one part were of the Sadduces, and the other of the

quiet and peaceable minde. 8 It appeareth plainly by the Greeke phrase, that Paul did not curse the hie Priest, but only pronounce the punishment of God against him.

9 This is a vehement and sharpe speech, but yet not reproachfull : For the goodly man speake roundly, and yet be voyde of the bitter affection of a sharpe and angry minde.

10 For the Law commanded the Iudge to beare the person that is accused patiently, and to pronounce the sentence adversitely. 11 We must willingly and from the heart give honour to Magistrates, although they be tyrants.

12 Good, 22 27. 5 We may lawfully sometimes let the wicked together with the exere, that they may leave off to assault us, so that it be with no hindrance of the truth.

Pharisees,

1 Paul making a short declaration of his former life, proving both his vocation and doctrine to be of God. 2 That it, his dayly beater : the reason of this speech is this, for that they which teach, sit commonly in the higher place speaking to their hearers which sit upon lowes brooch : and therefore hee saith, as the feete of Gamaliel.

3 This is properly spoken : for Steven was martyred of a sort of customs, but by order of Iustice, but by open force : for at that time the Jewes could not put any man to death by Law. 4 Stout and stubborn pride will neither it self embrace the truth, neither suffer other to receive it. 5 The description of a seditious busy body, and of an hairebrained and mad multitude. 6 The wisdom of the flesh doeth not consider what is for what is possible, and therewithall measure the profit, according as it appeareth presently.

7 There is no cause why we may not of what is possible, full meares which God giveth us, so repell, or put away an inuirtue. 8 Not by Nations, but by rebell of the true.

8 Chap. 14. 12.
phil 3. 5.

6 The record
of the wicked is
weak although
they confute to-
gether to oppres-
se the iustice.

7 It is an olde he-
reſie of the Saddu-
cees, to denie the
ſubſtance of An-
gels and Soules, and
therewith all the
reſurrection of the
dead.

8 Mat. 22. 23.
d Natures that
want bodies.

8 The Lord when
it pleaſeth him
ſueth defenders
of his cauſe, even
amongst his
enemies.

9 The Scribes office
was a public office,
and the name of the
Phariſees was
the name of a ſect.

9 God will not
forſake his to the
end.

10 Such as are ca-
ried awaie with a
ſcooliſh zeale, think
that they may lie
and murder, and
doe whatſoever
miſchiefe they
liſt.

11 They curſing and
banning themselves,
promised.

12 Yee and the Se-
nate requiring the
ſame to be done, leaſt
the ſame Tribune
ſhould thinke that
it was demanded of
him at ſome pri-
vate mans ſuite.

12 The wiſedome
of the Spirit muſt
be ioyed with
ſimplicitie.

13 There is no
counſell agaiſt
the Lord and his
ſervants.

13 Greeke, that thou
haſt ſworne theſe
things to mee,

Phariſes, he cried in the Councill, Men and Bre-
thren, * I am a Phariſie, the ſonne of a Phariſie :
I am accuſed of the hope and reſurrection of the
dead.

7 And when hee had ſayd this, there was a
diſſention betweene the Phariſies & the Sadducees,
for that the multitude was diuided.

8 * For the Sadducees ſay that there is no re-
ſurrection, neither Angel, nor ſpirit : but the
Phariſies confeſſe both.

9 Then there was a great crie : and the
e Scribes of the Phariſies part roſe up, and ſtrove,
ſaying, We finde none evil in this man : but if a
ſpirit or an Angel hath ſpoken to him, let us not
fight agaiſt God.

10 And when there was a great diſſention, the
chiefe captaine, fearing leſt Paul ſhould have bene
pulled in pieces of them, commanded the ſouldiers
to go downe, and take him from among them, and
to bring him into the caſtell.

11 Now the night following, the Lord ſtood
by him, and ſaid, Be of good courage, Paul, for as
thou haſt teſtified of mee in Hieruſalem, ſo muſt
thou beare witneſſe alſo at Rome.

12 And when the day was come, certaine of
the Iewes made an aſſembly, and bound them-
ſelves with a curſe, ſaying, that they would nei-
ther eate nor drinke till they had killed Paul.

13 And they were more then foure, which had
made this conſpiracie.

14 And they came to the chiefe Priests and
Elders, and ſaid, Wee have bound our ſelves with a
ſolemne curſe, that we will eate nothing, untill wee
have ſlaue Paul.

15 Now therefore, yee and the Councill, ſigni-
fie unto the chiefe captaine, that he bring him forth
unto you to morrow, as though you would knowe
ſome thing more perfectly of him, and wee, or ever
he come heere will be ready to kill him.

16 But when Pauls ſiſters ſonne heard of their
laying awaie, he went, and entred into the caſtell,
and told Paul.

17 And Paul called one of the Centurions
unto him, and ſaid, Take this yong man hence unto
the chiefe captaine : for he hath a certaine thing
to ſay him.

18 So he tooke him, and brought him to the
chiefe captaine, and ſayd, Paul the priſoner called
me unto him, and prayd mee to bring this yong
man unto thee, which hath ſome thing to ſay unto
thee.

19 Then the chiefe captaine tooke him by the
hand, and went apart with him alone, and asked
him, What haſt thou to ſay me?

20 And he ſayd, The Iewes have conſpired to
deſtroy thee, that thou wouldeſt bring forth Paul
to morrow into the Councill, as though they would
inquire ſome what of him more perfectly :

21 But let them not perſwade thee : for there
lie in wait for him of them, more then foure men,
which have bound themſelves with a curſe, that
they will neither eate nor drinke, till they have kil-
led him : and now are they ready, and wait for thy
promiſe.

22 The chiefe captaine then let the yong man
depart, after hee had charged him to utter it to
no man, that hee had ſayd him theſe things.

23 And he called unto him two certaine Cen-
turiens, ſaying, Make ready two hundred ſouldiers,
that they may goe to Ceſarea, and horſemen

threeſcore and ten, and two hundred with darts, at
the third hour of the night :

24 And let them make ready a horſe, that Paul
being ſet on, may be brought ſafe unto Felix the
governour.

25 And he wrote an Epiſtle in this manner :

26 Claudius Lyſias unto the moſt noble go-
vernour Felix ſendeth greeting.

27 As this man was taken of the Iewes, and
ſhould have bene killed of them, I came upon
them with a griſon, and reſcued him, perceiving
that hee was a Romaine.

28 And when I would have knowne the cauſe
wherefore they accuſed him, I brought him forth
into their Councill.

29 There I perceived that hee was accuſed of
queſtions of their Law, but had no crime worthy
of death, or of bonds.

30 And when it was ſhewed mee, how that the
Iewes layd wait for the man, I lent him ſtraightway
to thee, and commanded his accuſers to ſpeake
before thee the things that they had agaiſt him,
farewell.

31 Then the ſouldiers as it was commaunded
them, tooke Paul, and brought him by night to
Anipatris.

32 And the next day, they left the horſemen to
goe with him, and returned into the Caſtell.

33 Now when they came to Ceſarea, they deli-
vered the Epiſtle to the governour, and preſented
Paul alſo unto him.

34 So when the Governour had read it, he af-
ked of what province he was : and when he under-
ſtood that he was of Cilicia,

35 I will here thee, ſayd hee, when thine accu-
ſers alſo are come, and commaunded him to be
kept in Herods iudgement hall.

CHAP. XXIV.

a Tertullus accuſeth Paul : 10 He anſwereth for himſelfe :
at hee preacheth Chriſt to the governour, and his wife. 17 Felix
hopeth ſtill to beate, to receive a bribe. 23 Who going from
his office, leave he Paul in priſon.

NOW after five dayes, Ananias the hie Priſt
came down with the Elders, and with Tertul-
lus a certaine orator, which appeared before the
governour agaiſt Paul.

2 And when he was called forth, Tertullus
began to accuſe him, ſaying, Seeing that wee have
obtained great quietneſſe through thee, and that
many worthy things are done unto this nation
through thy providence,

3 We acknowledge it wholly, and in all places,
moſt noble Felix, with all thanks.

4 But that I be not tedious unto thee, I pray
thee, that thou wouldeſt heare us of thy clemencie
a few words.

5 Certainly we have found this man a peſtil-
lent fellow, and a mover of ſedition amongſt the
Iewes thoroughout the world, and a chiefe main-
tainer of the ſect of the Nazarenes :

6 And hath gone about to pollute the Temple :
therefore we tooke him, and would have iudged
him according to our Law :

7 But the chiefe captaine Lyſias came upon
us, and with great violence tooke him out of our
hands,

8 Commanding his accuſers to come to thee :
of whom thou mayeſt (if thou wilt inquire) know
all theſe things whereof we accuſe him.

of the towne came where they thought that Chriſt was borne,
ſayd Iulian the Apoſtate called him Galilean.

23 Lyſias is ſud-
denly made by
the Lord Pauls
patron.

2 Hypocrites, when
they cannot doe
what they would
doe by force and
deceit, lengthen
they out their
ſuit.

2 A Felix ruled that
province with great
cruelty and covet-
iſſouſneſſe, and yet
Iſopetus recordeth
that hee had many
worthy things, as
that hee tooke Elea-
zar, the captaine of
certain cruelties,
and yurting decea-
ving, wrote the
Epiphanius to ſight,
which cauſed great
trouble in Iudea.

2 He ſaith a word
which the Stoicks
denied to be a per-
ſeuerant and be-
haviour.

2 As you would
ſay, a ringleader,
or engine bearer.

2 So they called the
Chariſtians ſcoffingly
whereſoever it came

6 Confirmed Terullus his saying, a Terullus by the deacon the scribeke Barabas, which was an end with Les: but Paul dring heavenly eloquence, and but a simple becoming effect off from his simple, yet the cause of his devotion, whereby he was burdened, with a simple deail. 7 Paul pleaded his cause two yeeres before Felix departed out of the province, chap. 17. he had governed Trachonitis, and Barabas, and Gallio, before that Claudius made him governor of Iudaea: he began in the history of the Jewes warre, lib. 2. chap. 12. 8 They cannot lay foot before thee and prove: by good reason.

9 And the Jewes likewise affirmed, saying that it was so.

10 2 Then Paul, after that the governour had beckened unto him that hee should speake, answered, I do the more gladly answer for my selfe, forasmuch as I know that thou hast benee oft many yeeres a iudge unto this nation,

11 Seeing that thou mayest knowe, that there are but twelve dayes since I came up to worship in Hierusalem.

12 And they neither found me in the Temple, disputing with any man, neither making uproare among the people, neither in the Synagogues, nor in the cite.

13 Neither can they prove the things, whereof they now accuse me.

14 3 But this I confesse unto thee, that after the way (which they call heresie) so worship I the God of my fathers, believing all things which are written in the Law and the Prophets.

15 And have hope towards God, that the resurrection of the dead, which they themselves looke for also, shall be both of iust and uniuert.

16 And herein I endeavour my selfe to have alway a cleare conscience toward God and toward men.

17 4 Now after many yeeres, I came & brought alone to my nation and offerings.

18 At what time, certaine Jewes of Asia found mee purified in the Temple, neither with multitude, nor with tumult.

19 Who ought to have benee present before thee, and accuse me, if they had ought against me.

20 Or let these themselves say, if they have found any uniuert thing in mee, while I stood in the m. Council.

21 Except it be for this one voyce, that I cried standing among them, Of the resurrection of the dead am I accused of you this day.

22 Now when Felix heard these things, hee deferred them, and sayd, When I shall more perfectly know the things which concerne this way, by the coming of Lyfias the chiefe Captaine, I will decide your matter.

23 6 Then hee commanded a Centurion to keepe Paul, and that hee should have ease, and that he should forbid none of his acquaintance to minister unto him, or to come unto him.

24 7 And after certaine dayes, came Felix with his wife Drusilla, which was a Jewesse, and he called forth Paul, and heard him of the faith in Christ.

25 And as he disputed of righteousness & temperance, & of the iudgement to come, Felix trembled, and answered, Go thy way for this time, and when I have convenient time, I will call for thee.

26 Hee hoped also that money should have benee given him of Paul, that he might loose him: wherefore hee sent for him the oftner, and commanded with him.

27 7 When two yeeres were expired, Porcius uertullus had better understanding of this way which Paul professed: and as for other matters touching the iudgement, hee thought it well to beare Lyfias, and therefore hee gave Paul somewhat more liberty.

6 God is a most faithfull keeper of his servants, and the face of the truth is wonderful, even amongst men which are otherwise prophane.

8 This Drusilla was Agrippa his sister, of whom Luke speakes afterward, a very barbaire and licentious woman, and being the wife of Azizus King of the Emensies, who was ambitious, departed from him, and went to Felix, the brother of our Paul, who was sometime Nero's bondmaide. 7 In a naughty minde shee is guilty to herselfe, although, sometime there be some few of her qualitye yet by and by, it will beeing qualified, but in the meane season we have neede to patience, and that continually.

Festus came into Felix's house, and Felix willing to get favour of the Jewes, left Paul bound.

For whereas hee should have pleased the Jewes, hee should have pleased the Jewes, hereby why he would have pleased the Jewes.

CHAP. XXV.

1 Festus succeeding Felix, 6 commanded Paul to be brought forth. 11 Paul appealeth unto Cesar. 23 Agrippa speakes Pauls matter to king Agrippa. 23 and begetteth him before him, 27 that he may understand his cause.

When Festus was then come into the province, after three dayes hee went up from Cesarea unto Hierusalem.

2 Then the high Priest, and the chiefe of the Jewes appeared before him againe Paul: and they besought him,

3 And desired favour against him, that hee would send for him to Hierusalem: and they layd wait to kill him by the way.

4 But Festus answered, that Paul should be kept at Cesarea, and that hee himselfe would shortly depart thither.

5 Let them therefore, sayd he, which among you are able, come downe with us: and if there be any wickednesse in the man, let them accuse him.

6 9 Nowe when he had taried among them no more then ten dayes, he went downe to Cesarea, and the next daye fate in the iudgement seate, and commanded Paul to be brought.

7 And when hee was come, the Jewes which were come from Ierusalem, stood about him and layd many and grievous complaints against Paul, whereof they could make no plaine proofe.

8 Forasmuch as he answered that he had neither offended any thing against the law of the Jewes, neither against y temple, nor against Cesar.

9 3 Yet Festus willing to get favour of the Jewes, answered Paul and sayd, Wilt thou goe up to Hierusalem, and there be iudged of these things before me?

10 Then said Paul, I stand at Cessars iudgement seate, where I ought to be iudged: to the Jewes I have done no wrong, as thou very well knowest.

11 For if I have done wrong, or committed any thing worthy of death, I refuse not to die: but if there be none of these things, whereof they accuse me, no man, to pleasure them, can deliver me to them: I appeale unto Cesar.

12 Then when Festus had spoken with the Council, hee answered, Hast thou appealed unto Cesar? unto Cesar shalt thou goe.

13 4 And after certaine dayes, King Agrippa and Bernice came downe to Cesarea to salute Festus.

14 And when they had remained there many dayes, Festus declared Pauls cause unto the King, saying, There is a certaine man left in prison by Felix.

15 Of whom when I came to Hierusalem, the high Priest and Elders of the Jewes enforced me, and desired to have iudgement against him.

16 To whom I answered, that it is not the manner of y Romanes for favour to deliver any man to the death, before that he which is accused, have the accusers before him, and have place to defend himselfe, concerning the crime.

17 Therefore when they were come hither, without delay the day following I fate on the iudgement seate, and commanded the man to be brought forth.

18 Against whom when the accusers stood up, they

For whereas hee should have pleased the Jewes, hereby why he would have pleased the Jewes.

1 Satans Ministers are subtile and diligent in seeking all occasions: but God who watcheth for his Church, will all their counsels easily.

2 We may tell an intricate iustly, but not with iniquity.

3 They could not prove them certainly and with undoubted reasons.

4 God doth not only turn away the counsel of the wicked, but also turneth it upon their owne heads.

5 Festus thinking no such thing, even before King Agrippa, brought to light the wickedness of the Jewes, and Pauls innocencie before, and Bernice was there to confirm the Church of God.

6 This Agrippa was Agrippa his father, whose death Luke speaks of before, and Bernice was his sister. 7 The Romans will not to deliver any man to be punished before, &c.

they brought no crime of such things as I supposed:

19 But had certaine questions against him of their owne superstitions, and of one Iesus which was dead, whom Paul affirmed to be alive.

20 And because I doubted of such manner of question, I asked him whether he would goe to Hierusalem, and there be iudged of these things.

21 But because he appeared to be referred to the examination of Augustus, I commanded him to be kept, till I might lend him to Celsar.

22 Then Agrippa sayd unto Festus, I would also heare the man my selfe. To morrow, said he, thou shalt heare him.

23 And on the morrowe when Agrippa was come, and Bernice with great pompe, and were entred into the Common-hall with the chiefe capitaines and chiefe men of the citie, at Festus commandement Paul was brought forth.

24 And Festus said, King Agrippa, and all men which are present with us, yee see this man, about whom all the multitude of the Iewes have called upon me, both at Hierusalem, and here, crying, that he ought not to live any longer.

25 Yet have I found nothing worthy of death, that he hath committed: nevertheless, feeling that he hath appealed to Augustus, I have determined to send him.

26 Of whom I have no certaine thing to write unto my lord: wherefore I have brought him forth unto you, and especially unto thee, King Agrippa, that after examination had, I might have somewhat to write.

27 For mee thinketh it unreasonable to send a prisoner, and not to shew the causes which are laid against him.

CHAP. XXVI.

1 Paul in the presence of Agrippa, 2 declareth his life from his childhood, 3 and his calling, 22 not his chief efficacy of words, 28 that almost he persuaded him to Christianity.

30 But he and his company departe doing nothing in Pauls matter.

Then Agrippa said unto Paul, Thou art permitted to speake for thy selfe. So Paul stretched forth the hand, and answered for himselfe.

1 I thinke my selfe happy, King Agrippa, because I shall answer this day before thee of all the things whereof I am accused of the Iewes:

3 Chiefly, because thou hast knowledge of all customs, and questions which are among the Iewes: whereof I beseech thee to heare mee patiently.

4 As touching my life from my childhood, and what it was from the beginning among mine owne nation at Hierusalem, knowe all the Iewes.

5 Which knewe me heretofore, even from my Elders (if it would tell thee) that after the most straight sect of our religion, I lived a Pharisee.

6 And now I stand and am accused for the hope of the promise made of God unto our fathers.

7 Whereunto our twelve tribes instantly serving God day and night, hope to come: for the which hopes sake, O King Agrippa, I am accused of the Iewes.

8 Why should it be thought a thing incredible unto you, that God should raise againe the dead?

9 I also verely thought in my selfe, that I ought to doe many contrary things against the

Name of Iesus of Nazareth.

10 Which thing I also did in Hierusalem: for many of the Saints I shut up in prison, having received authoritie of the High Priests, and when they were put to death, I gave my sentence.

11 And I punished them thorow all the Synagogues, and compelled them to blaspheme, and being more made against them, I persecuted them, even unto strange citie.

12 At which time, even as I went to Damascus with authoritie, and commission from the high Priests,

13 At midday, O King, I saw in the way a light from heaven passing the brightnesse of the sunne, shine round about mee, and them which went with me.

14 So when we were all fallen to the earth, I heard a voyce speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kicke against prickes.

15 Then I said, Who art thou, Lord? And he said, I am Iesus whom thou persecutest.

16 But rise and stand upon thy feet: for I have appeared unto thee for this purpose, to appoint thee a minister and a witness, both of the things which thou hast seene, and of the things in the which I will appeare unto thee,

17 Delivering thee from this people, and from the Gentiles, unto whom now I send thee,

18 To open their eyes, that they may turne from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of finnes, and inheritance among them, which are sanctified by faith in me.

19 Wherefore, King Agrippa, I was not disobedient unto the heavenly vilion.

20 But shewed first unto them of Damascus, and at Hierusalem, and thorowout all the coasts of Iudea, and then to the Gentiles, that they should repent and turne to God, and doe workes worthy amendment of life.

21 For this cause the Iewes caught me in the Temple, and went about to kill me.

22 Nevertheless, I obtained helpe of God, and continue unto this day, witnessing both to small and to great, saying none other things, than those which the Prophets and Moses did say should come.

23 To wit, that Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto this people, and to the Gentiles.

24 And as he thus answered for himselfe, Festus layd with a loud voyce, Paul, thou art belied thy selfe, much learning doeth make thee mad.

25 But he said, I am not mad, O Noble Festus, but I speake the words of truth, and sobernesse.

26 For the king knoweth of these things, before whom also I speake boldly: for I am persuaded that none of the things are hidden from him: for this thing was not done in a corner.

27 O King Agrippa, I beseech thee the Prophets: I know that thou believest.

28 Then Agrippa said unto Paul, Almost thou persuadest me to become a Christian.

29 Then Paul said, I would to God that not onely thou, but also all that heare me to day, were both almost, and altogether such as I am, except these bonds.

30 And when he had thus spoken, the king

d I consented to, and allowed of their doing: for he was not a iudge. e By vertue of painfullnesse. * Chap. 9. 2.

f The end of the Gospel is to save sinners. g He was brought to the knowledge of Christ, and are justified and sanctified in him being layd hold on by faith. h Paul desired God to be author of the office of his Apostleship, and his grace as a witness. Chap. 9. 22. 25. and 13. 1.

i Christ is the end of the Law and the Prophets. k To every one. l That Christ should first suffer a King as the Iewes dreamed of, but one appointed to beate our miseries, and the punishment of our finnes.

m The kind of sin which are raised from the dead. n Life yes, and that a most blessed life which shall be endless, and this is first of all darkness, which sheweth to us the way to the life, which sheweth to us the way to the life, which sheweth to us the way to the life, which sheweth to us the way to the life.

o The wisdom of God is made manifest in the cross, wherefore we must be crucified with him, and so we may be made partakers of his glory.

p Paul as it were for the sake of his benefice, without doubting we must build up the truth, b Secretly, and privily. c Paul as it were for the sake of his benefice, without doubting we must build up the truth, b Secretly, and privily. d Paul as it were for the sake of his benefice, without doubting we must build up the truth, b Secretly, and privily.

rofe up, and the governour, and Bernice, and the y that fate with them.

31 And when they were gone apart, they talked betweene themselves, faying, This man doeth nothing worthy of death, nor of bonds.

32 Theſe ſayd Agrippa unto Feſtus, This man might have bene looſed, if he had not appealed unto Ceſar.

CHAP. XXVII.

a Paul 7. 9 Forreſtall the perill of the voyage, 31 but he is not heeded. 32 They are ſuffed to and ſre with the tempeſt, 33. 42 and ſuffer ſhipwracke: 34 Yet all ſafe and ſound 44 ſcape to land.

Now, when it was concluded, that we ſhould ſaile into Italie, they delivered both Paul, and certaine other priſoners unto a Centurion, named Julius, of the band of Auguſtus.

2 And * we entered into a ſhippe of Adramyttium, purpoſing to ſaile by the coaſtes of Aſia, and launched forth, and had Ariſtarchus of Macedonia, a Theſſalonian, with us,

3 And the next day we arrived at Sidon; and Julius courteouſly entreated Paul, and gave him libertie to go unto his friends, that they might reſtrefh him.

4 And from thence we launched, and failed hard by Cyprus, becauſe the windes were contrary.

5 Then ſailed we over the ſea by Cilicia, and Pamphylia, and came to Myra, a citie in Licia.

6 And there the Centurion found a ſhippe of Alexandria, ſailing into Italie, and put us therein.

7 And when we had ſailed ſlowly many dayes, and ſearce were come againſt Guldum, becauſe the winde ſuffered us not, we ſailed hard by Candie, nere to a ſilmonce.

8 And when much adoe ſailed beyond it, and came unto a certaine place called the Faire havens, nere unto the which was the citie Lefea.

9 A ſo when much time was ſpent, and ſailing was now ieopardous, becauſe alſo the Eaſt was now paſſed, Paul exhorted them.

10 And ſaid unto them, Sirs, I ſee that this voyage will be with hurt, and much damage, not of the lading and ſhip onely, but alſo of our lives.

11 3 Nevertheleſſe the Centurion believed rather the governour, and the maſter of the ſhippe, then thoſe things which were ſpoken of Paul.

12 And becauſe the haven was not commodious to winter in, many tooke counſell to deſcend thence, if by any meanes they might attaine to Phenice, there to winter, which is an haven of Candie, and lieth toward the Southweſt and by Weſt, and Northweſt and by Weſt.

13 And when the Southerne winde blew ſoftly, they ſuppoſing to attaine their purpoſe, looſed neerer, and ſailed by Candie.

14 But anon after, there aroſe by e a ſtormie winde called an Eurycolodion.

15 And when the ſhip was caught, and could not riſt the winde, we let her goe, and were carried away.

16 And we ran under a little Ile named Clauda, and had much adoe to get the boat.

17 Which they tooke up and uſed all helpe, underſtanding the ſhip, fearing leaſt they ſhould have ſaſen unto Syrtis, and they brake ſaile, and ſo were caſt id.

18 4 The next day when we were toſſed with an exceeding tempeſt, they lighted the ſhip.

19 And the third day we caſt out with our

owne hands the taking of the ſhip.

20 And when neither ſuene nor ſtarrs in many dayes appeared, and no ſmall tempeſt lay upon us, all hope that we ſhould be ſaved, was then taken away.

21 5 But after long abſtinance, Paul ſtood forth in the miſds of them, and ſaid, Sirs, ye ſhould have hearkened to me, and not have looſed from Candie: fo ſhould ye have gained this hurt and loſſe.

22 But now I exhort you to be of good courage: for there ſhall be no loſſe of any mans life among you, ſave of the ſhip onely.

23 For there ſtood by me this night the Angel of God, whole I am, and whom I ſerve,

24 Saying, Feare not, Paul: for thou muſt be brought before Ceſar: and loe, God hath given unto thee freely, all that ſaile with thee.

25 6 Wherefore, Sirs, be of good courage: for I beleeve God, that it ſhall be ſo as it hath bene told e me.

26 Howbeit, we muſt be caſt into a certaine Iland,

27 7 And when the fourteenth night was come, as wee were carried to and fro in the Adriaticall ſea about midnight the ſhipmen, deemed that ſome countrie approached unto them.

28 And ſounded, and found it twenty fathoms; and when they had gone a litle further, they ſounded againe, and found fifteene fathoms.

29 Then fearing leaſt they ſhould have fallen into ſome rough places, they caſt fourie ankers out of the ſterne, and wiſhed that the day were come.

30 8 Now as the mariners were about to ſce out of the ſhip, and had let downe the boat into the ſea under a colour as though they would have caſt markers out of the foreſhip.

31 9 Paul ſaide unto the Centurion and the ſouldiers, Except theſe abide in the ſhip, ye cannot be ſafe.

32 Then the ſouldiers cut off the ropes of the boat, and let it fall away.

33 10 And when it began to be day, Paul exhorted them all to take meat, ſaying, This is the fourteenth day that ye have taried, and continued faſting, receiving nothing:

34 Wherefore I exhort you to take meat: for this is for your ſafeard: for there ſhall not an haire fall from the head of any of you.

35 And when he had thus ſpoken, hee tooke bread, and gave thanks to God in preſence of them all, and brake it, and began to eate.

36 Then were they all of good courage, and they alſo tooke meat.

37 Now we were in the ſhip in all two hundred threeſcore and ſixteene ſoules.

38 8 And when they had eaten enough, they lightened the ſhip, and caſt out the wheat into the ſea.

39 11 And when it was day, they knew not the countrie, but they ſpied a certaine creeke with a barke, into the which they were minded (if it were poſſible) to thruſt in the ſhip.

40 5 So when they had taken up the ankers, they committed the ſhippe unto the ſea, and looſed the rudder bonds, and ſtooped up the maine ſaile to the winde, and drew to the ſhore.

41 And when they fell into a place, where 2 ſea mee, they thruſt in the ſhippe: and the forepart ſtucke faſt, and could not be moved, but the hinderpart was broken with the violence of the waves.

7 God ſpareth the wicked for a time, for his elect and choſen ſake.

6 The promiſe is made effectuall through faith.

7 We attaine and come to the promiſed land ſure ſaile, who overſtrep the mid of tempeſts, and death is liſe.

e For Paulme writeth, that the Adriaticall ſea beareth upon the Eaſt ſhore of Sicilia

f That they drew nere to ſome countrie.

g There is none ſo ſoule an act, whereupon diſtruſt and an eviſion of confidence doe not enſure mea.

9 Altho' ugh the performing of Gods promiſes doth not ſimply depend upon ſecond cauſes, yet they make them, ſelves unworthy of Gods bountyfulneſſe, which doe not embrace thoſe, menes which God offereth them, either upon a ſuſpect of diſtruſt.

10 When the world trembleth, the faithfull alſo be not onely quiet, but conſtantly by their example.

g This is a proverb which the Hebrews uſe, whereby it meant, that they ſhould ſaile, and not others of them perſiſt.

11 Then are tempeſts molt of all to be feared and looked for when the port or haven is neereſt.

h A creeke is ſea within land, as the Adriaticall ſea, and the Perſian ſea.

i So is ſilmonce called, becauſe the ſea throweth it out both ſides.

a Paul with many other priſoners, and through be midſt of many death, it brought to Rome, but verby Gds owne hand as it were, ſuffered forth and commended unto the world with many glorious ſalutations.

* A Cot. 2. 1. 5.

a Which wasan high bill of Candie.

a Gds providence taken notice of the cauſes which

God uſes as meanes, but rather ordereth and diſpoſeth their right eſſe, then when he openeth an extraordinary liſe.

b This is meant of the Tempeſt, which they keepe in the feall of exapration, as vercede

Leviti 23. 27. in the fourth moeth which we call Oſ. bet, and it is not good for navigation, or failing.

3 Men call themſelves willingly into an inſolent ſen of dayes, when they chule to follow their owne wiſedome, rather than Gods, ſpeaking by the mouth of his ſervants.

c By Candie, from whoſe ſhore out they was driven by this means.

d North ſail wind.

e The endy ſtoreth there none provide worſe for themſelves, then they which commiſt themſelves to be governed onely by their owne wiſedome.

13 There is no where more unfaithfulnes and unthankfulness then in unbelievers.
14 God sende ever amongst his enemies them whose helpe he useth to preferre his.
15 The goodnesse of God overcome mans malice.

12 Then the souldiers consell was to kill the prisoners, least any of them, when he had swomme out, should flee away.
13 But the Centurion willing to save Paul, stayed them from this consell, and commaunded that they that could swimme, should cast themselves first into the sea, and goe out to land:
14 And the other, some on boards, and some on certaine pieces of the ship: and so it came to passe, that they came all safe to land.

C H A P. XXVIII.

1 The Barbarians civill towards Paul and his companie.
2 A viper on Pauls hand:
3 He shooke it off without harme:
4 Pauls 9 and others are by him healed.
5 They depart from Miletus.
6 And come to Rome.
7 Paul apostrophis the lawyers.
8 The cause of his coming:
9 As the propheth Isaias
30 two yeeres.

And when they were come safe, then they knew that the Isle was called Melita.

2 And the Barbarians shewed us no little kinde- nesse, for they kindled a fire, and received us every one, because of the present shewre, and because of the cold.

3 And when Paul had gathered a number of sticks, and laid them on the fire, there came a viper out of the heat, and leapt on his hand.

4 A Now when the Barbarians sawe the worme hang on his hand, they said among themselves, This man surely is a murderer, whom, though he had escaped the sea, yet vengeance hath not suffered to live.

5 But hee shooke off the worme into the fire, and felt no harme.

6 Howbeit they waited when hee should have e swolne, or fallen downe dead suddenly: 3 but after they had looked a great while, and sawe no inconvenience come to him, they changed their mindes, and said, That he was a God.

7 4 In the same quarters, the chiefe man of the Isle (whose name was Publius) had possiblers: the same received us, and lodged us three dayes courteously.

8 And so it was, that the father of Publius lay sicke of the fever, and of a bloodie fluxe: to whom Paul entred in, and when hee prayed, hee layde his hands on him, and healed him.

9 When this then was done, other also in the Isle, which had diseases, came to him, and were healed.

10 6 Which also did us great honour: and when wee departed, they laded us with things necessarie.

11 7 Now after three moneths wee departed in a ship of Alexandria, which had wintered in the Isle, whose badge was Castor, and Pollux.

12 And when we arrived at Syracuse, we taried there three dayes.

13 And from thence wee fet a compass, and came to Rhegium: and after one day, the South wind blew, and wee came the second day to Pa- teoli:

14 8 Where we found brethren, and wee de-

sired to tary with them seven daies, and so we went toward Rome.

15 9 And from thence when the brethren heard of us, they came to meete us at the Marke- t of Appius, and at the three tavernes, w whom when Paul sawe, hee thanked God, and waxed bolde.

16 So when wee came to Rome, the Centurion delivered the prisoners to the generall Capitaine: but Paul was suffered to dwell by himselfe with a souldier that kept him.

17 10 And the third day after, Paul called the chiefe of the Iewes together, and when they were come, hee saide unto them, Men and brethren, though I have committed nothing against the people, or Lawes of the fathers, yet was I delivered prisoner from Hierusalem unto the handes of the Romanes.

18 Who when they had examined me, would have let me go, because there was no cause of death in me.

19 11 But when the Iewes spake contrarie, I was constrained to appeale unto Cesar, not because I had ought to accuse my nation of,

20 For this cause therefore have I called for you to see you, and to speake with you: for that hope of Israels sake, I am bound with this chaine.

21 Then they said unto him, We neither received letters out of Iudea concerning thee, neither came any of the brethren that shewed or spake any evil of thee.

22 But wee will heare of thee what thou thinkest: for as concerning this sect, we know that everie where it is spoken against.

23 12 And when they had appointed him a day, there came many unto him into his lodging, to whom hee expounded, testifying the kingdome of God, and perswading them those things that concerne Iesus, both out of the Lawe of Moses, and out of the Prophets, from morning to night.

24 13 And some were perswading with the things which were spoken, and some beleevd not.

25 Therefore when they agreed not among themselves, they departed, after that Paul had spoken one word, to wit, Well spake the holy Ghost by Esaias the Prophet unto our fathers,

26 14 Saying, 6 Goe unto this people, and say, By hearing ye shall heare, and shall not understand, and seeing ye shall see, and not perceive.

27 For the heart of this people is waxed fatte, and their eares are dull of hearing, and with their eyes have they 3 winked, lest they should see with their eyes, and heare with their eares, and understand with their hearts, and should returne that I might heale them.

28 15 Be it known therefore unto you, that this salvation of God is sent to the Gentiles, and they shall heare it.

29 16 And when hee had said these things, the Iewes departed, and had great reasoning among themselves.

30 17 And Paul remained two yeeres full in an house hired for himselfe, and received all that came in unto him,

31 Preaching the kingdome of God, and teaching those things which concerne the Lord Iesus Christ, with all boldnesse of speeche, without let-

9 God never suffereth his to be afflicted above their strength.

10 Appius was a pavement made by Appius the blind with the helpe of his souldiers, long and broad, and runneth out toward the sea, and there were three tavernes in it.
11 Not in a common prison, but in a house which hee hired for himselfe.
12 Since then hee himselfe was an Apostle.

13 We may see the meane which God giveth us, but so that wee seeke the glorie of God, and not our selves.

13 The Lawe and the Gospell agree, well together.

14 By good reason, and proved that the Kingdome of God consisted in them by the Prophets was come.

15 The Gospell is a favour of life to them that beleve.
16 A favour of death to them that be disobedient.

17 The unbelievers doe willingly resist the truth, and yet not by choice.

18 Isa 6.9.
matth. 23.44.
marke 14. 24.
luke 8. 10.
iob 12. 40.

19 They make as though they saw not, but which they will see: yet they did see, but they would not see.

20 The unbelievers of the Lawe, and of the Gospell, cause the truth of God to be of none effect.
21 Not the Gospell, but the carnall men of the Gospell, who cause of strife and debates.
22 The word of God cannot be bound.

1 That first which ariseth day we call Melita.

2 The godly are sure to have danger upon danger, but they have wayes a glorious issue.

3 Although advertisement be the punishment of sinne, yet feeling that God in punishing of men doth not always respect sinne, they iudge rashly, which either doe not wait for the end, or doe iudge and determine of men according to prosperitie or advertitie.
4 Right and reason.

5 The Greeke word signifies, to be inflamed, or to swell: moreover Diofcorides in his 6 booke chap. 38, witnesseth, that the biting of a viper causeth a swelling of the bodie, and so faith Nicander, in his remedies against poysons.

6 There is nothing more unconstant every way, then they which are ignorant of true religion.
7 It never yet repented any man, that received the favour of God, who were hee ever so miserable and poore.

8 Although Paul was a captive, yet the vertue of God was not captive. 6 God doeth well to strangers for his children sake. 10 Idols doe not defile the Saints, which doe so with confidence unto them. 14 So they used to denie the forefront of their shippes, whereupon the shippes were called by such names. 8 God boweth and bendeth the hearts even of profane men, as it pleaseth him to favour his,

THE EPISTLE OF THE APOSTLE PAUL TO THE ROMANES.

CHAP. I.

1 He first sheweth in what manner the Apostle his handeth.
2 Then he cometh to the Gospel, 15 by which God stretch
eth his power to life, but not for all, 17 for faith, 18 for grace.
19 For it is by the work of the Holy Spirit, 20 For which his
death was for us, 21 For which his blood was shed, 22 For which his
head long, all come of one.

A U L A A servant of IESUS
Christ called to be an Apostle,
I put apart to preach the Gospel
of God,

2 (Which he had promised
before by his Prophets in the holy
Scriptures)

3 Concerning his Son Iesus Christ our
Lord (which was made of the seed of David ac-
cording to the flesh)

4 And declared his mightily to be the sonne of
God, touching the Spirit of sanctification by the
resurrection from the dead)

5 By whom wee have received grace and
Apostleship (that obedience might be given unto
the faith) for his name in among all the Gentiles,

6 Among whom ye be also the called of Iesus
Christ :

7 To all you that be at Rome beloved of God,
called to be Saints: o Grace be with you, and peace
from God our Father, and from the Lord Iesus
Christ.

8 First I thank my God through Iesus Christ
for you all, because your faith is published thor-
owout the whole world.

9 For God is my witnesse (whom I serve in
my spirit in the Gospel of his Sonne) that with-
out ceasing I make mention of you.

10 Always in my prayers, beleeching that by
some means, one time or other I might have a
prosperous iourney by the will of God, to come
unto you.

11 For I long to see you, that I might bestowe
among you some spiritual gift, that you might be
strengthened:

12 That is, that I might be comforted to-
gether with you, through our mutuall faith, both
yours and mine.

13 Now my brethren, I would that yee should
not be ignorant, how that I have oftentimes pur-

posed to come unto you (but have bene let hither-
to) that I might have some fruit also among you,
as I have among the other Gentiles.

14 I am debtor both to the Grecians, and to
the Barbarians, both to the wife men and to the
unwise.

15 Therefore, as much as in me is, I am readie
to preach the Gospel to you also y^e are at Rome.

16 For I am not ashamed of the Gospel of
Christ: for it is the power of God unto salva-
tion to every one that beleeveeth, to the Jew first, and
also to the y^e Grecian.

17 For by it the righteousness of God is re-
vealed from faith to faith: 7 as it is written, *The
just shall live by faith.

18 The wrath of God is revealed from
heaven against all ungodliness, and unrighte-
ousnesse of men, which withholdeth the truth in
unrighteousnesse.

19 For as much as that, which may be known
of God, is manifest in them, for God hath re-
vealed it unto them,

20 For the invisible things of him, that is, his
eternal power and Godhead, are seene by the crea-
tion of the world, being considered in his works,
to the intent that they should be without excuse:

21 Because that when they knew God, they
glorified him not as God, neither were thankfull,
but became vain in their thoughts, and their
foolish heart was full of darkness.

22 When they professed themselves to be
wise, they became fools.

23 For they turned the glorie of the incor-
ruptible God to the similitude of the image of a
corruptible man, and of birds, and of foules footed
beasts, and of creeping things,

24 Wherefore also God gave them up to
their hearts lusts, unto uncleanness, to defile their
owne bodies betweene themselves:

25 Which turned the truth of God unto a lye,
and worshipped and served the creature, forsaking
the Creator which is blessed for ever, Amen.

26 For this cause God gave them up to vile af-
fections: for even their women did change the na-
tural use into that which is against nature.

27 And likewise also the men left the natu-
ral use of the woman, and burned in their lust
toward another, and man with man wrought in-
chastity, and received in themselves such recom-
pense of their error, as was meet.

both of god inesse, and also unrighteousnesse, and therefore are subiecte to condemnation: Therefore must they needs be kept righteous in some other. A Against all kind of ungodliness, 16 By means, Paul meaneth all the ways that is left in man since his fall, not a, though they bring led, thereby were able to come into favour with God, but that their vaine religion will condemn them of wickedness both by the law of God and man. 17 For by it the righteousness of God is revealed hereby, that although all men have a more clear and evident glimpse wherein to behold the everlasting and almighty nature of God, even in his creatures yet have they fallen away from those principles to seek foolishly and found deviles of their own braines, in constituting and appointing the service of God, & in the hearts. 21 Thou seest not God, yet thou knowest thyself to be as God by the works of thy hands. They do not knowe the work that knoweth him, yet, in whom was manifested the glorious power and Godhead, of which the Father beareth witness, and man feeleth. 23 The unrighteousness of men be seeth forth faith in this, that they have against nature following their lusts, they defiled themselves one with another, by the ill judgement of God. 24 The contempt of religion, is the punishment of all unbelief. 25 As a just image, 1 Amen reward for their desert.

u He meaneth all them that dwell in Rome, though for often they were not Romanes. Look the end of the Epistle, 2 The second part of the Epistle unto the Romanes, of the 15th Chapter. Note the whole end and purpose of the disputation is this: that is to say: to shew that there is but one way to attain unto salvation (which is set forth unto us of God in the Gospel, without any difference of persons) and that is Iesus Christ, preached by faith. 2 God his might and effectual instrument to save men by. 3 When this word is set forth against this word, leave, then doth it signify a Gentile. 6 The confirmation of the former proposition: for the Apostle is here justified before God by faith which exonereth daily: and therefore also saved. 7 From faith which exonereth daily. 7 The proofe. 11 will offer first as the second proposition, out of A-bakuk, who auer- seth and giveth confidence in his justice and life before God. * Abak. 2. 4. 8 Another confirmation of that principall question: All men being considered in themselves or without Christ, are guilty

CHAPTER. III.

¶ Hee prooveth that which he sayd before of faith, by example of Abraham, 3, 6 and the testimonie of the Scripture: and ten times in the Chapter he beateeth upon this word, Imputation.

What shall we say then, that Abraham our father hath found concerning the flesh?

2 For if Abraham were iustified by works, he hath wherein to reioyce, but not with God.

3 3 For what sayeth the Scripture? Abraham beleevd God, and it was counted to him for righteousness.

4 4 Now to him that ^bworketh, the wages is not ^ccounted by favour, but by debt:

5 But to him that worketh not, but beleeveth in him that d iustificth the ungodly, his faith is counted for righteousness.

6 s Even as David declareth the blessednesse of the man, unto whom God imputeth righteousness without works, *saying*.

7 Blessed are they whose iniquities are forgiven, and whose sinnes are covered.

8 Blessed is the man to whom the Lord imputeth not sinne.

9 6 *Came* this blessednesse then upon the circumcision *only*, or upon the uncircumcision also? For we say, that faith was imputed unto Abraham for righteousness:

10 7 How was it then imputed? when hee was circumcised, or uncircumcised? not when hee was circumcised, but when he was uncircumcised.

II 8 After, hee received the figne of circum-
cision, as the g seale of the righteoulnes of the faith
which he had, when he was uncircumcised, 9 that
hee should be the father of all them that beleewe,
not being circumcised, that righteoufnesle might
be imputed to them also.

12 ¹⁰ And the father of circumcision, not unto them onely which are of the circumcision, but unto them also that walke in the steps of the faith of our father Abraham *which he had* when he was uncircumcised.

13 11 For the promise that hee should be the
heire of the world, was not *given* to Abraham, or
to his seed, through the *Law*, but through the
righteousnesse of faith.

15 14 For if they which are of the ^k Law, be
heires, faith is made void, and the promise is made
of none effect.

[illegible]

16 Apafines which is sacrament. 17 Circumcision was
 a prefig^t of the cut and ceremony: now Paul teaches the force
 figure, that is, to what end it is used, to wit, not only to signify
 righteousness of faith, whereby we come to possess Christ
 abov^e worth that inwardly indel^e, which the Sacrament bring^e
 doth represent. 19 An applying of the example of Abraham
 elevers, whose father also is made Ab'rahams. 20 And
 example, to the circumcised believers, whose father Abrahams
 21 A reason why the seed of Abraham is to be esteemed
 as Abrahams himself, through faith was made praker that
 made him the father of nations. 22 The inheritance of the
 children: or to the world may be understand the land of Canaan,
 had downe your this civility nations should fulfill the Law.

15 13 For the Law causeth wrath: for where no Law is, there is no transgression.

16 ¹⁴ Therefore it is by faith, that it might come by grace : and the promise, might be sure to all the seed, is not to that onely which is of the Law but also to that which is of the faith. **A**braham who is the father of us all.

17 (As it is written, I have made thee a father of many nations) *even* before ^m God whom he beleeveth, who quickneth the dead, & calleth those things which be not, as though they were.

18 17 Which *Abraham* above hope, beleev'd
under hope, that he should be the father of many
nations: according to that which was spoken to
him. So shall thy seed be.

19 And he p^rot weake in the faith, considered
not his owne body, which was now & dead, being
almost an hundred yeere old, neither the darkeneffe
of Saraes wombe.

20 Neither did he doubt of the promise of God through unbelief, but was strengthened in the faith, and gave glory to God.

21 Being fully assured that he which had promised, was also able to do it.

22 And therefore it was imputed to him for righteousness.

23. 18 Now it is not written for him onely, that it was imputed to him for righteousness,

24 But also for us, to whom it shall be imputed
for righteousness, which beleeve in him that raised
up Iesus our Lord from the dead.

25 Who was delivered *to death* for our sinnes,
and is risen againe for our iustification.

of faith only, are counted amongst the children of Abraham. **Q** Is spiritual, depending only upon the virtue of God, who made the God, that is, by a spiritual kindred, which had place before God, is able to God. **A** Who referred to life. **Q** With whom the which as yet are not in deed, as he that can with a word make who
17 A description of true faith, wholly resting in the power of God
forth in the example of Abraham. **A** Very strong and

CHAPTER V.

He amplifieth a Christs righteousness, which is layd
hold on by faith, & who was given for the weak, & and
sinfull. 24 He compareth Christ with Adam. 17 Leath
with Life. 30 and the Law with Grace.

Then being justified by faith, we have peace toward God through our Lord Iesus Christ.

2. ^a By whom also through faith we have had this access^b unto this grace^c wherein we stand, and^d reioyce under the hope of the glory of God.

3 4 Neither *that* onely, but also we \S reioyce
in tribulations, knowing that tribulation bringeth
forth patience.

[illegible]

4 And

6 The ground of hope is an assured testimony of the confidence, by the gift of the holy Ghost, that we are beloved of God, and this is nothing else but that which we call faith; whereof it followeth, that though faith our confidences are

4 And patience experience, and experience hope.

5 And hope maketh not ashamed, because the love of God is shed abroad in our hearts by the holy Ghost, which is given unto us.

6 For Christ, when we were yet of no strength, at his time died for the ungodly.

7 Doubtlesse one will scarce die for a righteous man: but yet for a good man it may be that one die.

8 But God b seetheth out his love toward us, seeing that while we were yet sinners, Christ died for us.

9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

10 For if when we were enemies, we were reconciled to God by the death of his Sonne, much more being reconciled, we shall be saved by his life.

11 And not only so, but we also reioyce in God through our Lord Iesus Christ, by whom we have now received the atonement.

12 Wherefore, as by one mans sinne entered into the world, and death by sinne, and so death went over all men: in whom all men have sinned.

13 For unto the time of the Law was sinne in the world, but sinne is not imputed, while there is no law.

14 But death reigned from Adam to Moses, even over them also that sinned not after the like manner of the transgression of Adam, which was the figure of him that was to come.

15 But yet the gift is not so far as the offence: for if through the offence of that one, many be dead, much more the grace of God, and the gift by grace, which is by one man Iesus Christ, hath abounded unto many.

16 Neither is the gift so, as that which entered in by one that sinned: for the fault, came of one offence.

17 For his very comen, how can it be that Christ being now alive, should not save them from destruction, whom by his death he hath justified and reconciled?

18 In the dead of men, Iesus man, he seetheth out his love unto us, that in the midst of our afflictions we may know, as he will be present with us.

19 From affliction and justification, we have now passed over to the other part of justification, which consisteth in the free imputation of the obedience of Christ to that the remission of sinne there is added mercy & pardon, the gift of Christes righteousness flowed from Adam into us, and all the fruits thereof: so that in Christ we do not only cease to be unrighteous, but we beginne also to be righteous.

20 From Adam, in whom all have sinned, both guiltinesse and death, which is the punishment of the guiltinesse, came upon all.

21 By Adam, who is one, and yet with Christ, like to him in this, that both of them made that, which are there, as it were, that they have into us: but they are unlike in this, that while Adam made that, which are his, curse and death, that is death: Iesus Christ maketh them that are his, partakers of the righteousness of grace, and that unto life.

22 By sinne, which is the cause of death, which is not by inheritance, and men commonly call it original sinne: for he by sinne call that sinne in the singular number, whereas, if we speak of the fruits of it, we speak the plural number, calling them sinnes.

23 That is, in Adam, that this is so, that both guiltinesse and death beganne with him, and the giving and transgression of Moses Law, it appeareth manifestly by that, that before that Law was given, for in that they died, we are not made dead, was then: and in such a way, that it was also imputed: whereupon it followeth that there was then some Law, the breach whereof was the cause of death.

24 Even from Adam to Moses, p Wherein there is no Law made, man is punished as faultie and guiltie.

25 But that this Law was not that universal Law, and death did not proceed from any deadness of sinne, or of particularity, it appeareth hereby, that the very Law made, neither could never sinne nor transgression of that natural Law, are notwithstanding dead as well as Adam.

26 One sinne, n Not after that sort as they have that are of one generall living, their life: but yet the whole posterity as corrupt in Adam, when as he sinned, and justly sinned.

27 Now the first Adam, as we have before said, who is Christ, as it is afterwards declared.

28 Adam and Christ are compared together in this respect, that both of them do give and yield to others, that which is their own: but herein they differ, that Adam by sinne hath left his fault to the destruction of many: but Christ obedience hath by grace overbowed many.

29 This is, Adam, 30 Another inequality consisteth in this, that by Adam one offence men are made guilty: but the righteousness of Christ imputed unto us freely, doth us wholly absolve us from that one fault, from all other offences.

ence unto condemnation: but the gift of many offences to justification.

17 For if by the offence of one, death reigned through one, much more shall they which receive that abundance of grace, and of that gift of that righteousness, reign in life through one, that is, Iesus Christ.

18 Likewise then, as by the offence of one, the fault came on all men to condemnation, so by the justifying of one, the benefits abounded toward all men to the justification of life.

19 For as by one mans disobedience many were made sinners, so by that obedience of that one, shall many also be made righteous.

20 Moreover, the Law entered thereupon, that the offence should abound: nevertheless, where sinne abounded, there grace b abounded much more:

21 That as sinne had reigned unto death, so might grace also reign by righteousness unto eternal life through Iesus Christ our Lord.

22 To the contrary side, the righteousness of Christ, which by Gods mercie is imputed to all believers, Iustifieth them, that they may become partakers of everlasting life.

23 Not only because their sinnes are forgiven us, but also because the righteousness of Christ is imputed unto us.

24 The ground of this whole comparison is this, that these two men are set at two ends of reason, so that out of the one, issue by nature, out of the other, righteousness by grace doth spring forth upon others.

25 So then, Iesus entered nature us only by following the steps of our forefathers, but we take corruption of him by inheritance.

26 This word, Many, is set against this word, A few.

27 A preventing of an objection: why then did the Law of Moses enter the upon? that men might be made the more guiltie, and the benefits of God to Christ Jesus in much the more glorious.

28 By an argument taken of discipline, and thereupon extolled to himselfe of others.

29 Briefly making men in of the Law transgressed.

30 Grace was poured forth plentifully from heaven, that it did not only counterbalance sinne, but also make sinne perfect.

31 What I shall we say then? Shall we continue still in a sinne, that grace may abound? God forbid.

32 How shall we, that are dead to sinne, live yet therein?

33 Know ye not, that as all we which have beene baptized into Iesus Christ, have beene baptized into his death?

34 We are buried then with him by baptism into his death, that like as Christ was raised up from the dead to the glory of the Father, so we also should walke in newnesse of life.

35 For if we be planted with him to the benefit of justification and sanctification, are always joined together inseparably, and both of them proceed from Christ, by the grace of God: Now sanctification is the abolishing of sinne, that is, of our natural corruption, in whose place succedeth the newnesse and purpore of an new reformation.

36 They are said to be dead to sinne, which are in fact more dead partakers of the virtue of Christ, that that natural corruption is dead in them, that is, the force of it is put out, and it bringeth not forth his bitter fruits, and on the other side, they are said to live to God, which are in the life, that is, whom the spirit of God hath not delivered from the slavery of the corruption of nature.

37 There are three parts of this sanctification, to wit, the dead of the old man or sinne, his buriall, and the resurrection of the new man, defend into us by the death of Christ, and the resurrection of Christ, which breaketh our baptism in the hope and pledge.

38 Gal. 3. 17. To the end that growing up in one with him, we should receive his strength, to quench him in us, and to make us new men.

39 Conf. 3. 12. That Christ himselfe being discharged of his iniquities and weakness, might live in glory with God for ever.

40 And we which are his members for this end, that being made partakers of his selfe same virtue, we might begin to lead a new life, as though we were already buried with him.

41 Eph. 4. 3. col. 3. 1. Eph. 4. 3. col. 3. 1. The death of one and the life of righteousness, or our ingrafting into Christ, and growing up into one with him, cannot be separated by any means, neither in death nor life, whereby it followeth, that no man is sanctified, which liveth still to sinne: and therefore is no man made partaker of Christ by faith, which repenteth not, and turneth not from his wickedness: for as he by faith, the Law is not fastened, but established by faith.

42 1 Cor. 6. 14. 2 Tim. 2. 13. f similiter

1 To the contrary of abstinence, whereby we are kept, and from whence righteousness.

16 The third difference of sinne, is that the righteousness of Christ being imputed unto us by grace, is of greater power to bring life, then the offence of Adam, is to add a full potency to death.

17 By partakers of true and everlasting life.

18 Therefore to be thus, as by one mans offence, the guiltinesse came on all men, to make them subject to death.

19 By partakers of true and everlasting life.

20 Therefore to be thus, as by one mans offence, the guiltinesse came on all men, to make them subject to death.

21 By partakers of true and everlasting life.

22 Therefore to be thus, as by one mans offence, the guiltinesse came on all men, to make them subject to death.

23 By partakers of true and everlasting life.

24 Therefore to be thus, as by one mans offence, the guiltinesse came on all men, to make them subject to death.

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38 Therefore to be thus, as by one mans offence, the guiltinesse came on all men, to make them subject to death.

39 By partakers of true and everlasting life.

40 Therefore to be thus, as by one mans offence, the guiltinesse came on all men, to make them subject to death.

10 ¹⁰ And if Christ be in you, the ¹¹ body is dead, because of sinne: but the Spirit ¹² is life for righteousnes sake.

11 ¹³ But if the Spirit of him that raised up Iesus from the dead, dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies, by his Spirit that dwelleth in you.

12 ¹⁴ Therefore brethren, we are debtors not to the flesh, to live after the flesh: yee shall die: ¹⁵ for if yee live after the flesh, yee shall die: but if yee mortifie the deedes of the body by the Spirit, yee shall live.

13 ¹⁶ For as many as are led by the Spirit of God, they are the sonnes of God.

14 ¹⁷ For yee have not received the Spirit of bondage, to feare againe: but yee have received ¹⁸ the Spirit of adoption, whereby we cry, Abba, Father.

15 ¹⁹ The same Spirit beareth witnesse with our spirit, that we are the children of God.

16 ²⁰ If we be the children, we are also heires, even the heires of God, and heires annexed with Christ: ²¹ if so be that we suffer with him, that we may also be glorified with him.

17 ²² For I count that the afflictions of this present time are not worthy of the glory, which shall be shewed unto us.

18 ²³ For the fervent desire of the creature waiteth when the sonnes of God shall be revealed, ²⁴ because the creature is subiect to vanitie, not of it owne will, but by reason of him, which hath subdued it under hope.

19 ²⁵ Because the creature also shall be delivered from the bondage of corruption into the glorious libertie of the sonnes of God.

20 ²⁶ For we know that every creature groaneth with us also, and travaileth in paine together unto this present.

21 ²⁷ And not onely the creature, but we also and death: ²⁸ because we know that the creature which sheweth the same might first in our head, and dayly worketh in his members.

22 ²⁹ An exhortation to oppresse the flesh daily more and more by the virtue of the Spirit of regeneration: because (saith he) you are debtors unto God, for so much as you have received by many benefits of him. ³⁰ Another reason of the joynt that exhorteth for such as have and fight valiantly shall have everlasting life. ³¹ A confirmation of this reason: they be the children of God, which are governed by his Spirit, therefore shall they have life everlasting. ³² He declareth and expoundeth by the way in three two they have life everlasting. ³³ He calleth the children of God, is given to be. ³⁴ Because (saith he) they have received the grace of the Gospel, wherein God sheweth himselfe, or (as before in the publishing of the Law) terrible and fearful, but a most benigne and loving father in Christ, so that with great boldness we call him Father, the holy Ghost sealing this adoption in our hearts by faith. ³⁵ By the Spirit is meant the holy Ghost, whom we are led in our minds, by the preaching of the Law. ³⁶ Which feeleth his bondage in our minds, and therefore openeth our mouths. ³⁷ A proof of the consequent of the confirmation: because that he is the Sonne of God, doth enjoy God with Christ. ³⁸ Fathers of our fathers goods, and that freely, because we are children by adoption. ³⁹ Now Paul teacheth by what way the sonnes of God doe come to that felicitie, to wit, by the crosse, as Christ himselfe did: and therewithal openeth unto them fountaines of comfort: as first, that we have Christ a companion and fellow of our afflictions: secondly, that we shall be also his fellowes in that everlasting life. ⁴⁰ Thirdly that this glory which we look for, doth a thousand times surpassingly far exceede our afflictions. ⁴¹ All being well considered, I gather.

41 ⁴² Fourthly, be plainly teacheth us that we shall certainly be renewed from that confusioe and horrible defilement of the whole world which cannot be continuall, as it was not at the beginning: But as it had a beginning by the sinne of man: for whom it was made by the ordinance of God, so shall it, in length be restored with the clea-
u All this world. ⁴³ It becometh us to weep and mourning five. ⁴⁴ Not by their natural inclination, ⁴⁵ but by their knowledge how really we were displeased with man, a God would not make the world bountifully overhauling curse, for the sinne of man, but gave it hope, but it should be restored. ⁴⁶ For in the corruption which they are now subiect to, they shall be delivered and changed into that blessed state of incorruption, which shall be revealed when the sonne of God shall be shewed to follow. ⁴⁷ By this world is meant, not onely exceeding sorrow, but also the vanity that followeth. ⁴⁸ Rightly if the rest of the world look for the resurrection, granting this were for all, and that the world is vaine, let it not grieve us also to grieve, yea, let us be more certainly persuaded of our redemption to come, forasmuch as we have the first fruites of the Spirit,

which have the first fruites of the Spirit, even we doe fight in our selves, waiting for the adoption, even ⁴⁹ the redemption of our body.

42 ⁵⁰ For we are saved by hope: but hope that is seene, is not hope: for how can a man hope for that which he seeth?

43 ⁵¹ But if we hope for that we see not, we doe with patience abide for it.

44 ⁵² Likewise the Spirit also helpeth our infirmities: for we know not what to pray as we ought: but the Spirit it self maketh request for us with sighs, which cannot be expressed.

45 ⁵³ But hee that searcheth the hearts, knoweth what is the meaning of the Spirit: for he maketh request for ⁵⁴ Saints, according to the will of God.

46 ⁵⁵ Also we know that all things worke together for the best unto them that love God, even to them that are called of his purpose.

47 ⁵⁶ For those which hee knew before, hee predestinate to be made like to the image of his Sonne, that hee might be the first borne among many brethren.

48 ⁵⁷ Moreover, whom hee predestinate, them also he called, and whom he called, them also he iustified, and whom he iustified, them he also glorified.

49 ⁵⁸ What shall we then say to these things? If God be on our side, who can be against us?

50 ⁵⁹ Who ispared not his owne Sonne, but gave him for us all to death, how shall he not with him give us all things also?

51 ⁶⁰ Who shall lay any thing to the charge of Gods chosen? it is God that iustificth.

52 ⁶¹ Who shall condemne? it is Christ which is dead: yea, or rather, which is risen againe, who is also at the right hand of God, and maketh request also for us.

53 ⁶² Who shall separate us from the love of Christ? tribulation, or anguish, or persecution, or famine, or nakednesse, or perill, or sword?

54 ⁶³ As it is written, ⁶⁴ For thy sake are we killed al day long: we are counted as sheep for slaughter:

55 ⁶⁵ Nevertheless, in all these things we are more than conquerors through him that loved us.

56 ⁶⁶ For I am persuaded that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, ⁶⁷ nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Iesus our Lord.

by chance or to our harme: but by Gods providence for our great profit: who as he chose us from the beginning, so hath he predestinate us to be made like to the image of his Sonne, and therefore will hee put us in his time, bring us all and iustified, to glory, by the crosse. ⁶⁸ It is our afflictions, but whatsoever else, in this world, which God hath from everlasting appointed with himselfe, according to his good will and pleasure. ⁶⁹ He useth the time past, for the time present, as hee habite us, who sometime set downe the thing that is to come, by the time that is past, to signifie the certainty of it: and hee had also a regard to Gods continual workes. ⁷⁰ Sixthly we have no cause to feare that the Lord will not give us whatsoever is profitable for us seeing that he hath not spared his owne Sonne to save us. ⁷¹ Give us grace. ⁷² A most glorious and comfortable confession of the whole world, and of this life, that it is the creature of iustification. There are no accusations that we have received before God, seeing that God himselfe absoth us as just: and therefore we must be left none to feare damnation, seeing that we have risen up the death and resurrection, the almighty power and defence of Iesus Christ. Therefore what can bee to be feared in this life, or of so great force and power, that might feare us, as though we might fall from the love of God, whereunto be loveth us in Christ. Surely nothing. Seeing that it is in itselfe most constant and sure, as faith is in us being confirmed by the faithfull. ⁷³ Who pronounced it not only a publicke, but also a private, by all in his. ⁷⁴ Whereupon with Christ loveth us. ⁷⁵ Pal. 44.22. ⁷⁶ We are not onely not overcome, with so great and many miseries and calamities, but also more than conquerors in all of them,

CHAP. IX

1 Hee assevereth absolutely, that which hee brought on the Jews
2 And telleth of two parts of the same children, as
and that God worketh all things in this matter according
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his will, 20 even as the power doth, 24, 30. He prophesied
after the calling of the Gentiles, 31 at after the visiting
of the Jews, 25, 27 by the testimony of the Prophets.

I Say, the truth in Christ, I lie not, my conscience bearing me witness in the holy Ghost.

2 That I have great heaviness, and continual sorrow in mine heart.

3 For I would with my selfe to be separate from Christ, for my brethren that are my kindredmen according to the flesh.

4 Which are the Israelites, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the Law, and the service of God, and the promises,

5 Of whom are the fathers, and of whom concerning the flesh, Christ came, who is God over all, blessed for ever, Amen.

6 Notwithstanding it cannot be that the word of God should take none effect: for all they are not Israel, which are of Israel:

7 Neither are they all children, because they are the seede of Abraham, * 4 but, In Isaac shall thy seede be called:

8 That is, they which are the children of the flesh, are not the children of God: but the children of the promise, are counted for the seede.

9 For this is a word of promise, * In this same time will I come, and Sara shall have a sonne.

10 Neither he only felt this, but also Rebecca, when shee had conceived by one, even by our father Isaac.

11 For yer the children were borne, and when they had neither done good nor evil (that the purpose of God might remaine according to election, nor by works, but by him that calleth.)

12 It was said unto her, * The Elder shall serve the younger.

13 As it is written, * I have loved Jacob, and have hated Esau.

14 What shall we say then? Is there unrighteousnesse with God? God forbid.

15 For he saith to Moses, * I will have mercie on him, to whom I will shew mercy: and will have compassion on him, on whom I will have compassion.

16 So then it is not in him that a willer, nor in him that runneth, but in God that sheweth mercy.

17 For the Scripture saith unto Pharo, * For this same purpose have I stirred thee up, that I might shewe my power in thee, and that my Name might be declared throughout all the earth.

18 Therefore hee hath mercy on whom hee will, and whom hee will hee hardeneth.

19 Thou wilt say then unto mee, Why doth hee yer complain: for who hath resisted his will?

20 But, O man, who art thou which pleidst against God? Is the thing a formed say to

10 The first objection: If God doth love or hate upon no consideration of the persons merits, how can hee be just? For then he is unwill, because he may love them which are unworthy, and hate them that are worthy. The Apostle deserveth this blasphemous and afterward answered it severally, point by point. 11 Men may knowe that no other cause of love or hatred, but that they are in the predestinate, and therefore this objection is refuted.

21 He answered first touching them which are chosen to salvation in choosing of whom, he deutech that God may seeme unwill, although he chuse and predestinate to salvation them that are not yet borne, without any respect of worthinesse: because he bringeth not the chosen to the appointed end, but by the means of his mercie, which is a cause next unto predestination. Next mercy predestineth mercie, and againe mercie predestineth hope of voluntarie corruption of mankind, and corruption predestineth a pure and perfect creation. Moreover mercy is shewed by her degree: to wit, by calling, by faith, by iustification and sanctification, so that as length we come to glorification, as the Apostle will shewe afterward. Now all these things, orderly following the purpose of God, doe clearly prove that he can by no means seeme unwill in loving and favouring him. * 22 By will, he meaneth the thing, he endevour of heart, and by running, good works: to neither which he giveth the grace, but only to the mercy of God.

23 Now here answereth concerning the reprobate or them whom God hateth being not yet borne, and hath appointed to destruction, without any respect of unworthinesse. And first of all hee proveeth, that it is not by choice, but by the will of God himselfe touching Pharo, whom he stirred up to this pur, else that he might be able to resist in his hardening and iust punishment. 1 God's spirit hath unto Pharo in the Scripture, the Scripture bringeth in God, speaking to Pharo: * Exod. 9.16. I brought thee into this world. 14 Secondly, he bringeth the end of Gods counsel to shewe that there is no unrighteousness in him. Now this chiefe end is, not properly and simply the destruction of the wicked, but Gods glory which appeareth in their rightfull punishment.

24 A conclusion of the full answer to the third objection: therefore seeing God doth not choose them whom hee freely chuse according to his good will and pleasure, but by inflicting and sanctifying them by his grace, but counsell in saving them cannot seeme unwill. And againe, there is no unwill in the everlasting counsell of God touching the destruction of them whom hee listeth to destroy, for that hee hardeneth them he destroyeth: Therefore the third answer for the maintenance of Gods iustice is the everlasting counsell of predestination, consisteth in this word hardening: which now standeth, he concealed in the former verse, because the History of Pharo was well knowne. But the force of the word is great: for hardening, which is against mercy, predestineth, for hardening things that mercy doth to wit, a voluntarie corruption, whereby the reprobate are hardened: and againe corruption predestineth a pure state of creation. Moreover, this hardening aliois voluntarie, for God is hardeneth being offended with corruption, that he venter their owne will whom hee hardeneth, to the executing of that judgement. Then follow the fruits of hardening, to wit, unbelief and sinne, which are the true & proper causes of the condemnation of the reprobate. Why doth hee then appoint to destruction? because hee will: why doth hee beate the reprobate? because hee will: why doth hee destroy all after this same sort, to whom should hee do iniurie? 14. It is pleased him to appoint, to shew his favour upon.

16 Another objection, but only for the reprobate: rising upon the former answer. If God doe appoint to everlastig destruction, such as hee listeth, and if that cannot be binded notwithstanding that hee hath once decreed. how doth hee iustly condempne them, which perish by his will? 17 The Apostle deutech not answer that it is not by deeds, will, or habit God doth not either reward or punish according to what they think, but according to what hee will. For the reprobate, his advantage both the antecedent, to wit, that it is Gods will, and that it is must of necessity fall out, yet he deutech that God is therefore to be thought an avenger of the wicked: for seeing it appeareth by manifest proofe that this is the will of God and his doing, what impudence is it for man, which is a burden and alies to dispute with God, and as it were to call him unto judgement? Now if any man say that the doob is not so disclosed and answered, I answer, that there is no fear of damnation in any mans heart, because they knowe that it is Gods will, and that the will of God is the rule of righteousness. 18 An amplification of the former answer taken from a comparison, whereby alio it appeareth that Gods determine counsell is set out. But the chief alio causes, for that it departh not upon any respect of second causes, but doth rather frame and direct them. * Eia. 45.9. u This simulante a recte per, fully in the first creation of mankind.

a The third part of the Epistle, even to the twelfth Chapter, wherein Paul is chiefly to shewe the cause of faith: 2 and fifth of all because hee purposed to speake much of the calling of God, and the use of the law, and of declaring by a double or triple cause, and by witnessing of his great desire towards their salvation, his singular love towards them, and therein all granting unto them all their prerogatives. a The Apostle loved his brethren so fondly, that if it have beene possible, hee would have beene ready to have redeemed the calling away of the law, and with the love of his owne flesh, to have beene for ever, for this second separate, because it is in this place. b Being brethren by flesh, as of one nation and countrey. c The arke of the covenant, which was taken of Gods presence. d Chap. 2.17. e He, a. 12. d The tables of the covenant: and this is spoken by the figure Metonymy. e Of the iudicial Law. f The ceremonial Law. g Which was made to Abraham and to his posterity. h The same manifest testimony of the Godhead and divinity of Christ. i Chap. 2.10. h Heereth into the handling of predestination by a kind of preventing an objection: I know it may be, that Israel is cast off: but that there shall be more will to make the covenant which God made with Abraham and his seede, frustrate and voyd? Hee answereth thereto, that Gods word is true, although that Israel be cast off: for the election of the people of Israel is so general and common, that even if hating the same, God chuseth by his secret counsell, such as is pleased him. So then this is the proposition and state of this Treatise: The grace of salvation is offered generally in factum, for the overthrowing it, the officers thereof present only to the flesh. b Israel is the first place, it is taken for Iacob, and in the second, for the Israelites. * Geo. 22.1. befe. 12.18. d The first proofe is taken from the example of Abrahams owne house, where in Isaac only was counted the sonne, and that by Gods ordinance: although that Isaac also was borne of Abraham, and circumcised before Isaac. i Isaac shall be the true and naturall sonne, and therefore hee by thy blessing. f A general exposition of the former proofe of example, k Which are borne of Abraham by the promise of nature. * Geo. 4.28. l Which are borne of the promise. m A reason of that applyeth. Because that Isaac was borne by the verue of the promise, and therefore hee was not chosen, may be was not at all, but by the free will of God: whereby it followeth, that the promise is the fountaine of predestination, and not the flesh from which promise the particular election proceedeth: that is, that the elect be borne elect; and not that they be first borne and then afterward elected, in respect of Gods word and predestination. * Gene. 5.10. o Another prophetic proofe, taken from the example of Esau and Iacob, which were both borne of the same father, and of the same wife, and of the same birth, and yet as divers as Isaac and Isaac were: for Isaac was not notwithstanding, Esau being cast off, only Iacob was chosen: and that before the birth, that neither any goodnesse of Iacob might be thought to be the cause of his election neither any wickednesse of Esau of his casting away. * Gen. 3.21. n Gods decree, which proceedeth of his meere good will, whereby it pleased him to chuse one, and refuse the other. b Paul hath not mighte made being made, but rather chosen. Therefore they are decreed which make forborne: for as cause of election, and for as knowne in the cause of reprobation. o The proofe of the calling away of Esau by that, that hee was made servant to his brother: and yet with the chusing of Iacob by that that hee was made Lord of his brother, although his brother were the first begotten. And least that any man might raise this saying of God, and referre it to eternall things, the Apostle sheweth out of Malachi, who is a good interpreter of Moses, that the service of Iacob was joynt with the hatred of God, and the Lordship of Iacob with the love of God. * Geo. 22.12.

him that formed it, Why hath thou made mee thus?

21 **4** 19 Hath not the potter power of the clay to make of the same lump one **20** vessell to **21** honour, and another unto **22** dishonour?

22 **22** What and if God would, to shewe his wrath, and to make his power known, suffer with long patience the **23** vessels of wrath, prepared to **24** destruction?

23 And that he might declare the **24** riches of his glory upon the vessels of mercie, which he hath prepared unto glory?

24 **44** Even us whom he hath called, not of the **25** Jewes onely, but also of the Gentiles.

25 **25** As he saith also in Ofce, **26** I will call them, My people, which were not my people: and her, Beloved, which was not beloved.

26 And it shall be in the place where it was saide unto them, **27** Ye are not my people, that there they shall be called, The children of the living God.

27 **26** Also Esaias cryeth concerning Israel, **28** Though the number of the children of Israel were as the sand of the sea, yet shall but a remnant be saved.

28 For hee will make his account, and gather it into a **29** short summe with righteousnesse: for the Lord will make a **30** short count in the earth.

29 **29** And Esaias said before, Except the Lord of hostes had left us a seede, we had bene made as Sodomes, and had bene like to Gomortha.

30 **30** What shall we say then? That the Gentiles, which followed **31** not righteousnesse, have attained unto righteousnesse, even the righteousnesse which is of faith.

31 **31** But Israel which followed the Law of righteousnesse, could not attaine unto the Law of righteousnesse.

32 Wherefore? Because they sought it not by faith, but as it were by the **33** works of the Law:

33 The second answer is this, that God, moreover and besides that he doeth himselfe to doeth decree, useth that moderation in executing his decree, as declareth his singular lenitie even in the reprobat, that he suffereth them a long time, and permiteth them to enjoy many and singular benefits, until at length he justly condemne them: and that good end and purpose, to wit, to shewe himselfe to be an enemy and revenger of wickednesse, that it may appeare what power bee is of by their severe iudgements, and finally by comparison of contraries to be forth indeed, how great his mercie is towards the elect.

34 Therefore may I say with Paul that some men are made of God the Creator and callers, **35** The unmerciful and marvelous creatings, **36** Having established the doctrine of the eternal predestination of God on both parts: that is, as well of the reprobate, as of the elect: hee cometh now to shewe the use of it, teaching us that we ought not to reke the testimony of it in the secret council of God, but by the vocation which is made manifest and set forth in the Church, propounding unto us the example of the Jewes and Gentiles, that the doctrine may be better perceived.

35 **35** By the words of the Jewes are called, but some of the Jewes, and some of the Gentiles, **36** Their vocation calling is free of grace, even as our predestination is: and therefore there is no cause why either our owne unworthinesse, or the unworthinesse of our ancestors should cause us to thinke that we were not the elect and chosen of God, if we be called of him, and to embrace through faith the salvation that is offered us.

36 **36** Contrary wises, Neither any outward generally calling, neither any unworthinesse of our ancestors is sufficient without election, to make us to be saved, as hee saith calling, **37** Nothing cometh to passe in the Jewes, as the Lord hath foretold, **38** Hat no-

21 **21** **22** **23** **24** **25** **26** **27** **28** **29** **30** **31** **32** **33** **34** **35** **36** **37** **38** **39** **40** **41** **42** **43** **44** **45** **46** **47** **48** **49** **50** **51** **52** **53** **54** **55** **56** **57** **58** **59** **60** **61** **62** **63** **64** **65** **66** **67** **68** **69** **70** **71** **72** **73** **74** **75** **76** **77** **78** **79** **80** **81** **82** **83** **84** **85** **86** **87** **88** **89** **90** **91** **92** **93** **94** **95** **96** **97** **98** **99** **100**

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for they have stumbled at the stumbling stone, **33** As it is written, **34** Beholde, I lay in Sion **35** stumbling stone, and a rock to make men fall: and every one that hyleeveth in him, shall not be ashamed.

C H A P. X.

1 He handleth the effects of election, **2** that some resist, and some obey, **3** Christ who is the end of the Law, **4** the Jewes, that **5** Moses foretold the calling of the Gentiles, **6** and **7** Esaias the hardening of the Jewes.

B Reithen, **8** mine hearts desire and prayer to God for Israel is, that they might be saved.

2 For I beare them record that they have the zeale of God, but not according to knowledge.

3 For they **4** being ignorant of the righteousness of God, and going about to **5** stablish their owne righteousness, have not submitted themselves to the righteousness of God.

4 **5** For Christ **6** is the **7** end of the Law for righteousness unto **8** every one that beleeveth.

5 For Moses thus describeth the righteousness which is of the Law, **6** That the man which doeth these things, shall live thereby.

6 But the righteousness which is of faith, **7** speaketh on this wise, **8** Say not in thine heart, Who shall ascend into heaven? (that is to bring Christ from above.)

7 Or, Who shall descend into the deeper (that is to bring Christ againe from the dead.)

8 **9** But what saith it? **10** The word is neere thee, even in thy mouth, and in thine heart. This is the word of faith which we preach.

9 For if thou shalt **10** confesse with thy mouth the Lord Iesus, and shalt belevee in thine heart, that **11** God raised him up from the dead, thou shalt be saved:

10 For with the heart man **11** beleeveth unto righteousness, and with the mouth man confesseth to salvation.

11 For the Scripture saith, **12** Whosoever **13** beleeveth in him, shall not be ashamed.

12 For there is no difference betweene the Jew and the Grecian: for he that is Lord over all, is rich unto that call on him.

13 **14** For whosoever shall call upon the Name of the Lord, shall be saved,

14 **15** **16** **17** **18** **19** **20** **21** **22** **23** **24** **25** **26** **27** **28** **29** **30** **31** **32** **33** **34** **35** **36** **37** **38** **39** **40** **41** **42** **43** **44** **45** **46** **47** **48** **49** **50** **51** **52** **53** **54** **55** **56** **57** **58** **59** **60** **61** **62** **63** **64** **65** **66** **67** **68** **69** **70** **71** **72** **73** **74** **75** **76** **77** **78** **79** **80** **81** **82** **83** **84** **85** **86** **87** **88** **89** **90** **91** **92** **93** **94** **95** **96** **97** **98** **99** **100**

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9 This is, true faith, which seeketh God in his word, and that preached according to God hath appointed in the Church.

10 Rom. 12.7. 11 Wherefore faith is, there is also to the word, but not contrary will, wherefore the word is, there is faith also: for many refuse and reject the word. 12 He speaketh this because of the Jewes.

13 1st. 3.21. John 12.38. 24 A conclusion of the former gradation: we must ascend from faith to our vocation, as by our vocation we came to the testimonie of our election, 25 By Gods commandment.

26 An objection: If calling be a testimonie of election, were not the Jewes called? why should I not reckon that, faith the Apostle, seeing that there is no nation which hath not bene called: much less can I say, that the Jewes were not called. 27 Psal. 19.3. The defender and maintainer of the Jewes cause, goeth on still to aske, whether the Jewes also knew not God which called them. Elsay (saith the Apostle) denieth it, and witnesseth that the Gospell was translated from them to the Gentiles, because the Jewes neglected it. And therewithall the Apostle teacheth, that that outward and universal calling, which is set forth by the creation of the world, subiect not to the knowledge of God: yea, and that the particular also which is by the word of God, is of itselfe of small or efficacie, unless it be apprehended or layd hold on by faith, by the gift of small or efficacie, unless it is made upcomplete, and that by the oeselfe faith of man, who can pretend no ignorance. 28 Deuter. 32.21. He calleth all prophane people, a nation that is no nation, that they are not faide to live but to die, which are appointed for everlasting condemnation. 29 1. 2. 6. 9. 10. Speakeb without feare,

CHAP. XI.

2 Least the casting off of the Jewes should be limited according to the outward appearance, 3 hee sheweth that Elias was in times past received: 16 and that, seeing they have an holy roote, 23 many of them likewise shall be holy. 24 Hee exhorteth the Gentiles to be humble, 33 and crieth out that Gods iudgements are unsearchable.

1 Demaund them, 1 Hath God cast away his people? God forbid: for 1 I allo am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

2 3 God hath not cast away his people which he knew before. 4 Know yee not what the Scripture saith of Elias, how hee communeth with God against Israel, saying,

5 3 Lord, they have killed thy Prophets, and digged downe thine Altars: and I am left alone,

6 Now the Apostle sheweth how this doctrine is to be applied to ourken, shewing still in his propounded cause. Therefore hee teacheth us that all the Jewes in particular are not cast away, and therefore we ought not to pronounce railing of private persons, whether they be of the number of the elect or not. 7 A Theist protest, I am a Jew, and yet elected, therefore we may and ought fully resolve upon our election, as hath bene before said: but of another man we cannot be so certainly resolved: and yet we may cause us to hope well of others.

8 The second protest: Because that God is faithful in his league or Covenant, although unto a thousand generations. We must take heede, that we think not that the whole race and offspring is cast off, by reason of the unbelief of a few, but rather, that wee hope well of every member of the Church, because of Gods league and Covenant.

9 Which he loved and chose from everlasting. 10 The third protest, taken from the answer that was made to Elsay concerning him, when hee appeared openly to the face of the world, was not cast off, yet God knew his elect, and chosen, and of them also good hope and number. Whereupon this also is concluded, that we ought not rashly to pronounce of any man as of a reprobate, seeing that the Church is offenders brought to that state, that even the most watchfull and sharpest sighted pious thinks it to be came chaine and potuon. 11 King 19. 10.

and they seeke my life?

4 But what faith the answer of God to him? 5 I have b reserved unto my selfe seven thousand men, which have not bowed the knee to Baal.

6 Even so then, at this present time is there a remnant according to the election of grace.

7 And if it be of grace, it is no more of workes: or els were grace no more grace: but if it be of workes, it is no more grace: or els were worke no more worke.

8 What then? Israel hath not obtained that he sought: but the election hath obtained it, and the rest have bene hardened.

9 According as it is written, 10 God hath given them the spirit of slumber: eyes that they should not see, and eares that they should not heare unto this day.

11 And David saith, 12 Let their table be made a snare, and a net, and a stumbling block, even for a recompense unto them.

13 Let their eyes be darkened that they see not, and bow downe their backe awayes.

14 I demand then, Have they stumbled, that they should fall? God forbid: but through their fall, saluation cometh unto the Gentiles, to provoke them to follow them.

15 Wherefore if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more shall their 1 abundance be?

16 For in that I speake to you Gentiles, in as much as I am the Apostle of the Gentiles, I manifest mine office,

17 To try if by any means I might provoke them of my selfe to follow them, and might have some of them.

18 For if the calling away of them be the reconciling of the world, what shall the receiving be, 19 but live from the dead?

20 For if the 1 first fruits be holy, so is the whole lump: and if the roote be holy, so are the branches.

our iustices of themselves do teach, that workes are either wholly or partly the cause of our iustification. 1 Look Marke 3.5. 6 And yet this hardness of heart cometh not but by Gods iustice and iudgement, and yet without fault, whom as hee loe punitively the unthankfull by taking from them all faile and vericetence, and by doubling their darkness, that the benefits of God which are offered unto them, doe redound to their selfe destruction. 7 1st. 6. 9. and 29. 10. Math. 23. 34. Isay 42. 40. 28. 28. 26. 3 A very dead shepe which taketh away all faile. 18 That is, they were unlik to see. 19 Psal. 69. 23. 1 In an unhappy birdes are infused to death by that which is their fullness: but that foolishly thing turne to the fewer destruction, out of which they sought life to wit, the Law of God for the preperous zeale wherof they refused the Gospell. 20 God appointed this calling away of the Gentiles, that it might be an occasion to the Jewes, and againe might turne this calling of the Gentiles, to be an occasion to restore the Jewes, to wit, that they being inflamed and provoked by emulation of the Gentiles, might themselves at length embrace the Gospell. And hereby we may learne, that the severitie of God serveth himselfe to the setting forth of his glory as his mercie doeth, and also that God prepare himselfe a way to mercie, by his severitie, so that we ought not rashly to despise of any man, nor proudly triumph over other men, but rather provoke them to in holy emulation, that God may be glorified to them also.

11 In this unthankfullnesse, to shewe that they are once all called, we are ought to consider the roote of the Covenant, and rather goe backe to their ancestors which were faithful, that wee may know that the blessing of the Covenant resteth in some of their posteritie, as we also finde prove hereof in our selves. 12 Hee alleudeth to the first fruits of the lawe by the offering wherof all the whole croppe of come was offered, and they might use the rest of the years following with good confidence. p Abraham,

4. There is a double reason of the precept going

afore: we one's
 because God hath
 not committed
 to our choice
 to be done of every
 man; and there-
 fore he doeth
 backwardly, and
 not onely unpro-
 fitably, but great-
 ly to our discom-
 plication; others,
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 himselfe and others,
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 bounds of his vo-
 cation: the other
 is, for that this
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 same is therefore
 iudged to be ap-
 pointed, that we
 should be bound
 one to another,
 whereupon it
 followeth that
 no man might
 be prouided, but
 he might be there-
 of, in that the
 use of every pri-
 uate gift is com-
 mon.

† 1. Pet. 4. 10.
3 That which be
spoke before in
generall, be ap-
plieth particular-
ly to the holy fu-
ctions, whereio
men offend with
great danger.
And be divideth
them into two
sorts, to wit, in-
to Prophets, and
Deacons, and
again he divideth
the Prophets in-
to doctours, and
Pastours, and

Deaconess must
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 2 Cor. 9:7.
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 2. Mat. 5:49.
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 great. 5:39. a
 4. 2 Cor. 3:3.
 out the practi

4 For as wee have many members in one body, and all members have not one office,
5 So wee being many, are one body in Christ, and every one an anothers members.
6 ¶ Seeing then that wee have gifts that are divers, according to the grace that is given unto us, whether we have prophetic, let us prophetic according to the portion of faith.
7 Or an office, let us wait on the office: or he that we teachen, on teaching:
8 Or he that exhorteth, on exhortation: he that distributeth, let him do it: with simplicity: he that ruleth, with diligence: he that sheweth mercy, with cheerefulness.
9 ¶ Let love be without dissimulation. * Abhorre that which is evil, and cleave unto that which is good.
10 * Be affectioned to love one another with brotherly love. In giving honour, goe one before another.
11 Not stouthefull to do service, fervent in spirit, as serving the Lord,
12 Reioycing in hope, patient in tribulation, * continuing in prayer.
13 * (Distributing unto the necessities of the Saints: * giving your selves to hospitalitie.
14 * Bless them which persecute you: bless I say, and curse not.
15 Reioyce with them that reioyce, and weep with them that weepe.
16 Be like affectioned one towards another: be not hie minded: but make your selves equal to them of the lower sort: be not * wife in your selves.
17 * Recompence to no man evil for evil: procure things honestly in the fight of all men.
18 ¶ If it be possible, as much as in you is, have peace with all men.
19 Deeply beloved, * aveuge not yourselves but give place unto wrath: for it is written, * Vengeance is mine: I will repay, saith the Lord.
20 * Therefore if thine enemy hunger, feed him: if he thirst, give him drinke: for in so doing thou shalt heape y coales of fire on his head.
21 Be not overcome of evil, but overcome evil with goodneffe.

CHAP. XIII.

1 *Hee saith that we shal suborn our selves to Magistrates: 2 To love our neighbour: 3 To live uprightly, 4 and to put on Christ.*

Let 4 every a soule be subiect unto the higher powers: 5 for there is no power but of God: and the powers that be, are ordained of God.

2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist, shall receive to themselves condemnation.

3 For Magistrates are not to be feared for good works, but for evil. 4 Wilt thou then be without feare of the power? doe well: for shalt thou have praise of the same:

4 For he is the minister of God for thy wealth: 5 but if thou doe evil, feare: for he beareth not the sword for nought: for he is the minister of God to take vengeance on him that doeth evil.

5 Wherefore we must be liable, not because of wrath onely, but also for conscience sake.

6 For, for this cause ye pay also tribute: for they are Gods ministers, applying themselves for the same thing.

7 Give to all men therefore their due, tribute, to whom ye owe tribute: custome, to whom custome: feare, to whom feare: honour, to whom ye owe honour.

8 Owe nothing to any man, but to love one another: 9 for hee that loveth another, hath fulfilled the Law.

9 For this, * Thou shalt not commit adultery: Thou shalt not kill, Thou shalt not steale, Thou shalt not bare false witness, Thou shalt not covet: and if there be any other commandment, it is briefly comprehended in this saying, *even in this* * Thou shalt love thy neighbour as thy selfe.

10 Love doth not evil to his neighbour: therefore is love the * fulfilling of the Law.

11 And that, considering the season, that is now time that we should arise from sleepe: for now is our salvation neerer, then when wee beleeved it.

12 The night is past, and the day is at hand: let us therefore cast away the workes of darkness, and let us put on the armour of light,

13 So that we walke honestly, as in the day: not in * gluttonie, and drunkenness, neither in

ment taken from the end wherefore they were made, which is in God: by this means preferreth the good and bridleth the wicked: Magistrates themselves are put in mood of that duty which they owe: 5 An excellent way to heare this sayke, is not onely by the words of this Law, but God hath armed the Magistrate even with a revenging whom God revengeth the wicked. 7 The conclusion: We state, not onely for feare of punishment, but much more because Magistrate have power over the conscience of man, yet seeing he cannot be reviler by any good conscience. 8 So farre as for if unlawfull things be commanded us, we must inforce as better to obey God then men. 9 Hee teacheth us the discipline of the conscience. 10 * Mat. 23. 12. O hee that braver of Reverence, (which as season is) we must give to the flesh: but very fewe judgements need to be executed: to wit as no man may justly require any thing of us, besides that only which by the perpetuall Law of charity. 10 He commendeth the meat of the whole Law. 8 He hath not onely done one commandment, that which he hath commanded us to do. * Erod. 30. 4. of this Law he commanded us to love him, which is the good of God, seeing Paul speaketh here of the duties we owe one to another, Law to the second Table. * Levit. 19. 13. mat. 23. 39. ian. 3. 12. * 2 Tim. 1. 5. 12 An application toke of our time: which allow it selfe purerth us in mind of our duty, feare after that the darkness of ignorance and wicked affections by which beeth the darkness of our heart, that we order our life according to the precious light of the Law, which is the good of God, Christ. 13 In other places we are sayd to be in the light, but yet as yet what we are, for as yet we be as it were in the twilight of life, which they leade, that see the lights. * Luke 11.

1. Trust 30.
 2. No 1.
 3. Now we shew
 subjects severely, what
 to their Magistrates, to
 wit, obedience, to
 from which he
 sheweth that us
 to be free, and
 in such sort that
 it is not only due
 to the highest Ma-
 gistrate himselfe,
 but also even to
 the inferior, which
 is the office
 under him.
 4. A Ye, though an
 Apostle, though an
 Evangelist, though
 a Prophet: Chry-
 stopher. Therefore
 the Pope, the
 Pope over all king-
 doms, must bowe
 to the ground.
 5. A reason taken
 of the nature of
 the thing it selfe:
 because the king
 is the head, and
 therefore are they
 placed in higher de-
 gree, but that the
 inferior should
 be the subject unto
 them?
 6. Another Argu-
 ment, that great
 force: Because
 God is author of
 this order: so
 that such as are
 rebels, ought to
 know, that they
 are rebelling with
 God himselfe:
 wherefore they
 cannot but pur-
 chase to themselves
 great miserie and
 calamity.
 7. Another dis-
 tinction: for
 for some are
 greater, some smaller.
 8. The third argu-
 ment profitable: for the
 why which binds
 us to their subjec-
 tion, is also with
 great reason, to
 two things.
 9. The first, be-
 cause that (although
 the king be the
 head in Gods minis-
 try, as lawfully we may
 esteeme teach us). It
 is things whereof
 we are to be sub-
 ject, which from
 the king, to the
 Magistrate. 6
 10. We do order our li-
 ving, that we owe one to
 the Magistrate, as an abrid-
 gement, but performe
 Lev. 5. 8.
 11. The second, be-
 cause that we have
 a great labour, to
 we must tellaint
 mark 24. 31. gal. 5.
 12. The circumstance of
 living, that this remi-
 ners the knowledge of Gods
 law: certaine it is, so
 that the Spirit of
 God, that it appeareth
 to us. 13
 14. The third
 15. The fourth

* Titus 15.

* 1 Cor. 13, 13.

19 He giveth a double warning in these manner one which perswades to this thing, the other which hath abstrained a fore knowledge of this liberie, keepeth that treasure, & the end he may use it wisely and profitably as hath bene said: the other which respecteth the weak, that they do nothing rashly by their mean example with a wavering confidence, for that cannot be done without faith, whereof we are not persuaded by the word of God, but by his light, and apprehend it. He is moved before verse 14, what he meaneth by faith, to wit, for a man to be certain and out of doubt in matters and things indifferent. *Embracech.* Reasoneth with himselfe.

20 Destroy not the worke of God for meates sake: & all things indeede are pure: but it is evil for the man which eateth with offence.

21 § It is good neither to eat flesh, nor to drinke wine, nor any thing whereby thy brother stumbleth, or is offended, or made weak.

22 19 Hast thou q faith: have it with thy selfe before God, blessed is hee that condemneth not himselfe in that thing which he alloweth.

23 For he that doubteth, is condemned if he eat, because he eateth not of faith: and whatsoever is not of faith, is sinne.

CHAP. XV.

1 The stranger must imply their strength to strengthen the weak. 2 By Christs example. 7 In secret. 8 Not only the Jews, 10 but also the Gentiles. 15 The cause why he wrote this Epistle.

W E which are strong, ought to beare the infirmities of the weak, and not to please our selves.

2 Therefore let every man please his neighbour in that that is good to edification.

3 For Christ also would not please himselfe, but as it is written, * The rebukes of them which rebuke thee, sell on me.

4 For whatsoever things are written, aforetime, are written for our learning, that we through patience, and comfort of the Scriptures might have hope.

5 Now the God of patience and consolation give you that yee be like minded one towards another, according to Christ Iesus.

6 That yee with one minde, and with one mouth may praise God, even the Father of our Lord Iesus Christ.

7 Wherefore receive ye one another, as Christ also received us to the glory of God.

8 Nowe I say, that Iesus Christ was a minister of the circumcision, for the truth of God, to confirme the promises made unto the fathers.

9 And let the Gentiles praise God, for his mercie, as it is written, * For this cause I will b confesse thee among the Gentiles, and sing unto thy Name.

10 And againe hee saith, * Reioyce, ye Gentiles with his people.

11 And againe, * Praise the Lord, all ye Gentiles, and laud ye him all people together.

12 And againe Esaias saith, § There shall be

a roote of Iesse, and he that shall sit to reioyce over the Gentiles, in him shall the Gentiles trust.

13 Now the God of hope fill you with all joy, and peace in believing, that yee may know all joy, through the power of the holy Ghost.

14 And I my selfe also am perswaded of you, my brethren, that ye also are full of goodnesse, and filled with all knowledge, and are able to admonish one another.

15 Nevertheless, brethren, I have somewhat boldly after a sort written unto you, as one that putteth you in remembrance, through the grace that is given me of God.

16 That I should be the minister of Iesus Christ toward the Gentiles, ministering the Gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the holy Ghost.

17 I have therefore whereof I may reioyce in Christ Iesus in those things which pertaine to God.

18 For I dare not speake of any thing, which Christ hath not wrought by mee, to make the Gentiles obedient in word and deede.

19 With the power of signes and wonders, by the power of the spirit of God: so that from Hierusalem, and round about unto Illyricum, I have caused to abound the Gospel of Christ.

20 Yea, so I enforced my selfe to preach the Gospel, not where Christ was named, lest I should have built on another mans foundation.

21 But as it is written, To whom he was not spoken of, they shall see him, and they that heard not, shall understand him.

22 Therefore also I have bene oft let to come unto you:

23 But now seeing I have no more place in these quarters, and also have bene desirous many yeeres agoe to come unto you,

24 When I shall take my journey into Spaine, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, after that I have bene somewhat filled with your company.

25 But now goe I to Hierusalem, to minister unto the Saints.

26 For it hath pleased them of Macedonia and Achaia, to make a certaine distribution unto the poore Saints which are at Hierusalem.

27 For it hath pleased them, and their detters are they: for if the Gentiles be made partakers of their spiritual things, their thankes is also to minister unto them in carnal things.

28 When I have therefore performed this, and have sealed them this fruit, I will passe by you into Spaine.

29 And I know when I come, that I shall

7 He saith up 2, it were all the former treatise with prayers, willing all that to be given them of the Lord, that he had commanded them.

1 In whom we hope.

8 Abundantly and plentifully.

8 The conclusion of the Epistle, wherein he saith, I have written somewhat at large unto them, rather to warne them, then to teach them, and that of occasion by reason of his vocation, which bindeth him peculiarly to the Gentiles.

1 Of your owne accord, and of your consent.

m By the offering up of the Gentiles, be meane the Gentiles themselves, whom he offered to God at Hierusalem.

9 He commends his Apostleship highly by the effect, but yet to that moreover and besides that he speaks all things truly, he giveth all the glory to God as the only without: and doth not properly respect himselfe, but this father: that men might have doubt of the truth of the doctrine which he propounded unto them.

n Christ was so with me in all things, that I am assured, that I would never so faint, yet I cannot say, what he hath done by me to bring the Gentiles to hear the Gospel.

o In the place this word, Poore, signifies the force, and working of the word in piercing mens mind: and in the latter, it signifieth Gods mightie power which was the worker of these wonders.

§ Isa. 52, 15. * Chap. 1, 11. 10 He writeth at large to the Romanes, and that familiarly, his singular good will towards them, and the state of his affinitie, but so that he foretels not a note from the end of Apostolical doctrine: for he declare nothing but that which appertaineth to his office and is godly: & commending by a title of dignity at it were, the liberality of the Churches of Macedonia, he propoundeth them modestly to followe their godly deede.

¶ 1 Theff. 1, 7. p Doing his dutie for the Saints, to care them that money which was gathered for their use, is Almes are voluntarie, but yet such as we owe by the love of charitie.

* 1 Cor. 6, 1. q To serve the turnes.

r Performed is faithfully, and sealed is as it were with my ring.

s This money which was gathered for the use of the poore: which almes is very fully called fruit unto them: and remitting of them the duty of prayers, he sheweth what labors ought chiefly to rest upon in all difficulties and adversities.

come to you with abundance of the blessing of the Gospel of Christ.

30 Alfo brethren, I beseech you for our Lord Iesus Christs sake, and for the love of the spirit, that yee would thrive with me by prayers to God for me.

31 That I may be delivered from them which are disobedient in Iudea, and that my service which I have to doe at Hierusalem, may be accepted of the Saints.

32 That I may come unto you with ioy by the will of God, and may with you refreshed.

33 Thus the God of peace be with you all, Amen.

CHAP. XVI.

1 *He commendeth Phoebe.* 3 *He sendeth greeting to many.*
2 *And warneth to beware of them which are the cause of division.*

I Commende unto you Phoebe our sister, which is a servant of the Church of Cenchrea:

2 That yee receive her in the Lord, as it becometh Saintes, and that yee assist her in whatsoever businesse shee needeth of your ayde: for she hath given hospitalitie unto many, and to me also.

3 Greete Priscilla, and Aquila, my fellowe helpers in Christ Iesus.

4 (Which have for my life layde downe their owne necke. Vnto whom not I onely give thanks, but also all the Churches of the Gentiles.)

5 Likewise greete the Church that is in their house. Salute my beloved Epenerus, which is the first fruites of Achaia in Christ.

6 Greete Marie which bestowed much labour on us.

7 Salute Andronicus and Iunia my cousins and fellowe prisoners, which are notable among the Apostles, and were in Christ before me.

8 Greete Amplias my beloved in the Lord.

9 Salute Virbanus our fellowe helper in Christ, and Stachys my beloved.

10 Salute Apelles approved in Christ. Salute them which are of Aristobulus friends.

11 Salute Herodion my kinsman. Greete them which are of the friends of Narcissus which are in the Lord.

12 Salute Tryphena and Tryphosa, which women labour in the Lord. Salute the beloved Pessis, which woman hath labored much in the Lord.

13 Salute Rufus chosen in the Lord, and his mother and mine.

14 Greete Asyncritus, Phlegon, Hermas, Patrobas, Meicurius, and the brethren which are with them.

15 Salute Philologus and Iulias, Nereas, and his sister, and Olympas and all the Saintes which

are with them.

16 Salute one another with an holy kisse. The Churches of Christ salute you.

17 Nowe I beseech you brethren, I marke them diligently which cause division and offences, contrary to the doctrine which yee have learned, and avoid them.

18 For they that are such, serve not the Lord Iesus Christ but their owne bellies, and with a false speach and flattering deceive the hearts of the simple.

19 For your obedience is come abroad among all: I am glad therefore of you: but yet I woulde have you a wife unto that which is good, and simple concerning evil.

20 The God of peace shall treade Satan under your feet shortly, the grace of our Lord Iesus Christ be with you.

21 Timotheus my helper, and Lucius and Iason, and Sosipater my kinsmen, salute you.

22 I Tertius, which wrote out this Epistle, salute you in the Lord.

23 Gaius mine hoste, and of the whole Church saluteth you. Erastus the steward of the citie saluteth you, and Quartus a brother.

24 The grace of our Lord Iesus Christ be with you all, Amen.

25 To him nowe that is of power to establish you according to my Gospel, and preaching of Iesus Christ, by the revelation of the mystery, which was kept secret since the worlde began:

26 (But now is opened, and published among all nations by the Scriptures of the Prophets, at the commandement of the everlasting God for the obedience of faith.)

27 To God I say, onely wife, be praye through Iesus Christ for ever. Amen.

1 *He commendeth Phoebe.* 2 *And warneth to beware of them which are the cause of division.*
3 *He sendeth greeting to many.* 4 *And warneth to beware of them which are the cause of division.*
5 *Likewise greete the Church that is in their house.* 6 *Salute my beloved Epenerus, which is the first fruites of Achaia in Christ.*
7 *Salute Andronicus and Iunia my cousins and fellowe prisoners, which are notable among the Apostles, and were in Christ before me.*
8 *Greete Amplias my beloved in the Lord.*
9 *Salute Virbanus our fellowe helper in Christ, and Stachys my beloved.*
10 *Salute Apelles approved in Christ. Salute them which are of Aristobulus friends.*
11 *Salute Herodion my kinsman. Greete them which are of the friends of Narcissus which are in the Lord.*
12 *Salute Tryphena and Tryphosa, which women labour in the Lord. Salute the beloved Pessis, which woman hath labored much in the Lord.*
13 *Salute Rufus chosen in the Lord, and his mother and mine.*
14 *Greete Asyncritus, Phlegon, Hermas, Patrobas, Meicurius, and the brethren which are with them.*
15 *Salute Philologus and Iulias, Nereas, and his sister, and Olympas and all the Saintes which*

beigned with wisdom. 16 *Furnished with the knowledge of the truth, and fellowe, that you may imbrace good things, and eschew evil, bewyng the doctrine and faires of false prophets, and tell them openly and this place don't plainly destroy the Popis faith of credite, whetser they maintaine it to be sufficient for one man to believe as another man beleeveth, without further knowledge, or examination what the matter is, or what ground it hath: using these daily speeches, We beleve as our fathers beleved, and we beleve as the Church beleveth.* 17 *As men that knowe no way to deceive, much lesse to deceive in deed.* 18 *AD 16.1. p. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

19 *AD 16.1. p. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

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THE FIRST EPISTLE OF PAUL

TO THE CORINTHIANS.

CHAP. I.

After the salutation. 10 which in effect is an exhortation,
 10 He reprehendeth the Corinthians for their divisions
 17 and calleth them from pride to humility: 10 For
 17 acknowledging all worldly wisdom. 23, 31 he admonisheth
 only the preaching of the cross.

The inscription of the Epistle, which is chiefly given about to procure the good will of the Corinthian towards him; yet notwithstanding, that always be leaured to them to wit, that he is the servant of God, and not of man.

10 If he be an Apostle, then he must be heard, although he sometimes repented them sharply, seeing he hath not his own cause in hand, but is a messenger that brings the commendation of Christ.

8 He joyeth in his office, that his doctrine might be confirmed by two witnesses.

4 In a Church of God, although it hath great faults.

10 It is that they obey them which admonish in it, in the definition of the Church, which it one.

10 The Father himself, who is the Father, speaks us from the Father, in giving us to his Son, that he may be in us, and live in him.

10 Whom God of his gracious goodness and mere love hath separated for himself: or whom God hath called to himself: the first of these two are positions from whence our justification cometh, and the second from whence our sanctification cometh, and the second from whence our sanctification cometh, and the second from whence our sanctification cometh.

10 The figure Synecdoche it is taken for all the people of God: and therefore to call upon Christ, is to call upon the Father, and to call upon the Father, is to call upon the Father, and to call upon the Father, is to call upon the Father.

10 The foundation and the life of the Church, is Christ Jesus given of the Father. 7 Going about to condemn many vices, he begins with a true commendation of their virtues, lest he might seeme after to offend at chiding, being moved with malice or envie: yea so, that he referreth all to God as the author of them, and then to Christ: That the Corinthians might be more allured to prophane and abuse the holy name of God.

10 He teacheth that name, which they most abused.

10 He teacheth that name, which they most abused.

Aul called to be an Apostle of Jesus Christ, through the will of God, and our brother 3 Sollicitudes,

2 Vnto the Church of God, which is at Corinthus, to them that are sanctified in a Christ Jesus, 3 Saints by calling, with all that call on the Name of our Lord Jesus Christ in every place, both their Lord, and ours:

3 Grace be with you, and peace from God our Father, and from the Lord Jesus Christ.

4 I thank my God always on your behalfe for the grace of God, which is given you in Jesus Christ.

5 That in all things ye are made rich in him in 4 all kinde of speech, and in all knowledge:

6 As the testimonie of Jesus Christ hath bene confirmed in you:

7 So that ye are not destitute of any gifte: 10 to waiting for the appearing of our Lord Jesus Christ.

8 Who shall also confirme you unto the end, that ye may be blamelesse in the day of our Lord Jesus Christ.

9 God is faithfulfull, by whom ye are called unto the fellowship of his sonne Jesus Christ our Lord,

10 Now I beseech you, brethren, by the

Name of our Lord Jesus Christ, that ye all speake one thing, and that there be no dissensions among you: but ye knit together in one minde, and in one iudgement.

11 For it hath bene declared unto mee, my brethren, of you by them that are of the house of Cloe, that there are contentations among you.

12 Now k this I say, that every one of you faith, I am Paul, and I am 4 Apollos, and I am Cephas, and I am Christ.

13 Is Christ divided? was 16 Paul crucified for you? either were ye 17 baptized into the name of Paul?

14 I thanke God, that I baptized none of you, but 4 Clippus, and Gaius.

15 Least any should say, that I had baptized unto mine owne name.

16 I baptized also the household of Stephanas: furthermore know I not, whether I baptized any other.

17 For CHRIST sent me not to baptize, but to preach the Gospel, 20 not with 1 will-dome of words, least the 21 crosse of Christ should be made of none effect.

He is understood by good witnesses, that there were many factions among them, and therewithall he openeth the cause of dissensions, because that some had hang on one doctour, some on another, and some were so addicted to themselves, that they neglected all doctours and teachers, calling themselves the disciples of Christ only, flouting forth their teachers.

10 The matter I would say to you, is this, 10 The first reason why schismes ought to be rebowed; because they teach by the measure, to be pleased not to receive, will not be head of two divers and disagreeing bodies, being himself one.

16 Another reason: Because they cannot without great injury to God be hang of men as of Christ, which thing is doubtly true, which allow whatsoever some men speaketh, even for his persons sake: as these men allowed one false Gossell being vnto of one man, and did lastly being vnto of another man. So that these factions were called by the names of their teachers. Now Paul setteth downe his owne name not only to give no man, but also to be knowne, to be pleased not to receive, will not be head of two divers and disagreeing bodies, being himself one.

21 The third reason asken of the faine and end of Baptisme, wherein we make a promise to Christ, calling on also the Name of the Father and the holy Ghost. Therefore although a men doe not fall from the doctrine of Christ, yet if he hang upon some certaine teacher, and dispise others, be forsaken Christ: for he hold Christ his owly master, hee would leave him, teaching by whomsoever.

18 Hee protesteth that hee speaketh so much the more boldly of these things, because that through Gods providence hee is void of all suspicion of halting; disciples unto him selfe, and taking them from others. Wherby we may understand that not the scholasticall, but the teachers also are to be reprehended, which gathered themselves flocke apart.

20 After 12, 19 Thinking a way of an oblation, that hee gave not himselfe to baptize many among them: not for the conceit of Baptisme, but because hee was chiefly occupied in delivering the doctrine, and committed them that received his doctrine to others to be baptized, whereof hee had three.

20 Hee declared sufficiently how farre hee was from all ambition: whereas on the other side they whome hee equallled as though they were his equals, were so themselves that not unto Christ, bragged most ambiguously of members, which they had baptized.

20 Now he teacheth himselfe to the doctours themselves, which pleased themselves in brave and ambitious eloquence, to the ende that they might drawe more disciples after them. Hee confesseth plainly that hee was unlike unto them, opposing gravely as it became an Apostle, his example against their perverfe iudgements: So that this is another place of this Epistle, touching the offering of a godly sacrifice, both in words and in actions, as though they were the Gossell.

21 The first eloquence which Paul calleth for him once, as not necessary, but also as flat contrary to the effect of his Apostollship: and yet had Paul his kind of eloquence, being yet heavenly, not of man, and void of painted words.

21 Therefore why heeved on the pompe of words, and painted speech: because it was Gods will to bring the wounde to that which was done by way, whereby the most idios amongst men might understand, that this owne was done of God himselfe without the aid of man. Therefore as salvation is to be sought unto us in the Gossell by the crosse of Christ, then when nothing is more commendable, and more rare from God, to God would have the manner of the preaching of the crosse most different from these means, with which men doe vie to drawe and entice others, either to heare or believe: therefore pleased him by a certain kind of most wisely, to triumph over the most foolish wisdom of the world, as hee had said before by say, that he would. And hereby we may gather, that both those doctours were putted up with ambitious eloquence, and also their brethren stayed farre away from the end and mark of their vocation.

The first use of this Epistle, wherein his purpose is to call back the Corinthians to brotherly concord, and to take away all contention of discord. So then this first peroration concerneth the taking away of schismes. Now a schisme is when men which are of the same religion doe consent together in doctrine, doe yet separate themselves one from another. I have therefore, as a badge that consisteth of all his parts, his kind together.

16 He beginneth his reprehension and chiding by taking away of an oblation, which was that hee gave not himselfe to baptize many among them.

18 Hee protesteth that hee speaketh so much the more boldly of these things, because that through Gods providence hee is void of all suspicion of halting; disciples unto him selfe, and taking them from others. Wherby we may understand that not the scholasticall, but the teachers also are to be reprehended, which gathered themselves flocke apart.

20 After 12, 19 Thinking a way of an oblation, that hee gave not himselfe to baptize many among them: not for the conceit of Baptisme, but because hee was chiefly occupied in delivering the doctrine, and committed them that received his doctrine to others to be baptized, whereof hee had three.

20 Hee declared sufficiently how farre hee was from all ambition: whereas on the other side they whome hee equallled as though they were his equals, were so themselves that not unto Christ, bragged most ambiguously of members, which they had baptized.

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Another objection. But how could it be that those wittie men

9. But as it is written, * The things which eye hath not seene, neither eare hath heard, neither came into mans heart, *are*, which God hath prepared for them that love him.

10 9 But God hath revealed *them* unto us by his Spirit: *For* the spirit *doth* searcheth all things, yea, the deepe things of God.

11 10 For what man knoweth the things of a man, save the Spirit of a man, which is in him? even so the things of God knoweth no man, but the Spirit of God.

12 Now wee have receiveth not the ^m spirit of
the world, but the Spirit, which is of God, ¹¹ that
wee might ¹² know the things that are given to us
of God.

13 Which things also we speake, not in the
¶ wordes which mans wisdom teacheth, but
which the holy Ghost teacheth, comparing spi-
rituall things with spirituall things.

14. 13 But the naturall man perceiveth not the things of the Spirit of God: for they are foolishnesse unto him, neither can hee know *them*, because they are spiritually discerned.

15 But he that is spirituall, & discerneth all things: yet 16 he himselfe is iudged of no man.

16 * 16 For who hath known the minde of the Lord, that he might instruct him? But wee have the minde of Christ.

10 He seetheth that forth by a similitude, which hee spake of the inspiration of the Spirit, As the force of man will searcheth out: things pertaining to man, so doeth our mind by that power of the holy Ghost, understand heavenly things. l The
m The

minds of man, which is made void by abstinence from
Spirit which hath rectified, doth not teach us things of this world, but lifts up us
to God; and this place is set us against the Papists, whose faith is from brum-
mishment, and what force it has.

a That which befrake generally be-
reftness, and that which is left behind, is the Spirit of our survalence in
this world, so that if any man should separate the Spirit from the preaching of the word
of God, or should think that those flourishally men are governed by the Spirit of
God, which wandering beflethe worde, thrust upon us their vaine imagination for
the secret of God.

b This word (know) is taken here in its proper sense, for

[illegible]

how cometh it to passe that so few allow these things? This is no to be marvelled at, (sayeth the Apostle) seeing that men in their natural power (as they termed them) are one indured with that facultie, whereby spiritual things are discerned (which facultie cometh another way) and therefore they accept spiritual wisdom as folly; and it is as if he should say, It is no marvelle that blinde men cannot iudge of colours, seeing that they lacke the light of their eyes, and therefore light is to them as

¶ The man that hath no further light of vnderstanding then that
which he brought with him, euen from his mothers wombe, as Iude deserveth it, Iude 19.
¶ By the verine of the holy Ghost. 24 He accomplished the matter by contraries.
As, 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826.

determined nothing certainly, no not in it owne affaires, much lesse can it be diffe-
 strange, that is spirituall things. But the Spirit of God, wherewith spirituall men
 are indured, can be deceived by no meanes, and therefore be reprooved by no man.

8 Of no man: for when the Prophets are judged of the Prophets, it is the Spirit that
 judgeth, and not the man. * Efs. 40. 13. rom. 11. 34. 16 A reason of
 the former saying: for he is called spiritual: which hath learned that by the virtue of
 the Spirit, which Christ hath taught us. Now if that which we have learned of that

The Spirit, would Christ with laughter. Now if such were
Mallor, could be reproved of any man, be as ill reformed be wiser then God : where-
upon it followeth, that they are not onely foolishly, but also wicked , which thinke
that they can devise faine thing that it eieker more perfect, or that they can teach the
wisdomde of God a better way then they knewe or taught , which undoubtedly, were
induced with Gods Spirit.

t Lay his head to his , and teach him what he should

doe. u We are indued with the Spirit of Christ, who openeth unto us those

secrets, which by all other means are unsearchable, and also all truth whatsoever.

CHAP. III.

3 He yielded a reason why her preached small matters unto
 4 the church, that she might be able to overcome all manner of

them: 4 He sheweth how they ought to esteeme of Ministers, & 6 The ministers office, 10 A true forme of edifyinge, 16 He warneth the Corinthians, that they be not drawn away to prophane things, 18 through the proud wisdoms of the flesh,

ANd I could not speake unto you, brethren, as unto spirituall men, but as unto a carnall, *even* as unto babes in Christ.

2. I gave you milke to drinke, and not ^hmeate : & having generally
for ye were not yet ^e able to *bear it* , neither yet condeemed y^e blindnes
now are ye able. and of the Gospel,
condemned y^e blind-
nes of mans mind,

3 For ye are yet carnall; for whereas *there is* now atleogh be among ye envying, and strife, and divisions, are applyth is particu- ye not carnall, and walke as men? larly to the Corin- thians, calling them

4 For when one saith, I am Pauls, and another, I am Apollos, are ye not carnall?

5. Who is Paul then, and who is Apollos, but the ministers by whom yee beleeved, and as the Lord gave to every man? flesh prevaileth against the spirit. And he bringeth a double testimony of it:

6. 3 I have planted, Apollos watered, but God gave the increase.

7 So then, neither is hee that planteth any thing, neither he that watreth, but God that giveth the increase.

78 And he that planteth, and hee that watreth, are one, & every man shall receive his wages, according to his labour.

9 For we together are Gods & labourers : yee
are Gods husbandry, *and* Gods building.

10 According to the grace of God given to mee, as a skilfull master. builder, I have layd the foundation. and another buildeth thereon: 4 but

let every man take heed howe hee buildeth up-
on it.

11. For other foundation can no man lay, ^{had profited very}
then that which is laid, which is Iesus Christ. ^{little or nothing.}

12 6 And if any man build on this founda-^a *et edificet super*
as yet ignorant : and therefore to expresse is the better, he teacheth them babes. ^b *et carnalibus, quibus non*
substantiall meate, or strong meate. ^c *To be fed by me with substantiall meate :*

therefore as the Corinthians grow up in age, so the Apostle nourished them by teaching, first with milk, then with strong meat, which difference was only in manner of teaching. d. By the figure and compass of man's wit and judgement. A fatter that bee hath sufficiently reprehended ambition, covise, and their foolish esteemes,

now hee sheweth how the true ministers are to be esteemed, that wee attribute not unto them, more or lesse then wee ought to doe. Therefore hee teacheth us, that they are they by whome we are brought to faith and salvation, but yet as the ministers of God, and such as doe nothing of themselves, but God so worketh by their oris-

of God, and such as doe nothing for themselves, but God to working by them as it
pleaseth him to furnish them with his gifts. Therefore we have not to marke or con-
sider what minister it is that speaketh, but what is spoken: and wee must depend
onely upon him which speaketh by his servants. 3 He beautifieth the fortnce

ſentence with two ſimilitudes: firſt comparing the compaſſie of the faithfull, to a
 field which God maketh fruitful, when it is ſowed and watered through the labour
 of his ſervants: next, by comparing it to an houſe, which in deede the Lord buildeth
 up, but by the hands of his workemen, ſome of whom, bee ſleepe in laying the

purpose, to shewe that all things are wholly accomplished by Gods onely authoritie and might, so that we must onely have an eye to him. Moreover (although that God useth some in the better sort of the worke) we must nevertheless contempe other, in

vieth some in the better part of the worke: we must not therefore contemne other, in respect of them, and much lesse may wee divide, or set them apart (as these factious men did) seeing that all of them labour in Gods businesse, and in such sort, that they serve to finish one selfe same worke, although by a diuers manner of working.

sofomuch that they neede one anothers helpe. ¶ Psal. 61, 12. Galat. 6, 5.
e Serving under him: Nowe they which serve vnder another, doe nothing of their owne
strength, but as it is given them by grace, which grace maketh them fit in that seruice.
Looke chap. 1, 10. and 2. Cor. 3, 6. and all the increase that cometh by their labour.

4 Now he speaketh to the teachers themselves, which succeeded him in the Church of Corinth: and in their person, to all that were after or shall be Professors of Congregations. Seeing that they succeeded into the labour of the Apostles

fallows of Congregations, seeing that they succeed unto the labour of the Apostles, which were planters and chiefe builders. Therefore seeke waroeth them first, that they perfwade not themselves that they may build after their owne fantasie; that is, that they may propound and set forth anything in the Church, either in matter, or in

kind of teaching, different from the Apostles which were the chief builders. 5 Moreover he sheweth what this foundation is, to wit, Christ Jesus, from which they may not turne away one iota in the building up of his building. 6 Thirdly, he sheweth that they must take heed that the upper part of the building be answerable

to the foundation, that is, that admonitions, exhortations, and whatsoever pertaineth to the edifying of the flocke, be answerable to the doctrine of Christ, as well in matter as in forme: which doctrine is compared to golde, silver, and precious stones: of which matter, Ephraim also, and Iubah in the Reuelation build the heavenly citie.

of which matter, Elias also and Iobba in the Revelation built the heavenly citie. And to these are opposite, wood, bay, flubble, that is to say, curious and wise questions or decreets: and besides to be shurt, all that kinde of teaching which serveth to ostentation. For falsedoctrines, wherof he speaketh not here, are not said properly

to be built upon this foundation, unless peradventure in new ones.

7 Hereafter, as
in the next
13, that all are not
good builders, no
not come off them
which stand upon
this one and only
foundation; but how
soever these worke
of evil builders,
say he, stand for
a season, yet shall
it not always de-
stoy, because that
the light of the
truth appearing
in the day, as day
shall dissolve this
darkness, and then
what it is. And
that fluffe is re-
vealed by the fire,
whether it be good
or not. For as
much as will God
in his time by the
touch of his Spirit
and word, trie all
buildings, and so
shall it come to
passe, that such as
be found puffed
up, shall still
continue to, to the
praise of the
workmen; but
they that are
otherwise, shall be
consumed, and
vanity away, and
so shall the workmen be frustrate of the hope of his labour, which
pleased himselfe in a thing of nought.

8 He taketh not away hope of salvation
from the unskillfull and foolish builders, which hold fast the foundation, of which
fort were those Reformationes rather then pallions of Conscience; but he addeeth an excep-
tion, that they must notwithstanding suffer this trial of their worke, and also abide
the losse of their vaile labours

9 Chapter 6, v. 9. 2 Cor. 6, 16. 9 Continuing
still in the metaphor of a building, he reaseth up, that the Church is as it were the Temple of God,
but also facification; For he sayth that the Church is as it were the Temple of God,
and that God hath as yet beene consecrated unto himselfe by his Spirit. Then turning
himselfe to these ambitious men: he sheweth that they profane the Temple of God,
because those vaile artes wherein they please themselves to much, are as he teacheth,
so many pollutions of the holy doctrine of God, and the puritie of the Church. Which
wickednes shall not be suffered unpunished.

10 Desist thou, and makest it
uncertaine, being they do desire it, by Paul his judgement, which by
his flythy silence displaceth the puritie of the Gospel. And he concludeth by the contrary,
that they professe pure widdome in the Church of God, which refuse and call away
all those vanities of men, and if they be mocked of the world, it is sufficient for them
that they be wise according to the widdome of God, and as he will have them to
be wise.

11 Job 5, 13. 8 Ee they never be crafty, yet the Lord will take
them when he shall discover their treacheries. 11 I say 44, 11. 11 Ee returneth
to the proposition of a, the verse, first warning hearken, but henceforward they shew
not as lords, those whom God hath appointed to be ministers: and not lords of their
salvation, which thing God doth, that depend upon him, and not upon God, that
speaketh by them. 12 Pleaseth himselfe. 12 Helps, appoints for your benefit.

13 He passeth from the persons to the things themselves, that his argument may be
more forcible, yea, he ascendeth from Christ to the Father, to shew us that we rest
our selves not in Christ himselfe. in that that he is man, but because he carrieth us
up even to be Father, as Christ himselfe of himselfe every where, that he was sent
of his Father, that by this hand we may be all knit with God himselfe.

CHAP. III.

1 Bringing in the definition of a true apostle, 7 he sheweth
that humilitie ought rather to be an honour than a shame unto
him. 9 He bringeth in proof, whereby it may easily
appeare, 10 that he neither had care of glory,
11 nor of his felicitie. 12 He commendeth himselfe.

Let is a man to think of us, as of the ministers
of Christ, and disposers of the secrets of God:
2 And as for the rest, it is required of the
ministers, that they esteeme them not as lords: and yet notwithstanding, that they give care unto
them, as to them that are free from Christ, first for the end and purpose, to
that they may receive as it were at their hands, the treasure of salvation, which is drawn
out of the secret of God. 3 Every man. 4 Last fall, he warneth the
ministers, that they also behave themselves not as lords, but as faithful servants, because
they must render an account of their stewardship unto God,

disposers, that every man be found faithful.
3 As touching me, I passe very little to be
judged of you, 4 or of mans judgement: no, 5 I
judge not mine owne selfe.
4 For I know nothing by my selfe, yet am I
not thereby justified: but he that judgeth me, is
the Lord.
5 Therefore 6 I judge nothing before the
time, until the Lord come, who will lighten things
that are hid in darkness, and make the counsels
of the hearts manifest: and then shall every man
have 6 praise of God.
6 Now these things, brethren, I have signi-
fically applied unto mine owne selfe and Apol-
los, for your sakes, that ye might learne e by us,
that no man presume above that which is written,
that one swell not against another for any mans
cause.
7 For who separateth thee? and what hast
thou, that thou hast not received? if thou hast re-
ceived it, why rejoycest thou, as though thou
hast not received it?
8 Now ye are full: now ye are rich: ye
reigne as kings without us, and would to God
ye did reigne, that we also might reigne with you.
9 For I think that God hath set forth us the
last Apostles, as men appointed to death, for we
are made a g gailing stocke unto the world, and to
the Angels, and to men.
10 We are fooles for Christ sake, 11 and ye are
wise in Christ: we are weake, and ye are strong:
ye are honourable, and we are despised.
11 Unto this house we both hunger, and thirst,
and are naked, and are buffeted, and have no cer-
tain dwelling place.
12 And labour, working with our owne
hands: we are reviled, and yet we blesse: we are
persecuted, and suffer it.
13 * We are evil spoken of, and we pray: we
are made as the filth of the world, the offscow-
ring of all things, unto this time.
14 I write not these things to shame you, but
as my beloved children I admonish you.
15 For though ye have tenne thousand instru-

8 Because in re-
solving others he
is humble, it is
an example, he
veth a preoccu-
pation or preven-
ing of an obedi-
ence, and vintg the
gravity of an Apostle,
he thus sheweth
careth not for his
contrary judge-
ments of them, in
that they esteemed
him as a vice per-
son, because he did
not for his him-
selfe as they did.
And hee bringeth
good reasons why
he was nothing
moved with the
adversaries, that
he thought of him-
selfe as of a
4 First, because
that which men
judge in these
cases of their owne
braines, is no more
to be accounted
of, then when the
unlearned dot-
judge of wifes
dome.
6 Word for word,
Day, after the man-
ner of speech of
Cicero.
5 Secondly, sayth
he, how can you
judge how much
or how little I am
to be accounted
of, seeing that I
know not what I
betterben you
doe, and which
daye professe that
I have walked in
my vocation with
a good conscience,
dare not yete no-
withstanding chalenge anything to my selfe; for I knowe that I am not blameable,
all this notwithstanding: much lesse therefore should I please my selfe as you doe:
c I permit my selfe to the Lordes judgement. 6 A third reason proceeding of
a conclusion as it were, out of the former reasons. It is Gods office to esteeme every
man according to his vaile, because he knoweth the secrets of the heart, which men
for the most part are ignorant of. Therefore this judgement pertaineth to you:
4 Math. 7, 1. 4 One could not be justified before the Lord, for he knoweth the
heart, and he remembereth to praise rather then dispraise, for that the beginning of
his grace is, that they gave more to fame men then merit was. 7 Having re-
turned their judgement, he setteth forth himselfe againe as a singular example of modestie,
as one which concealing in this Epistle those famous teachers names, doubted not
to put downe his owne name and Apollon in their place, and tooke upon him, as it
were, their shame: so farre was hee from preferring himselfe to any.
8 By
our example, which chiefe rather to take other mens faults, than to set downe
by name. 9 Hee sheweth a good means to bridle pride: first, if thou confesse
how richly thou exemptest thy selfe from the number of others, seeing thou art
man thy selfe: againe, if thou consider that although thou have done more then
other men have, yet thou hast it not by Gods bountyfulness. And what wille
is he that will bragge of an bees goodnesse, and that against God?
10 There
is nothing then in us of nature, that is worthy of commendation: but all that we have
we have it of grace, which the Pelagians and false Pelagians, as we call them, will
9 Hee descendeth to a most grave matter, to cause these ambitious men to humble even
the Pelagians wille. 10 Hee that will take a right iudge, hee take Paul and the
Lopes are, who by his death that he is his successor, let him compare the delectation
of the Popes court with Saint Pauls state, as we see it better. 11 Alies 10, 34.
2. theff. 2, 1. 2. theff. 3, 8. 12 Math. 5, 44. Luke 23, 34. Alies 7, 50.
b Such as by freeeing is gathered together. 10 Moderating the shew of
his moke, he putteth them in minde to remember of whom they were content
Christ, and that they should not doubt to for his sake, as he saith in example, although he
former vile condition, to the upward heaven, in respect of others, yet might be the
efficacie of Gods Spirit, as they had had trial thereof in themselves.

a What way and rule I follow, every where in teaching the Churches.

b Last of all be defended also to Apostolic threatnings, but yet chiding them as a father, lest by their disorder he be constrained to come to punish from among them.

c Acts 19, 31.

d By words, let us smother their painted and coloured kind of eloquence, against which he fetcheth the power of the Spirit.

e Acts 19, 31. James 4, 11.

f I Meekly affected towards you.

g That they have winked at him who committed incest with his mother in law, *h* he herself should cast them rather to be ashamed, then to rejoice.

i Such kind of wickedness is to be punished with excommunication, *j* least other be infected with it.

k They are greatly to be reprehended which by following of wicked men, fit forth the Church of God to be mocked and scorned of the infidels.

l There are some proud, then they that least know themselves.

m Excommunication ought not to be committed to one man power, but must be done by the authority of the whole Congregation, after that the matter is diligently examined.

n To mind, thought and will.

o Calling upon Christ in his Name.

p There is no doubt but that judgement is satisfied in heaven, where Christ himself is to judge.

q These communicants are delivered to the power of Satan, in that, that he is cast out of the house of God, *r* What is to be delivered to Satan, the Lord himself declares when he saith, Let him be without us as Heathen and Publican, *s* Matth. 18, 17, that is to say, to be disfranchised, and put out of the right and liberty of the city of Christ, which is the Church, with at which Satan is lord and master.

t Threat of excommunication is not to cast away the communicants, but that they should vertibly, but that they may be saved, *u* viz. that by this kind of excommunication is, that other be not infected; and therefore it must of necessity be retained in the Church, that the one be not infected by the other.

v That is, and not grounded upon good reason, as though you were excellent, and yet there is such wickedness found among you.

w By alluding to the ceremony of the Passover, he exhorteth them to cast out that unclean person from among them. In times past, I sayeth he, it was not lawful for them which celebrated the Passover, to eat leavened bread: inasmuch that here was holden as unclean and unwelcome to the Passover, whatsoever had tasted of leaven.

x Nowe our whole life must be as it were the feast of unleavened bread, wherein all they that are partakers of that immaculate Lamb which is Christ, must cast out both of themselves, and also out of their houses and Congregations all unprofitable.

etours in Christ, yee have yee not many fathers: for in Christ Iesus I have begotten you through the Gospel.

16 Wherefore, I pray you, be followers of mee.

17 For this cause have I sent unto you Timotheus, which is my beloved sonne, and faithful in the Lord, which hath put you in remembrance of my ways in Christ, as I teach every where in every Church.

18 I am puffed up as though I would not come unto you.

19 But I will come to you shortly, & if the Lord will, and I will know, not the words of them which are puffed up, but the power.

20 For the kingdom of God is not in word, but in power.

21 What will ye? shall I come unto you with a rod, or in love, and in the spirit of meeknesse?

22 A passing over to another part of this Epistle, wherein he reprehended more than a very vainous offence, shewing the use of ecclesiastical correction.

1 Meekly affected towards you.

CHAP. V.

a That they have winked at him who committed incest with his mother in law, *b* he herself should cast them rather to be ashamed, then to rejoice.

c Such kind of wickedness is to be punished with excommunication, *d* least other be infected with it.

e It is heard certainly that there is fornication among you, and such fornication as is not once named among the Gentiles, that one should have his fathers wife.

f And ye are puffed up, and have not rather sorrowed, that he which hath done this deed, might be put from among you.

g For I verily as absent in bodie, but present in a spirit, have determined already as though I were present, that hee that hath thus done this thing.

h When yee are gathered together, and my spirit, in the Name of our Lord Iesus Christ, that such one, I say, by the power of our Lord Iesus Christ,

i Be delivered unto Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Iesus.

j Yourreioycing id is not good: know ye not that a little leaven leaveneth the whole lump?

k Purge out therefore the olde leaven, that ye may be a new lump, as ye are unleavened: for Christ our Pascheover is sacrificed for us.

l Therefore let us keepe the feast, not with olde leaven, neither in the leaven of maliciouse

and wickednesse: but with the unleavened bread of sinceritie and truth.

9 I wrote unto you in an Epistle, that yee should not company together with fornicators,

10 And not altogether with the fornicators of this world, or with the covetous, or with extortioners, or with idolaters: for then ye must goe out of the world.

11 But now I have written unto you, that yee company not together: if any that is called a brother, be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such one eat not.

12 For what have I to doe to iudge them also, which are without? doe ye not iudge them that are within?

13 But God iudgeth them that are without. Put away therefore from among your selves that wicked man.

ther be meane the feast of love wherewith the Supper of the Lord was received, or else in common usage and more of life which is rightly to be eaten, least any man should thinke that after matrimony were broken by excommunication, of such duties hindered and cut off thereby, as were owe one to another, children to their parents, subjects to their rulers, servants to their masters, and neighbour to neighbour, to visit one another to God. *h* If you should utterly alienate from such men company, you should get out of the world, therefore I speak of them which are in the very bosome of the Church, which must be called to discipline, and not from which are without, which men you must labour in all manner possible, to bring them to Christ.

10 Such as are false brethren, ought to be cast out of the Congregation: as for them which are without, they must be left to the iudgement of God.

CHAP. VI.

a He that judgeth against their contention in law matters, *b* wherewith they contend one another under judges that were infidels, to the reproach of the Gospel, *c* and then sharply threateneth fornicators.

d Are any of you, having business against another, be judged under the viiist, and not under the Saints?

e Doe ye not know that the Saints shall iudge the world? If the world then shall be judged by you, are ye unworthy to iudge the smallest matters?

f Know ye not that we shall iudge the Angels? how much more things that pertaine to this life?

g If then ye have iudgements of things pertaining to this life, let them up which are dead in Christ.

h I speak it to your shame. Is it so that there is not a wife man among you? no, not one, that can iudge betwene his brethren?

i But a brother goeth to law with a brother, and that under the infidels.

j Nowe therefore there is altogether

k Heed be that hee doeth not forbid that one neighbour may goe to law with another, if need require, but yet under holy iudges.

l Hee that judgeth by a compassion that the faithful can not seeke to infidels to be judged, without gratiourie due to the Saints, seeing that God himself will make the Saint iudges of the world, and of the devils, with his Sonne Christ: much more ought they to iudge these light and small causes, which may be by equitie, and good conscience, determined.

m The conclusion, wherewith he profereth a remedie for this mischief, is, viz. if they and their private affairs betwixt themselves by choice submit out of the Church: for which matter and purpose, the least of you, sayth he, is sufficient. Therefore he commendeth not iudgement seats, but sheweth what is expedient for the circumstance of the time, and that without any dimming of the right of the magistrate: for hee speaketh not of iudgements which are practised between the faithful and the infidels, neither of publique iudgements, but of controversies which may be ended by private arbiters.

n Courts and places of iudgement.

o He applyeth the general proposition to a particular, always calling them backe to this, to take away from them that false opinion of their owne excellence, from whence all these mischiefs spring.

p Nowe he goeth further also, and although by granting them private arbiters out of the Congregation of the faithful, hee doeth not commend, yet rather establish private iudgements, so that they be exercised without offence, yet he sheweth that if they were such that they ought to be, and as it were to be wished, they should not need to use that remedie.

9 Nowe he speaketh more generally, and that which hee speake before the incontinent persons, he sheweth that it pertaineth to all others, which are knowne to be wicked, and such as through their naughty life are a slander to the Church, which ought also by lawfull order to be cast out of the communion of the Church. And making mention of eating of meat, either he meane the feast of love wherewith the Supper of the Lord was received, or else in common usage and more of life which is rightly to be eaten, least any man should thinke that after matrimony were broken by excommunication, of such duties hindered and cut off thereby, as were owe one to another, children to their parents, subjects to their rulers, servants to their masters, and neighbour to neighbour, to visit one another to God. *h* If you should utterly alienate from such men company, you should get out of the world, therefore I speak of them which are in the very bosome of the Church, which must be called to discipline, and not from which are without, which men you must labour in all manner possible, to bring them to Christ.

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a weaknesse of mind which is said to be in them that suffer themselves to be overcome of the flesh, and it is a fault that signifies greatly from temperance and moderation, so that he nippeth them which could not put up an evil desire done unto them.

7 This persister chiefly to the other part of the reprehension, to wit that they want to have even under itselfe, whereas they should rather have suffered any losse, then to have given that offence.

But yet this is generally true, that we ought rather depart from our right, then tie the virtue of the Law hastily, and upon an affection to retere in justice.

10 But the Corinthians cared for neither, and therefore he saith that they must repent, unlesse they will be flout out of the inheritance of God.

6 Math. 6. 39. Luke 6. 59. tom. 12. 19.

1. Thess. 4. 6.

8 Now he prepareth himselfe to passe over to the fourth (testifie of this Epistle, which concerneth matters indifferent: debating this matter first, how men may well live woman or man which question hath three branches, fornication, marriage, and a single life. As for fornication, he utterly condemneth it. And marriage he commendeth tofore, as a good and necessary remedy for them, to other he leaveth it free: And other he bewiddeth from it, not as unlawfull, but as discommodious, and that not without exception. As for single life (under which also I comprehend virginity) he injoyneeth it to no man: yet he perswades men unto it, but not for his selfe, but for another respect, as well all men not without exception. And bring about to speake against fornication, he beginneth with a generall reprehension of those vices, wherewith that rich and riotous city most aboundeth: warning and teaching them extrenely, that repentance is unfearefully ioynd with forgiveness of sinnes, and with satisfaction with iustification.

9 Chap. 10. 23.

9 Secondly, he sheweth that the Corinthians doo simply offend in matters indifferent. First, because they abused them: next, because they used indifferent things, without any discretion, feeling that the use of them which were brought to the rule of charitie, and that he should have the use of them right, which immediately after he saith must be restrained to things that are indifferent.

8 Here is in this thing to which are indifferent, whichsoever he be that thinketh he may not beget his them, which is asflattering kinde of flattery under a colour of libertie, which saith upon such men.

10 Secondly, because they counted many things for indifferent, which were otherwise unlawfull, as fornication, with which they counted amongst merie naturall and lawfull desires, as well as meate and drinke: Therefore the Apostle sheweth that they were altogether unlike: for meate, which be, were made the Apostle sheweth that they were altogether unlike: for meate, which be, were made

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e inffratie in you, that yee goe to law one with another: 7 why rather suffer ye not wrong? why rather refuse ye not harme?

8 Nay, ye your selves doe wrong, and doe harme, and that to your brethren.

9 Know ye not that the unrighteous shall not inherite the Kingdome of God? 8 Be not deceived, nor wantons, nor buggers,

10 Not theeves, nor covetous, nor drunkards, nor railers, nor extortioners shall inherite the Kingdome of God.

11 And such were some of you: but yee are washed, but yee are sanctified, but yee are iustified, in the Name of the Lord Iesus, and by the Spirit of our God.

12 1 2 8 All things are lawfull unto me, but all things are not profitable, I may doe all things, but I will not be brought under the power of any thing.

13 10 Meates are ordered for the bellie, and the bellie for the meates: but God shall destroy both it, and them. Nowe the body is not for fornication, but for the Lord, and the Lord for the body.

14 And God hath also raised up the Lord, and shall raise us up by his power.

15 11 Know ye not, that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid.

16 12 Doe ye not know, that he which coupleth himselfe with an harlot, is one body? 8 for it is two, faith he, shall be one flesh.

17 But he that is ioynd unto the Lord, is one spirit.

18 13 Flee fornication: every sinne that a man doeth, is without the body: but hee that committeth fornication sinneth against his owne body.

19 14 Know ye not, that your body is the temple of the holy Ghost, which is in you, which ye have of God and, ye are not your owne.

20 8 For yee are bought for a price: therefore glorifie God in your body, and in your spirit: for they are Gods.

consecrate to God. 2 Cor 3. 17. 1 Cor 6. 16. 15 The fourth argument: Because we are not our owne men, to give our selves to any thing, much lesse to Satan and the flesh, seeing that God himselfe hath bought us, and that with great price, to the end that both in body and soul, we should serve to his glory. 2 Cor 7. 13. 1 Pet 1. 18.

CHAP. VII.

1 Intreating here of marriage, which is a remedie against fornication, 10 and may not be broken, 18, 20 he will chuse man to content with his lot. 15 He saith much that the end of virginity should be, 35 and who ought to marry.

*N*OWE concerning the things a whereof yee wrote unto me, it were good for a man not to touch a woman.

2 Nevertheless, to avoyd fornication, let every man have his wife, and let every woman have her owne husband.

3 Let the husband give unto the wife as due benevolence, and likewise also the wife unto the husband.

4 The wife hath not the power of her owne body, but the husband: & likewise also the husband hath not the power of his owne body, but the wife.

5 Defraud not one another, except it be with consent for a time, that yee may give your selves to fasting and prayer, and againe come together, that Satan tempt you not for your incontinencie.

6 But I speake this by permission, not by commandment.

7 For I would that all men were even as I, my selfe am: but every man hath his proper gift of God, one after this manner, and another after that.

8 Therefore I lay unto the unmarried, and unto the widowes, It is good for them if they abide even as I doe.

9 But if they can not abstaine, let them marry: for it is better to marrye then to burne.

10 9 And unto the married I command, not I, but the Lord, Let not the wife depart from her husband,

11 But if she depart, let her remaine unmarried, or be reconciled unto her husband, and let not the husband put away his wife.

12 8 But to the remnant I speake, & not the Lord, If any brother have a wife that beleeveth not, if she be content to dwell with him, let him not forsake her.

13 And the woman which hath an husband that beleeveth not, if he be content to dwell with her, let her not forsake him.

fraud one another. 5 Hee addeth an exception, unlesse the one abstaine from the other by mutual consent, that they may the better give themselves to prayer, wherein notwithstanding, bee warned them to consider what is expedient, feare by this long breaking off asseverance from marriage, they be fitted up to incontinencie.

10 Denying this. 5 Finally, he teacheth that marriage is not fully necessary for all men: but for them which have not the gift of continencie, and this gift is by a peculiar grace of God. 1 Thess. 5. 6. Sixty, he giveth the selfe same admonition touching the second marriage, to wit, that a single life is to be allowed, but for such as have the gift of continencie: otherwise they ought to marrye againe, that their confidence may be at peace.

f This whole place is flat against them which condemn second marriages. 8 So to have with him, that either the will receive the temptations, or will we cannot call upon God with a quiet conscience. Mat. 13. 41. 1 Cor 7. 39. 1 Cor 10. 12, Luke 16. 18.

7 Severely, he forbiddeth continents and publishing or divorces (for he speaketh not beere of the fault of whoredome, which was then death even by the Law of the Romans also) whereby hee affirmeth that the band of marriage is not dissolved, and that from Christ his mouth. 8 Eighly, he affirmeth that those marriages which are already contracted beverie a faultfull, and an unlawfull or unskill, are those, so that the faithfull may not forsake the unlawfull.

13 Another argument why fornication is to be abhorred, because it defileth the body, which is a temple with a peculiar kinde of holinesse, 14 The thirde argument: Because a fornicator is a sacrilegious, for that our bodies are consecrated to God.

15 The fourth argument: Because we are not our owne men, to give our selves to any thing, much lesse to Satan and the flesh, seeing that God himselfe hath bought us, and that with great price, to the end that both in body and soul, we should serve to his glory. 2 Cor 7. 13. 1 Pet 1. 18.

16 Hee teacheth concerning marriage, that although a single life hath his commodities, which he will declare afterwards, yet for marriage is necessary to the avoiding of fornication: but for that neither one man may have many wives, or any wife many husbands.

17 Teaching the matters whereof wrote unto me.

18 Commendeth, and (as we say) exhorteth. For marriage bringeth many gifts with it, and that by reason of corruption of our selfe estate.

19 1. Pet. 3. 7. 2 Secondly, he sheweth that the parties married, should with singular affection love one the other.

c This word (due) containeth all kinde of benevolence, which he speaketh most of the other, in that that followeth.

3 Thirdly, he warneth them that they ought to be content, as touching the body, for that they may not deceive one another.

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f This whole place is flat against them which condemn second marriages. 8 So to have with him, that either the will receive the temptations, or will we cannot call upon God with a quiet conscience. Mat. 13. 41. 1 Cor 7. 39. 1 Cor 10. 12, Luke 16. 18.

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9 He answereth an objection: But the faithful is defiled by the foolishness of the unfaithful. The Apostle denieth that, and prooveth that the faithful man with good conscience may use the vessel of his unfaithful wife, by this that their children which are borne of them are accounted holy (as hath continued within the promise) for it is said to all the faithful, I will be by Gods, and the God of my flesh.

10 The unfaithful of the world is of more force, to cause their coupling together to be accounted holy, then the infidelity of the husband is, to prophane the marriage.

11 The infidel is not sanctified in his flesh, in his own person, but in respect of his wife, he is sanctified to her.

12 To the faithful husband.

13 This place destroyeth the opinion of them that would not have children to be baptised, and their opinion also, that make baptisme the very cause of salvation.

14 For the children of the faithful are holy by virtue of the covenant, even before Baptisme, and baptisme is added as the seal of this holiness.

15 He answereth to a question: what if the unfaithful forsake the faithful then is the faithful free, say he, because he is forsaken of the unfaithful.

16 When any thing faileth out.

17 Least any upon pretence of this liberie should give occasion to an infidel, nought peaceably to be kept, that if it be possible the infidel may be wonne to the faith.

18 Taking occasion if by that he sayd of the bondage and liberie of marriage, he digresseth to a general doctrine concerning the outward state and condition of mans life, as Circumcision and uncircumcision, servitude and liberie: warning every man generally to live with a contented minde in the Lord, what state of condition soever he be in, because that those outward things as to be circumcised or uncircumcised, to be bonds or free, are none of the substance (as they are termed) of the Kingdom of heaven.

14 9 For the unbelieving husband is sanctified to the wife, and the unbelieving wife is sanctified to the husband, else were your children unclean: but now are they holy.

15 10 But if the unbelieving depart, let him depart: a brother or a sister is not in subjection in such things: but God hath called us in peace.

16 11 What knowest thou, O wife, whether thou shalt save thine husband? Or what knowest thou, O man, whether thou shalt save thy wife?

17 12 But as God hath distributed to every man, as the Lord hath called every one, so let him walke: and so ordaine I in all Churches.

18 13 Is any man called being circumcised? let him not: or gather his uncircumcision: is any called uncircumcised? let him not be circumcised.

19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

20 4 Let every man abide in the same vocation wherein he was called.

21 Art thou called being a servant? care not for it: but if yet thou mayest be free, use it rather.

22 For he that is called in the Lord, being a servant, is the Lords freeman: likewise also he that is called being free, is Christs servant.

23 5 Ye are bought with a price: be not the servants of men.

24 6 Brethren, let every man, wherein he was called, therein abide with God.

25 16 Now concerning virgins, I have no commandment of the Lord: but I give mine advice, as one that hath obtained mercie of the Lord to be faithful.

26 I suppose then this to be good for the present necessity: I mean that it is good for a man to be.

27 17 But if any man think that it is uncomely for his virgin, if she passe the flower of her age, and need so require, let him do what he will, he is sinless not: let them be married.

28 18 Neverthelesse, hee that standeth firme in his heart, that he hath no need, but hath power over his owne will, and hath so decreed in his heart, that he will keepe his virgin, he doeth well.

29 38 So then hee that giveth her to marriage, doeth well, but he that giveth her not to marriage, doeth better.

30 18 The wife is bound by the law, as long as her husband liveth: but if her husband be dead, she is at libertie to marrie with whom she will, in the Lord.

40 40 But hee is more blessed, if hee so abide in my judgement: & I think that I have also the Spirit of God.

51 51 Now he turneth himselfe to the Parents, in whose power and authority their children are, warning them that according to the former doctrine they should what is meet and convenient for their children, that they neither deprive them of the necessary remedie against incestuallie, nor constrain them to marriage, whereas either their will doth lead them, nor any necessity is given them. And against the faithfull virginity, and of it selfe, and not in all.

27 Art thou bound unto a wife? seeke not to be loosed: art thou loosed from a wife? seeke not awife.

28 But if thou takest a wife, thou sinnest not: and if a virgin marrie, the sinneeth not: neverthelesse, such shall have trouble in the flesh: but I spare you.

29 And this I say, brethren, because the time is short, hereafter that both they which have wives, be as though they had none:

30 And they that weepe, as though they wept not: and they that reioyce, as though they reioycied not: and they that buy, as though they possessed not:

31 And they that vse this world, as though they used it not: for the fashion of this world goeth away.

32 And I would have you without care. The unmarried careth for things of the Lord, how he may please the Lord.

33 But hee that is married, careth for the things of the worlde, how he may please his wife.

34 There is difference also betweene a virgin and a wife: the unmarried woman careth for the things of the Lord, that she may be holy, both in body and in spirit: but she that is married, careth for the things of the worlde, how she may please her husband.

35 And this I speake for your owne commodity, not to tangle you in a snare, but that ye follow that which is honest, and that ye may cleave fast unto the Lord without separation.

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52 52 I Referred with himselfe, that the weaknesse of his daughter tofenseth him, or any other matter, but that he may safely keepe her a virgin still. I Provideth more commodiously for his children, and that not simply, but by reason of such conditions as are before mentioned.

53 53 That which hee spake of a widower, he speaketh now of a widow to wit, that they may marry againe, for that shee doe it in the feare of God: and yet be dissembled not, but faith, that if shee remaue still a widow, she shall be void of many cares.

54 54 By the law of marriage, Rem. 7.1. 1 Religiously, and in the feare of God, 1 Thel. 4.1.

55 55 From this place unto the end of the tenth Chapter, hee telleth them not to be to the Gentiles prefant bankets, 15 He reprehendeth the abuse of Christian libertie, 16 And then sheweth that knowledge must be tempered with charitie, And

CHAP. VIII.

1 From this place unto the end of the tenth Chapter, hee telleth them not to be to the Gentiles prefant bankets, 15 He reprehendeth the abuse of Christian libertie, 16 And then sheweth that knowledge must be tempered with charitie, And

3 He entreats to
entreat of ano-
ther kind of things
indifferent, as
of things offered
to idols, as of the
use of flesh to be
offered and sacrific-
ed. And first of all
he removeth all
those things which
the Corinthians
were not having
things offered to
idols, without
any respect. First
of all they affirm-
ed that this differ-
ence of meats
was for weak
men, but as for
them, they knew
well enough the
benefit of Christ,
which causeth all
these things to be
cleanse to them
that are cleane. He
to faith Paul; be-
cause that we are
all sufficiently in-
structed in the know-
ledge of Christ. I
say unto you, that
things that we must
not impleat in this
knowledge. The reason is, that
unlike our know-
ledge, we tempered
with charity, it
does not only
not avail, but also
doth much hurt,
because it is the mystrie of pride: say it doeth not so much as deserve the name of
godly knowledge, it is to separate from the love of God, and therefore from the love of
our neighbour. 4 This general word is to be abridg'd as appeareth verse 7. for there is
a kind of feast; in it, as we may perceive the next verse. 5 In this case of meats, and
things that are offered to idols, we are to be as to the weak, and not as to the strong. 6
The application of this sentence to things offered to idols: I grant, sayeth he, that
an idol is to decide a false imagination, and that there is but one God and Lord, therefore
that meats cannot be made holy or prophane by the idol: but it followeth not
therefore that a man may without respect use those meats as any other. 7 This worde
(Idole) in this place is taken for an image which is made to represent froward gods, that
may not be given nature: whereupon came the worde (idolatrie) that is to say,
Image service. 8 It is a false dream. 9 When the Father is distinguished from the
Sonne, this is named the beginning of all things. 10 We have our living in him.
11 John 1.3. chapter 1.3. b But as for Father to call'd Lord, Jo is the Sonne,
therefore this word (one) doeth not respect the person, but the nature. 1 This
worde (By) doeth not signifie the infinitumal cause, but the efficient: For the Father
and the Sonne worke together, which is not to be taken, that we make two
causes, feeling they have both but one nature, though they be distinct persons.

And as touching things sacrificed unto idols, we know that we have knowledge: knowledge be pushed up, but love edificeth.

Now, if any man thinke that hee knoweth any thing, he knoweth nothing, yet as he ought to know.

But if any man love God, the same is known of him.

Concerning therefore the eating of things sacrificed unto idols, we knowe that an idole is nothing in the world, and that there is none other God but one.

For though there be that are called gods, whether in heaven, or in earth (as there be many gods, and many lords.)

Yet unto us there is but one God, which is that Father, of whom are all things, and we are in him, and whose Lord Iesus Christ, by whom are all things, and we by him.

But every man hath not that knowledge: for many having knowledge of the idole, untill this hour, ate as a thing sacrificed unto the idole, and for their conscience being weak, is deceived.

But meats maketh us not acceptable to God, for neither if we ate, have we the more: neither if we ate not, have we the lesse.

But take heed lest by any means this power of yours be an occasion of falling, to them that are weak.

For if any man see thee which hath knowledge, sit at table in the idoles temple, shall not the conscience of him which is weak, be boldened to eat those things, which are sacrificed to idoles?

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But meats maketh us not acceptable to God, for neither if we ate, have we the more: neither if we ate not, have we the lesse. But take heed lest by any means this power of yours be an occasion of falling, to them that are weak. For if any man see thee which hath knowledge, sit at table in the idoles temple, shall not the conscience of him which is weak, be boldened to eat those things, which are sacrificed to idoles?

And through thy knowledge shall the weak brother perish, for whom Christ died.

Now when ye seee for against the brethren, & wound their weak conscience, ye seee finne against Christ.

Wherefore if meate offend my brother, I will eate no flesh while the world standeth, that I may not offend my brother.

For if I should have this knowledge, I would not have used it to meate in idoles temple: I will destroy thy brother, hardning his weak conscience by this example to do evil, for whose salvation Christ himselfe hath died.

An other application: Such offending of our weak brethren re-ferreth unto Christ, and therefore let us not offend them, which they have to doe with our brethren.

Now concerning in his owne person, that he might not seeme to exhort his brother, which he will not befit himselfe unto himselfe. I had rather (saith he) abstine for ever from all kinde of flesh, then give occasion of sinne to any of my brethren, much lesse would I refuse in any certaine place or time for any brother (saith he) to eate flesh offered to idoles.

CHAP. IX.
He declareth, that from the libertie which the Lord gave him, as he willingly abstained, as he leaeth to things in different he should offend any. He sheweth that one life is to many a race.

I am not an Apostle? am I not free? a have I not seen Iesus Christ our Lord: are ye not my weak in the Lord?

If I be not an Apostle unto other, yet doubtlesse I am unto you: for ye are the scale of mine Apostlehip in the Lord.

My defence to him that examine mee, is this,

Have we not power to eate and to drinke? Or have we not power to lead about a wife being a sister, as well as the rest of the Apostles, and as the brethren of the Lord, and Cephas?

Or I only and Barnabas, have not we power not to worke?

Who goeth a warfare any time at his owne cost? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a focke, and eateth not of the milke of the focke?

Say I these things according to man: faith not the Law the same also?

For it is written in the Law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corne: doeth God take care for men?

Either sayeth hee it not altogether for our sakes? For our sakes no doubt it is written, that he which eateth, should care in hope, and that hee that brethern in hope, should be partaker of his hope.

He was appointed of Christ himselfe, and the authoritie of his function was sufficiently confirmed to him amongst them by their conversion. And at these things he leaeth before their eyes, to make them ashamed for that they would not so in the least will they might be, defend themselves for the weakes sake, whereas the Apostle himselfe said all that hee could to winne them, so God when they were weakly saved, and without God.

By the Lord. As I have said already, it appeareth sufficiently that God is the author of my Apostlehip. 3 Hee addeth this by the way, as if he would say, So far is it off, that you may doubt of my Apostlehip, that I vie, to refuse them which call it into controversie, by opposing those things which the Lord hath put me amongst you.

Which I have judged examine mee and my doinge. Now touching the matter itselfe, I sayeth, Seeing that I am free, and truly an Apostle, why may not I (I say use, use of all things offered to idoles) but be maintained by my labours, yea and keep me weakly, as an evidence of the Apostles lawfully do, as by name, John and James, the Lords counsell, and Peter himselfe?

Upon the example of the Church? One that is a Christian and a true believer? Not to live by the worke of our hands?

That hee may not seeme to burden the Apostles, he sheweth that it is just that they doe, by an argument of comparison, seeing that soldiers live by their wages, and labourers by the fruit of their labours, and shepherds by that that cometh of their flocke.

Vie to goe a warfare? See I have shewd forth the authoritie of Gods institution by an argument of comparison.

I no greater ground than the common cause of men? Deut. 19.4. 2. Tim. 2.18. It was Gods proper drif to provide for oxen, when he made this Law: for otherwise there is not the smallest thing in the world, but God hath care of it.

K k k 11 + 7 If

7 An amplifica-
tion of the argu-
ment taken by
of comparison and
contraries: Thou
wouldest say, faith
he, pleasing thy
selfe with thy
knowledge which
induces it to me.

1 Before he pre-
cedeth any fur-
ther in his propo-
sed matter of
things offered to
idols, he would
shew the cause of
all this mischief,
and also take it a-
way: to wit, that
the Corin-
thians, though
they were not bound
to depart from a
state of their libe-
rty for any mans
pleasure. Therefore
he propoundeth
himselfe for an ex-
ample and that in a
manner almost ne-
cessary. And yet he
speakes severally
of both, but first of
his owne person. If
(saith he) you as-
ledge for your
selves that you are
free, and therefore
will enjoy your libe-
rty, am I not also
an Apostle?

2 The power of his
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evidences, in that
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of Christ himselfe, and the authoritie of his function was sufficiently confirmed to him amongst them by their conversion. And at these things he leaeth before their eyes, to make them ashamed for that they would not so in the least will they might be, defend themselves for the weakes sake, whereas the Apostle himselfe said all that hee could to winne them, so God when they were weakly saved, and without God.

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5 Upon the example of the Church? One that is a Christian and a true believer? Not to live by the worke of our hands? That hee may not seeme to burden the Apostles, he sheweth that it is just that they doe, by an argument of comparison, seeing that soldiers live by their wages, and labourers by the fruit of their labours, and shepherds by that that cometh of their flocke.

† Rom. 3. 27.

† An assumption of the arguments with an amplification, for neither in so doing doe we require a reward meete for our duties.

† An other argument of great force: to shew a reward is promised amongst you, therefore it was lawful for me, yet rather for me then any other: and yet I refused it, and had rather will suffer any discomfort, then see the Gospel of Christ should be hindered.

† The word signifies aright and innerly, whereby it sheweth us to understand the mind of right and duty be found of the Church.

† Latt of all, hee brings forth the expresse Law concerning the mourning of the Levites: which priviledge notwithstanding he will not use.

† Deut. 10. 1. It is spoken by the figure Nemyrie, for, of those things that are offered in the temple, to be partakers with the altar in dividing the sacrifices.

† Because they preach the Gospel, it followed by this place, that Paul gave nothing neither any other man gets by any commoditie of malice, or any other such superfluous trumperies.

† He saith a way occasion of superstition by the way, that it might not be thought that he wrote this though he challenged his wages, as it was in payed him. Nay for hee, I had rather die, then not continue in this purpose to preach the Gospel freely. For I am bound to preach the Gospel, seeing that the Lord hath made me a minister: but unless I doe it willingly and for the love of God, nothing is to be allowed that I doe. If I had rather saye: y^e Gospel should be as if spoken of, then that I should not require my wages, then would appeare that Iooke above gaines: so much for the Gospels sake, as for my gaine and advantage, this thing, this were not to be, but shew my right and liberty. Therefore I may receive freely, but also in all other things (as much as I could) I am made all things to men, that I might winne them to Christ, and might together with them become to Christ.

† By taking nothing of them to whom I preach it. * Act. 16. 3. gila. 3. p. The word [Law] in this place, must be restrained to the ceremonial Law. ¶ In matters that are indifferent, which may be done or not done with a good conscience: as if he sayd, I exchanged my selfe into all fashions, that by all means, I might save some. ¶ Two: both I and they to whom I preach the Gospel, are made all things to them, that I might give them to Christ, and might together with them become to Christ. ¶ The Priests were always too much celebrated and kept Therefore it was hard for them which were accustomed to righteousness, especially when they pretended the liberty of the Gospel, to be restrained from these backes, but contrariwise, the Apostle calleth by a pleasant flattery, and also by his owne example, to libertie and mortification of the flesh, shewing that they cannot be so quicke as we think (as then the games of filkmet were) to be so quick in their bodies, and therefore shewing that they have no reward, unless they take another worse and taste of life. ¶ With a most exquisite diet,

11. 4. 7 If wee have sown unto you spiritual things, is it a great thing if wee reape your carnall things?

12. 3 If others with you be partakers of this power, are not we rather? nevertheless, we have not used this power: but suffer all things, that we should not hinder the Gospel of Christ.

13. 9 Doe ye not knowe, that they which minister about the holy things, eate of the things of the Temple: and they which waite at the altar, are also partakers with the altar?

14. 10 So also hath the Lord ordeined, that they which preach the Gospel, should live of the Gospel.

15. 16 But I have used none of these things: neither wrote I these things, that it should be so done unto me: for it were better for me to die, then that any man should make my rejoycing vaine.

16. 17 For though I preach the Gospel, I have nothing to rejoyce of: for necessity is laid upon me, and wee is unto me, if I preach not the Gospel.

17. 18 For if I doe it willingly, I have a reward, but if I doe it against my will, not withstanding the dispensation is committed unto me.

18. 19 What is my reward then? verely that when I preach the Gospel, I make the Gospel of Christ free, that I abuse not mine authority in y^e Gospel.

19. 20 For though I be free from all men, yet have I made my selfe servant unto all men, that I may winne the more.

20. 21 And unto the Iewes, I become as a Iewe, that I may winne the Iewes: to them that are under the Law, as though I were under the Lawe, that I may winne them that are under the Lawe:

21. 22 To them that are without Lawe, as though I were without Lawe, (when I am not without Lawe as pertaining to God, but am in the Lawe through Christ) that I may winne them that are without Lawe:

22. 23 To the weakke I become as weakke, that I may winne the weakke: I am made all things to all men, that I might by all means save some.

23. 24 And this I doe for the Gospels sake, that I might be partaker thereof with you.

24. 25 Knowe ye not, that they which runne in a race, runne all, yet one receiveth the price: so runne that ye may obtaine.

25. 26 And every man that proveth himselfe, shall be crowned from all things: and they doe it to obtaine a corruptible crowne: but we for an incorruptible,

10. He saith a way occasion of superstition by the way, that it might not be thought that he wrote this though he challenged his wages, as it was in payed him. Nay for hee, I had rather die, then not continue in this purpose to preach the Gospel freely. For I am bound to preach the Gospel, seeing that the Lord hath made me a minister: but unless I doe it willingly and for the love of God, nothing is to be allowed that I doe. If I had rather saye: y^e Gospel should be as if spoken of, then that I should not require my wages, then would appeare that Iooke above gaines: so much for the Gospels sake, as for my gaine and advantage, this thing, this were not to be, but shew my right and liberty. Therefore I may receive freely, but also in all other things (as much as I could) I am made all things to men, that I might winne them to Christ, and might together with them become to Christ.

† By taking nothing of them to whom I preach it. * Act. 16. 3. gila. 3. p. The word [Law] in this place, must be restrained to the ceremonial Law. ¶ In matters that are indifferent, which may be done or not done with a good conscience: as if he sayd, I exchanged my selfe into all fashions, that by all means, I might save some. ¶ Two: both I and they to whom I preach the Gospel, are made all things to them, that I might give them to Christ, and might together with them become to Christ.

† The Priests were always too much celebrated and kept Therefore it was hard for them which were accustomed to righteousness, especially when they pretended the liberty of the Gospel, to be restrained from these backes, but contrariwise, the Apostle calleth by a pleasant flattery, and also by his owne example, to libertie and mortification of the flesh, shewing that they cannot be so quicke as we think (as then the games of filkmet were) to be so quick in their bodies, and therefore shewing that they have no reward, unless they take another worse and taste of life. ¶ With a most exquisite diet,

26. I therefore for to runne, not as uncertainly: so fight I, not as one that beatech the ayre.

27. But I beate downe my body, and bring it into subjection, least by any means after that I have preached to other, I myselfe should be reproved. ¶ That it is altho' hee be not as contrary to the word (Eld) but as contrary to the word (Approved) when we see one by experience not to be such an one as he ought to be.

CHAP. X.
† If God spare not the Iewes, neither will he spare these who are of like condition. ¶ And thus hee the outward signes of his grace, that it is altho' hee be not as contrary to the word (Eld) but as contrary to the word (Approved) when we see one by experience not to be such an one as he ought to be.

† Moreover, I brethren, I would not that ye should bee ignorant, that all our fathers were under * that cloud, and all passed through that sea.

2. And were all baptized unto Moses, in that cloud, and in that sea.

3. And did all eate the same spirituall meat, and did all drinke the same spirituall drinke (for they dranke of the spirituall Rock that followed them: and the Rocke was Christ.)

4. But with many of them God was not pleased: for they were * overthrown in the wilderness.

5. Now these things are unto our ensamples, to the intent that we should not lust after evil things * as they also lust.

6. Neither be ye idolaters as were some of them, as it is written, * The people sate downe to eate and drinke, and rose up to play.

7. Neither let us commit fornication, as some of them committed fornication, and fell in one day three and twentie thousand.

8. Neither let us tempt Christ, as some of them also tempted him, and * were destroyed of serpents.

9. Neither murmure ye, as some of them * also murmured, and were destroyed of the destroyer.

10. Now all these things came unto them for ensamples, and were written to admonish us, upon whom the endes of the world are come.

11. Wherefore, let him that thinketh he standeth, take heede lest he fall.

12. There hath no temptation taken you, but such as appertaineth to man: and God is faithful

† And receive the Communion, and confesse Christ. ¶ Paul speaketh therein of the covenant, and not in respect of the persons, sating in general. * Exod. 23. 21. num. 9. 19. * Exod. 24. 21.

† To effect the Sacraments of the olde Iewes, were all one with out, for they respect Christ, which they offered him selfe in their divers sacrifices. ¶ And of them were * 12,000 that fell in the wilderness, but not in death, where with God cannot be therved, but they were.

† Meane being their guide. * Exod. 16. 15. ¶ The same that hee do.

† Manna, which was a spirituall meat to the beleevors, which hee first layd out upon Christ, who is the true meat. * Exod. 17. 6. num. 10. 10. and 21. 16.

† Of the river and running Racle, which followed the people. ¶ Did sacramentally signify Christ, so that together with the fire, there was the thing signified, and the truth itselfe: for God doth not offer a bare fire, but the thing signified by the fire, together with it which is to be received with faith. * Num. 26. 67.

3. An amplifying of the example against them which are carried away with their lust beyond the bounds which God hath measured out. For this is the beginning of all evil, as of idolatry (which hath glutted a companion unto it) fornication, rebelling against Christ, murmuring, and such like, which God punisheth most sharply to that olde people, to the end that we which succede them, and have a more full declaration of the will of God, might by that means take better heede.

† Some reade flowers, which is a lively picture of Baptisme, as in the latter Sacraments of righteousness, and is a lively picture of Baptisme, as in the latter Sacraments.

¶ Num. 11. 4. and 16. 8. Psalm 106. 24. ¶ Exod. 16. 3.

¶ Num. 21. 9. ¶ Totem Christ, is to provoke him to a combat, and make these which men doe, who abuse the knowledge that hee hath given them, and make it serve for a cloak for their lusts and wicked deeds. * Num. 21. 6. psal. 106. 24.

¶ Num. 14. 37. and 24. 3. ¶ This our age is called the end, for it is the last time up to the end, as a conclusion be descended to the Corinthians themselves, warning them, that they should not themselves, but rather be content with the subtilties of Satan. Yet he is an infatuation, and comforteth them, that he may be true to make them altogether like to those wicked idolaters and contemners of Christ, which perished in the wilderness. ¶ I which cometh of weakness.

which

in that would have you tempted for your profits sake, will give you an idole to take out of the temptation.

Now returning to the idoles feates, that be may not frame to daily: as first be promiscuous that be will use no other reasons then such as they knew very well themselves. And be such no idole but borrowed of the agree-ment that is in the things themselves. The holy bankers of the Christians are pledges, first of all of the communion: then they have with Christ, and next, one with another. The first also doe ratifie in their sacrifices, their mutual conjunction in one self same religion: therefore to doe the idolatry also they themselves with the idoles or deities ratify (as it is called) no-thing in these false bankers, whereupon it followeth, that that table is a table of deities, and therefore you must observe it: For you can not be partakers of the Lord and of Idoles together, much less may such bankers be accounted for things indifferent.

Whereas then we live with God: and if you doe, thanke you that you shall get the upperhand: in Of bankers giving: whereupon, that holy banker will call him Eucharist, that is, a thanksgiving. So as to be a holy banker, is to be a thanksgiving. And in offering to God, is to be a thanksgiving. And in offering to God, is to be a thanksgiving. And in offering to God, is to be a thanksgiving.

And in offering to God, is to be a thanksgiving. And in offering to God, is to be a thanksgiving. And in offering to God, is to be a thanksgiving. And in offering to God, is to be a thanksgiving.

And in offering to God, is to be a thanksgiving. And in offering to God, is to be a thanksgiving. And in offering to God, is to be a thanksgiving. And in offering to God, is to be a thanksgiving.

And in offering to God, is to be a thanksgiving. And in offering to God, is to be a thanksgiving. And in offering to God, is to be a thanksgiving. And in offering to God, is to be a thanksgiving.

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And in offering to God, is to be a thanksgiving. And in offering to God, is to be a thanksgiving. And in offering to God, is to be a thanksgiving. And in offering to God, is to be a thanksgiving.

which will not suffer you to be tempted above that you be able, but will even give the issue with the temptation, that ye may be able to beare it.

14 Wherefore my beloved, flee from idolatry.

15 I speake as unto them which have understood: I judge ye what I say.

16 The cup of blessing which wee blees, is it not the communion of the body of Christ? The bread which wee breake, is it not the communion of the body of Christ?

17 For wee that are many, are one bread and one body, because wee all are partakers of one bread.

18 Beholde Israel, which is after the flesh: are not they which eate of the sacrifices & partakers of the Altar?

19 What say I then that the idole is any thing? or that that which is sacrificed to idoles, is any thing?

20 Nay, but that the things which the Gentiles sacrifice, they sacrifice to devils, and not unto God: and I would not that ye should have fellowship with the devils.

21 Ye cannot drinke the cup of the Lord, and the cup of the devils. Ye cannot be partakers of the Lords table, and of the table of the devils.

22 Doe we provoke the Lord to anger? are we stronger then he?

23 * All things are lawful for mee, but all things are not expedient: all things are lawful for me, but all things edifie not.

24 Let no man seeke his owne, but every man others wealth.

25 * Whatsoever is sold in the shambles, eate ye, and asked no question for conscience sake.

26 * For the earth is the Lords, and * all that therein is.

27 If any of them which beleeve not, call you to a feast, and if ye will goe, whatsoever is set before you, eate, asking no question for conscience sake.

28 But if any man lay unto you, This is sacrificed unto idoles, eate it not, because of him that shewed it, and for the conscience (for the earth is the Lords, and all that therein is.)

29 And the conscience, I say, not thine, but of that other: for why should my libertie be con-

demed of another mans conscience?

30 For if I through Gods benefit be partaker, y if I may through Gods benefit eate this meat, or if I through Gods benefit drinke this wine, through my fault, cause that breche of God to turne to my blame?

31 * Whether therefore ye eate, or drinke, or whatsoever ye doe, doe all to the glory of God.

32 Give none offence, neither to the Jewes, nor to the Grecians, nor to the Church of God:

33 Even as I please all men in all things, not seeking mine owne profit, but the profit of many, that they might be saved.

34 I seek not my self, but Gods glory, and to the salvation of as many as were may: wherein the Apostle sticketh not to propound himselfe. The Corinthians (even his owne flocke) as an example, but to that bee called them backe Christ, unto whom he himselfe hath regard.

CHAPTER XI.

He blameth the Corinthians for that in their assemblies,

1. men doe pray having their head covered, and women bareheaded, and because their meetings tended to evil.

2. who mingled profane bankers with the holy Supper of Lords, which he required to be celebrated according to Christs institution.

3. yee followers of mee, even as I am of Christ:

4. Now brethren, I commend you, that ye remember all my things, and keepe the ordinances, as I delivered them to you.

5. But I will that ye know, that Christ is the head of every man: and the man is the womans head: and Gods is Christs head.

6. Every man praying or prophesying having any thing on his head, dishonoureth his head.

7. But every woman that prayeth or prophesieth bareheaded, dishonoureth her head: for it is even one very thing as though she were shaven.

8. Therefore if the woman be not covered, let her also be shorn: and if it be shame for a woman to be shorn or shaven, let her be covered.

9. For a man ought not to cover his head: forasmuch as he is the image and glory of God: but the womans the glory of the man.

10. For as the man is not to the woman, but the woman of the man.

11. For the man was not created for the womans sake: but the woman for the mans sake.

12. Therefore ought the woman to have power on her head, because of the Lords Angels.

13. As the church is in Christs midst, for the end and make not only of doctrine, but also of ecclesiastical discipline. Then applying it to the question purposed touching the comely apparell both of men and women in public assemblies, he declar-eth that the woman is one degree beneath man by the ordinance of God, and that the man is to be like Christ, that the glory of God ought to appear in him by the preeminence of the sex.

14. In that, that Christ is our mediator.

15. Hereof the gathereth that if men doe either pray or preach in public assemblies having their heads covered (which was then a sign of subjection) they did as it were (spoil themselves of their dignity, against Gods ordinance.

16. It is a thing that was a politike law serving only for the circumstances of the time that Paul lived in: by this reason, because in those days, for a man to speak bareheaded in an assembly, is a sign of subjection.

17. And in like sort he saith, that the woman which she herself in public and ecclesiastical assemblies without the signe and token of her subjection, that is to say, uncovered, shame themselves.

18. The first argument taken from the common sense of men, forasmuch as nature teacheth women, that it is dishonour for them to come abroad bareheaded, seeing that the hair which they have thick and long be, which they doe so diligently trimme and decke, that they can to no wise stand to have it shaven.

19. The second argument, that they can to no wise stand to have it shaven, saith the Apostle, but there is another matter in it: For man was made to this rule and purpose, that the glory of God should appear in his rule and authority: but the woman was made, that by profession of her obedience, she might more honour her husband.

20. Wherefore the inequality of the woman, by that that the man is the master, whereof woman was first made.

21. Secondly, by that, that the woman was made for man, and not the man for the woman.

22. The conclusion: Woman must be covered, to shew by this generally, signe their subjection.

23. A covering which is a token of subjection.

24. What this reason, I doe not yet understand.

11. The Cover-

*I The holy Churche
openeth and bewe
thimself freely
in giving gifts
gifts.*

*g To the use and
benefit of the
Church.*

*i I declareth
his manifold di
versitie, and recko
neth up the best
gifts, bearing
that ino their
hearts, which he
saide before, to
wit, that all the
things proceeded
from one selfe
same Spirit.*

*h Wisdom is a
most excellent gift,
whereby we can
not onely know
which teach, but
also for them that
exhort and com
fort: which thing is
proper to the Pa
stors office, as the
word of knowledge
agreed to the Do
ctours.*

*i By operation bee
meenth those great
workings of Gods
mighty power,
which hee will use
and excell among
his miracles, as
the delivery of his
people Israel by
the hand of Mo
ses:*

*h That which
hee saith by Elias
to wit, with the
Priests of Baal,
in sending fire
down from hea
ven to consume
his sacrifice:
and that
which hee did by
Peter in the
matter*

God is the same which worketh all in all.

7 But the manifestation of the Spirit is given to every man, to profit withall.

8 For to one is given by the Spirit the word of wisdom: and to another the word of knowledge, by the same Spirit:

9 And to another is given faith by the same Spirit: and to another the gifts of healing, by the same Spirit:

10 And to another the operations of great works: and to another, prophecies: and to another, the discerning of spirits: and to another, diversities of tongues: and to another, interpretation of tongues.

11 And all these things worketh one and the selfe same Spirit, distributing to every man severally as he will.

12 For as the bodie is one, and hath many members, and all the members of the bodie, which is one, though they be many, yet are but one body: even so is Christ.

13 For by one Spirit are wee all baptized into one body, whether we be Jewes, or Grecians, whether we be bond, or free, and have bene all made to drink into one Spirit.

14 For the body also is not one member, but many.

15 If I the foote would say, Because I am not the hand, I am not of the body, is it therefore not of the body?

16 And if the eare would say, Because I am not the eye, I am not of the body, is it therefore not of the body?

17 If I the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

18 But nowe hath God disposed the members every one of them in the body at his owne pleasure.

19 For if they were all one member, where were the bodie?

20 But now are there many members, yet but one body.

*k Forgetting of things to come. l Wherby
false prophesies are knowne from true, where in Peter said Philip in discovering Symon Magus, Act 8, 10. m Rom. 12, 3. Eph. 4, 7. n Hee adde
th moreover four things else, to wit, that although these gifts are vncquall, yet they are
most wisely divided, because the will of the Spirit of God is the rule of this distri
bution.*

*o The feateh forth his former saying by a similitude taken from the
body: This speech bee, is manifestly seene in the bodie, whose members are diverse,
but yet so knit together, that they make but one body. p The applying of the
similitude. So much wee also thinke, sayeth he, of the mystical body of Christ, for
all wee thus beleve. whether wee be Jewes or Gentiles, are by a selfe same Bapti
smie ioyned together with our head, that by that means, there may be framed one body
compact of many members: and wee have drunke one selfe same life spirit, thence to saye
a spiritual feeling, perceivance and motion common to us all, out of one cuppe.*

q Christ, 1, 3, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

7 Hee hath faith, which followed of the similitude, as if hee should say, The vnitie of the body is not onely not left by this diversitie of members, but also it could not be a body, if it did not consist of many, and those were di
vers members.

10 Nowe hee buildeth his doctrine upon the foundation
he had layed: and first of all hee continueth in his purpose of similitude, and afterward
hee goeth to the matter barely and simply. And first of all hee speaketh unto them
which were all hee separated themselves from those whom they envied, because they
had not such excellent gifts as they: nowe this is, sayeth he, as if the foote should
say it were not of the body, because it is not the hand, or the eare, because it is not
the eye. Therefore all parties ought rather to defend the vnitie of the body, being
coupled together to serve one another.

21 Againe speaking to them, hee
sheweth them that if that should come to passe which they desire, so that they all
should be equal one to another, there would followe a destruction of the whole body,
for if it were so, for it could not be a body, unless it were made of many
members knit together, and diverse one from the other. And that no man might find
fault with this division as vncquall, hee addeeth that God himselfe hath coupled all
these together. Therefore all must remaine coupled together, that the body may
continue in safety.

11 And the eye cannot say unto the hand, I have no neede of thee: nor the head againe to the feete, I have no neede of you.

22 Yea, much rather those members of the bodie, which seeme to be more feeble, are necessary.

23 And upon those members of the bodie, which wee thinke most unhonour, put wee more honour: and our vncome ly parts have more comeliness.

24 For our comely parts neede it not: but God hath tempered the body together: and hath given the more honour to that part which lacked.

25 Least there should be any division in the bodie: but that the members should have the same care one for another.

26 Therefore if one member suffer, all suffer with it: if one member be had in honour, all the members reioyce with it.

27 Now ye are the bodie of Christ, and members for his part.

28 And God hath ordered some in the Church: as first Apostles, secondly Prophets, thirdly teachers, then them that doe miracles: after that, the gifts of healing, helpers, governors, diversitie of tongues.

29 Are all Apostles? are all Prophets? are all teachers?

30 Are all doers of miracles? have all the gifts of healing? doe all speake with tongues? doe all interpret?

31 But desire you the best gifts, and I will yet shew you a more excellent way.

*they have a communie both in commodities and discomforts. p Of the
smallest and vilest offices, and therefore finally accounted of, of the rest.*

*q Should be taught their operations and offices to the
profit and preservation of the whole body. r Nowe hee applyeth the same doctrine
to the Corinthian without any allegorie, warning them that seeing there are diverse
functions and divers gifts, it is their dutie, not to offend one against another, either
by envie or ambition, but rather this they being ioyned together in love and charitie
one with another, every one of them belong to the profit of all, that which hee hath
received, according as his ministry doeth require. s For all Churches where
soever they are dispersed thorow the whole world, are diverse members of one body.*

*t Ephesians 4, 11. u The offices of Deacons. v Hee teacheth
the order of Elders which were the maintainers of the Churches discipline.*

*w Hee teacheth them that are ambitious and envious, a certaine holy ambition and envie, to
wit, if they give themselves to the best gifts as such as are most profitable to the Church,
and so if they consent to excell one another in love, which surpasseth all other gifts.*

CHAP. XIII.

1 He sheweth that there are gifts far excellent, which in Gods sight are not corrupt, if Charitie be as 13: 4 and therefore he directeth unto the commendation of it.

Though I speake with the tongues of men and Angels, and have not love, I am as sounding brasse, or a tinkling cymbal.

2 And though I had the gift of prophecie, and knew all secretes and all knowledge, yea, if I had all faith, so that I could remove mountains, and had not love, I was nothing.

3 And though I feede the poore with all my goods, and though I give my body, that I be burned, and have not love, it profiteth me nothing.

*these gifts are given. For to what purpose are those gifts, but to Gods glory, and the
praise of the Church, as it is before proved, so that those gifts without Charitie, here no
night use. a Every earnest kind of amplifying a matter, as if hee said, as if I
were every tongue of Angels, and I had them, and did not knowe the benefit
of my neighbours, it were nothing els but a vaine and prating kind of babbling.
b That gift is a wide and no certaine bound. c By faith, hee meaneth the gift of
doing miracles, and not that faith which is justified, which cannot be void of Charitie as
the other may. d Mat. 17, 20.*

*13. Now one
the other id,
are ioyned to
to them which
were ioyned
with more ex
cellent gifts,
willing them not
to be content
inferiours as vn
profitable, and
as though they
served to no use:
for God, sayeth
hee, hath such
things in such
things, that this
inequality, that
the more excel
lent and beauti
full members
can in no wise
lacke the more
thick and such
as we are affe
cted of, and that
they should have
more care to fee
another, and to
cover them: that
by this means
the members
which is on both
parts, might keepe
the whole body
in peace and con
cord: that al
though if each part
be considered
apart, they are of
vers degrees and
conditions, yet
because that are
ioyned together,*

*14. Hee
teacheth them
that are ambitio
us and envious,
a certaine holy
ambition and en
vie, to wit, if
they give them
selves to the best
gifts as such as
are most profit
able to the Church,
and so if they
consent to excell
one another in
love, which sur
passeth all other
gifts.*

*1. Hee reasoneth
first of Charitie,
the excellencie
whereof hee
sheweth by this,
that without it,
as all other gifts
are as nothing be
fore God, which
thing hee prove
th by an in
duction, and v
nalso by an ar
gument taken of
the text, where
fore*

1 He defendeth
the *love* and
nature of charity,
parly by a com-
parison of coun-
terparts, and parly
by the effects of
it self: whereby
the Corin-
thians may
be comforted,
both how pre-
cious it is in the
Church, and how
necessary: and also
how true they are,
and there-
fore how vainly
and without cause
they are proud
4 *Word for word*
edifying their
minds.
5 *It is not contra-*
dictory.
6 *He says that*
edification is the
righteous, & the
edification means
truth, righteousness,
7 *A time becom-*
edification the ex-
cellence of char-
ity, in that that
it shall never be
abolished in the
Saints, whereas the
other gifts which
are necessary for
the building up of
the Church, so
long as we live here,
shall have place in
the world to come.
8 *The way to*
knowledge is by
prophecy.
9 *The reason*
because we are now
in this life, that
we have need to
learn daily, and
therefore we have
need of, both to wit,
of the gifts of
tongues, and
knowledge, and
also of them that
teach them. But
to what
purpose these then,
when we have
obtained and
gotten the full
knowledge of
God, which serve
now but for
them which are
imperfect, and
goe by degrees
to perfection.
10 *We learn*
imperfectly.
11 *He teacheth*
forth that that
be said, by an
excellent
similitude
comparing this
life to our
infancy or
childhood, wherein
we stagger
and
flammer
rather than
stand, and
understand
that
childish things,
and therefore
have need of
such things
as may
both
frame our
under-
standing,
and
bring us
to
the
full
knowledge
of
God.
12 *The*
appling of the
similitude of
our
childhood to
this
present
life, wherein
we
are
darkly
beholden
heavenly
things, according
to the
small
measure of
light
which
is
given
us
through
the
under-
standing
of
tongues,
and
hearing
the
revelations
and
the
revelations
of
the
Church,
of
our
man
and
through
to
that
heavenly
and
eternal
life, wherein
we
shall
behold
God
himself
perfect,
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even to every feed his owne bodie.

39 All flesh is not the same flesh, but there is one flesh of men, and another flesh of beasts, and another of fishes, and another of birds :

40 There are also heavenly bodies, and earthly bodies : but the glorie of the heavenly is one, and the glorie of the earthly is another.

41 There is another glorie of the sunne, and another glorie of the moone, and another glorie of the starrs : for one starr differeth from another starr in glorie.

42 So also is the resurrection of the dead, The bodie is sown in corruption, and is raised in incorruption.

43 It is sown in dishonour, and is raised in glorie : it is sown in weaknesse, and is raised in power.

44 It is sown a naturall bodie, and is raised a spiritual bodie : there is a naturall body, and there is a spiritual bodie.

45 As it is also written, The first man Adam was made a living soule : and the last Adam was made a quickning spirit.

46 Howbeit that was not first which is spiritual : but that which is naturall, and afterward that which is spiritual.

47 The first man is of the earth, earthly : the second man is the Lord from heaven.

48 As it is the earthly, such are they that are earthly : and as it is the heavenly, such are they also that are heavenly.

49 And as we have borne the image of the earth, so shall we beare the image of heaven.

50 Thus say I, brethren, that as flesh and blood cannot inherit the Kingdom of God, neither doth corruption inherite incorruption.

51 Behold, I shew you a secret thing, We shall not all sleepe, but we shall all be changed,

52 In a moment, in the twinkling of an eye at the last trump : for the trumpet shall blowe, and the dead shall be raised up incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption : and this mortall must put on immortality,

54 That is called a naturall bodie, which is quickened and maintained by a living soule onely, such as Adam was, of whom all we are borne naturally : and that is said to be a spiritual, which together with the soule is quickened with a more excellent vertue to wit, with the Spirit of God, which descendeth from Christ the second Adam into us. Adam is called the first man, because here it is sown as it were from whence we spring : Christ is later man, because hee is the beginning of all them that are spiritual, and in him we are all comprehended.

Gen. 1. 2. y Christ is called a Spirit, by reason of that most excellent nature, that is to say, God who dwelleth in him bodily, as Adam is called a living soule, by reason of the soule which is the best part in him.

Secondly he will be of the other of this double life or qualitie to be observed, that a naturall was first, Adam being created of the clay of the earth : and the spirituall followed after him, Christ being sent from heaven, to endue our flesh which was prepared and made fit for him, with the fulnes of the Godhead.

2. Following in durt, and wholly given to an earthly care. a The Lord is said to come downe from heaven by that kinde of speech whereby that which is proper to one is vouch'd of another.

27 He sayeth both the earthly naturall of Adam (if it may be sayd) to our bodies, so long as they are naturally conversant on earth, to wit, in this life, and in the grave : and also the spirituall of Christ to the same bodies, after that they are risen againe, and be raised, that that good before and this shall followe.

3. Not a waine and false image, but such as one as had the truth with in it indeeds.

38 The conclusion : We cannot be partakers of the glorie of God, unless we put off all that grosse and filthy nature of our bodies subiect to corruption, that the same bodies may be adorned with incorruptible glorie. c Flesh and blood are taken here for a living bodie, which cannot attaine to corruption, unless it be put off corruption.

39 He goeth further, declaring that it shall come to passe that they which shall be the last day, shall not desire to be raised againe, after that they are risen againe, and be raised, that that good before and this shall followe.

40 Not a waine and false image, but such as one as had the truth with in it indeeds.

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54 So when this corruptible hath put on incorruption, and this mortall hath put on immortality, then shall we be brought to passe the saying, that is written, Death is swallowed up into victory.

55 O death where is thy sting ? O grave where is thy victory ?

56 The sting of death is sinne : and the strength of sinne is the Law.

57 But thanks be unto God, which hath given us victory through our Lord Iesus Christ.

58 So Therefore my beloved brethren, be ye stedfast, unmoveable, abundant alwayes in the worke of the Lord, forasmuch as ye know that your labour is not in vaine in the Lord.

CHAP. XVI.

1 He exhorts them to helpe the poore brethren of Hierusalem : 2 Then he commendeth Timothee, 13 and for a friendly exhortation, 19 and commendations, endeth the Epistle.

C Concerning the gathering for the Saintes, as I have obtained in the Churches of Galatia, so doe ye also.

2 Every a first day of the weeke, let every one of you put aside by himselfe, and lay up as God hath prospered him, that then there be no gatherings when I come,

3 And when I am come, whomsoever ye shall allow by letters, they will I send to bring your liberality unto Hierusalem.

4 And if it be meet that I goe also, they shall goe with me.

5 Nowe I will come unto you, after I have gone through Macedonia (for I will passe through Macedonia.)

6 And it may be that I will abide, yea, or winter with you, that ye may bring mee on my way, whithersoever I goe.

7 For I will not see you now in my passage, but I trust to abide a while with you, if the Lord permit.

8 And I will tarie at Ephesus untill Pentecost.

9 For a great doore and effectfull is opened unto me, and there are many adversaries.

10 Now if Timotheus come, see that hee be without feare with you : for he worketh the worke of the Lord, even as I doe.

11 Let no man therefore despise him : but convey him forth in peace, that hee may come unto me : for I looked for him with the brethren.

12 As touching our brother Apollos, I greatly desired him to come unto you with the brethren : but his minde was not at all to come at this time : howbeit he will come when he shall have convenient time.

13 Watch ye therefore in the faith : quite you like men, and be strong.

14 Let all your things be done in love.

15 Now brethren, beseech you (ye know the houle of a Stephanas, that it is the first fruits of Achaia, and that they have given themselves to minister unto the Saintes.)

16 That ye be obedient even unto such, and to all that helpe with us and labour.

17 I am glad of the coming of Stephanas, and Fortunatus, and Achaicus : for they have supplied the want of you.

18 For they have comforted my spirit and yours : I acknowledge therefore such men.

19 The Churches of Asia salute you : Aquila and

* Ofc. 13. 14.
* Heb. 2. 4
* 1. Cor. 5. 5
30 An exhortation taken of the psalm that exhorteth, that feeling thy weakness, know that the glorie of the bee is laid up for faithful workers, they continue and stand fast in the truth of the doctrine, and the resurrection of the dead. Through the Lord help & good men working in us.

a Collections in old times were made by the Apostles appointment the first day of the weeke, on which day the maner was then to assemble the flockes.
b Which in times past was called Sunday, but now is called the Lords day.
c That every man below, according to the privilege that God hath blessed him with.
d Which you shall give them to carie.
e The residue of the Epistle is spent in writing of some that ministered, so that all things be referred to his purpose, that is to say, to the glorie of God and to the edifying of the Corinthians.
f Verie fit and convenient to doe great things by.

g Without any iust occasion of feare.
h Safe and sound, and that with all kind of curiofities.

g Stephanas in the name of a man and not of a woman.
h Given themselves wholly to the ministratione.

i That you honour and reverence them be obedient to them, and be content to be ruled by them, as meet is you should, seeing they have bestowed themselves, and their goods to helpe you withall.

k I take heart.
l Take the first fruits men as they are instructed.

¶ Rom. 16. 16
 1. c. 13. 2.
 1. Pet. 3. 16.
 1. By these words,
 1. he benighted he
 1. bereft of use,
 1. and economic
 1. in his way
 1. amon. 1. the rever-
 1. and the word, are
 1. as much to say, as our
 1. for upon the coming of the Lord, that is to say, in his death, as, then for ever.

and Priscilla with the Church that is in their
 house, salute you greatly in the Lord.
 20 All the brethren greet you. Greete yee one
 another with a holy kiss.
 21 The salutation of me Paul with mine owne
 hand.
 22 If any man love not the Lord Iesus Christ,
 let him be had in execration^m maran-atha.
 23 The salutation of me Paul with mine owne
 hand.
 24 If any man love not the Lord Iesus Christ,
 let him be had in execration^m maran-atha.
 25 The salutation of me Paul with mine owne
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 28 If any man love not the Lord Iesus Christ,
 let him be had in execration^m maran-atha.
 29 The salutation of me Paul with mine owne
 hand.
 30 If any man love not the Lord Iesus Christ,
 let him be had in execration^m maran-atha.

23 The grace of our Lord Iesus Christ be with
 you.
 24 My love be with you all in Christ Iesus,
 Amen.

The first Epistle to the Corinthians,
 written from Philippi, and sent by
 Stephanas, and Fortunatus, and
 Achaicus, and Timotheus.

THE SECOND EPISTLE OF PAUL TO THE CORINTHIANS.

CHAP. I.

1 He beginneth with the praise of afflictions,
 2 what he hath suffered in Asia, 3 and how happily God
 afflicted him. 17 He faith he is not upon any lightness,
 that he came not, according to his promise.

1 See the declara-
 tion of such fami-
 lious in the fam-
 ous Epistles.

PAUL an Apostle of IESUS
 Christ, by the will of God, and
 our brother Timotheus, to the
 Church of God, which is at Cor-
 inthius, with all the Saints, which
 are in all Achaia;

¶ Ephes. 1. 3.

1. Pet. 1. 3.

1. He beginneth

after his manner

with thank-say-

ing, which now

withstandeth

(others: for then he

was young) he ap-

peals to himselfe

beginning his E-

pistle with the fer-

ring forth of the

digression of his Apo-

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ed (as he should

seem) by their

impotencie, which

took an

occasion to de-

scribe him by reason

of his miserie.

But the answereth

that he is not so

afflicted, but that

his comforte do

exceed his afflic-

tion, shewing the

ground of them,

even the mercie of

God the father in

Iesus Christ.

¶ To him he praise

and glorie give

in this end purpose

that we may be

much the more

glorified in us.

¶ He

denyeth that either

his afflictions where-

where he was often

afflicted, or the con-

solation which he

receiveth of God, may

totally be despised,

seeing that the Corin-

2 Grace be with you, and peace from God,
 our Father, and from the Lord Iesus Christ.
 3 2 Blessed be God, even the Father of our
 Lord Iesus Christ, the Father of ^{us} mercies, and the
 God of all comfort,

4 Which comforteth us in all our tribulation,
 5 that we may be able to comfort them which are
 in any affliction by the comfort wherewith we our
 selves are comforted of God.

6 For as the sufferings of Christ abound in us,
 so our consolation aboundeth through Christ.

7 And whether we be afflicted, it is for your
 consolation and salvation, which is wrought in
 the enduring of the same sufferings, which we also
 suffer: or whether we be comforted, it is for your
 consolation and salvation.

8 And our hope is steadfast concerning you, in
 as much as we knowe, that as ye are partakers of
 the sufferings, so shall ye be also of the consolati-

9 For brethren, we would not have your ig-
 norance of our affliction, which came unto us in
 Asia, who we were pressed out of measure passing
 strength, so that we altogether doubted even of
 life.

10 Yea, we received the sentence of death in
 our selves, because we should not rest in our
 selves, but in God, which raised the dead.

11 Most mercifull. 12 The Lord doeth comfort us to
 this end purpose that we may be much the more
 glorified in us.

13 He denyeth that either his afflictions where-
 where he was often afflicted, or the consolation
 which he receiveth of God, may totally be despised,

seeing that the Corinthians both might and ought to
 take great occasion to be comforted by either of them.

14 Although salvation be given us freely, yet because thereof a way appointed us
 whereby we must come to it, which is the race of an honest and upright life,

which we must runne, therefore we are faine to make our salvation, Philippians
 2, 12. And because we are God only that this free good will worketh all things in
 us, therefore is best faine to make the salvation in us by this selfe same thing,

which we must pass to everlasting life after that we have wonne some all in-
 convenience.

15 He affirmeth that he is not out of all of his afflictions,
 but that he desireth also to have all men knowe the goodness of them, and also his
 deliverance from them, although it be not yet perished.

16 I know not at all what to
 doe, neither do I see by what help which way to save my life, I was resolved
 within my selfe to die.

10 Who delivered us from so great a death,
 and doeth deliver us: in whom we trust, that yet
 hereafter he will deliver us.

11 ¶ So that yee labour together in pray-
 er for us, that for the gift bestowed upon vs for
 mine, thanks may be given by many persons for
 us.

12 ¶ For our rejoycing is this, the testimony of
 our conscience, that in simplicity & godly hūe-
 nescence, and not in fleshly wisdom, but by the grace
 of God we have had our conversation in the world,
 and most of all to youwards.

13 For we write none other things unto you,
 then that ye read or els that ye acknowledge, and
 I truly ye shall acknowledge unto the end.

14 Even as ye have acknowledged us partly,
 that we are your rejoycing, even as ye are ours,
 in that day of our Lord Iesus.

15 And in this confidence I was minded first to
 come unto you, that ye might have had a double
 grace,

16 And to passe by you into Macedonia, and
 to come againe out of Macedonia, unto you, and
 to be led forth toward Iudea of you.

17 ¶ When I therefore was thus minded, did I
 write lightness? or mind I those things which I
 mind, according to the flesh, that with mee should
 be, ¶ Yea, yea, and Nay, nay?

18 ¶ Yea, God is faithful, that our word to-
 ward you, was not Yea, and Nay.

19 ¶ For the Sonne of God Iesus Christ, who
 was preached among you by us, that is, by me, and
 Silvanus, and Timotheus, was not Yea, and Nay;
 but in him it was Yea.

20 ¶ For all the promises of God in him are
 Yea, and are in him Amen, unto the glory of God
 through us.

21 ¶ For all the promises of God in him are
 Yea, and are in him Amen, unto the glory of God
 through us.

22 ¶ For all the promises of God in him are
 Yea, and are in him Amen, unto the glory of God
 through us.

23 ¶ For all the promises of God in him are
 Yea, and are in him Amen, unto the glory of God
 through us.

24 ¶ For all the promises of God in him are
 Yea, and are in him Amen, unto the glory of God
 through us.

25 ¶ For all the promises of God in him are
 Yea, and are in him Amen, unto the glory of God
 through us.

26 ¶ For all the promises of God in him are
 Yea, and are in him Amen, unto the glory of God
 through us.

27 ¶ For all the promises of God in him are
 Yea, and are in him Amen, unto the glory of God
 through us.

28 ¶ For all the promises of God in him are
 Yea, and are in him Amen, unto the glory of God
 through us.

29 ¶ For all the promises of God in him are
 Yea, and are in him Amen, unto the glory of God
 through us.

30 ¶ For all the promises of God in him are
 Yea, and are in him Amen, unto the glory of God
 through us.

31 ¶ For all the promises of God in him are
 Yea, and are in him Amen, unto the glory of God
 through us.

¶ From these great
 dangers.

¶ Rom. 15. 30.

¶ That he may

not seeme to boast

himselfe, he attrib-

uteth all to God,

and therewith also

confesseth that he

attributeth much

to the prayers of

the faithful.

7 The end of the

afflictions of the

Saints, is the glory

of God, and there-

fore they ought to

be precious unto

us.

8 Secondly he

putteth away an

other flander, to

wit, that he was

lighter, and such

a one as was not

lightly to be cre-

dit, seeing that

he promised to

come unto them,

and came not.

And he spea-

keth of the simpli-

cities of his mind,

and facerities,

which they know

both by his voice

who he was pre-

sent, and they ought

to acknowledge

also in his letters,

being absent; and

moreover be pro-

pitied, that he will

never be other-

wise.

¶ With clearenes,

and holy and true

plainness of minde,

as God himselfe can witness.

¶ Trusting to that very

wisdom, which God of his free good-will hath given me from heaven.

¶ He

sayeth he writteth barely and simply: for he hath writteth in coloured sort, it is rightly

said to write otherwise then we read: and this be faueth the Corinthians both

knowe and like of very well.

¶ Pericly.

¶ Pauls rejoycing in the Lord

was, that hee had wonne the Corinthians: and they themselves rejoyced that such an

Apostle was their introducer, and brought them so purely and sincerely.

¶ When he

saith he was wretchedly to doubt, 9 He putteth away their flander and false

report by denying it, and saith off all in that that diuers went about to perfwade the

Corinthians, that in the preaching of the Gospel, Paul agreed not to himselfe: for

this was the matter and the case. ¶ As men doe, which will rationally promise any

thing, and change their purpose at every turning of an hand. ¶ That I should say

and vsay a thing. 10 He calleth God to witness, and for iudge of his constancie in

preaching and teaching our selfe same Gospel. ¶ True, and as God faith that he

was wretchedly to doubt, 11 He ioyntly saith with himselfe, his followers

as well as he, with whom hee fully consented in teaching one selfe same thing, to wit,

one selfe same Christ. ¶ Was not fully and wavering. ¶ That is in God. 12 List of

all he decribeth the summe of his doctrine, to wit, that all the promises of salvation

sure and faueth in Christ. ¶ Christus fci forth to exhibit and fulfill them

most assuredly and without all doubt. ¶ Through our ministerie.

21 ¶ And

13 He attributeth the praise of this confidence, only to the grace of God, through the holy Ghost, and therefore all confident that they cannot doubt of his faith, and his fellowes, without doing iniurie to the Spirit of God.

21 13 And it is God which stablished us with you in Christ, and hath anointed us.
21 Who hath also sealed us, and hath given the earnest of the Spirit in our hearts.
23 14 Nowe, I call God for a record unto my soule, that to spare you, I came not as yet unto Corinthus.
24 15 Not that wee have dominion over your faith, but wee are helpers of your faith: for by faith ye stand.

feeling that they themselves doe knowe all this to be true. y An earnest, is, what God hath given to confirme a promise. 14 Now commeth to the matter, he saith, that he did not onely, nor lightly after his purpose of coming to them, but rather that he came not unto them for this cause, that he might not be constrained to desire more sharply, with them being present. 15 Hee reneweth all suspicion of arrogancie, and to the danger of misconceit. 16 Hee reneweth all suspicion of arrogancie, declaring that hee speaketh not as a Lord unto them, but as a servant, appointed of God to comfort them. 17 He setteth his will and peace of confidence, which God is author of, against tyrannous feare, and therewithall sheweth the end of the Gospel.

CHAP. II.

1 Hee excuseth his not coming unto them, and a privity reprehendeth them. 2 Hee sheweth that such is his affection towards them. 3 that he woe rejoyce but when they are mercie. 6 Perceiving the adulterers (whom he commanded to be delivered up to Satan) to repent, hee rejoyceth that they forgoe him. 31 Hee mentioneth his going into Macedonia.

B^{ut} I determined thus in my selfe, that I would not come againe to you in a heaviness.

1 For if I make you forie, who is he then that should make me glad, but the same which is made forie by me?

3 And I wrote this same thing unto you, least when I came, I should take heaviness of them of whom I ought to reioyce: this is confidence have I in you all, that my Ioy is the joy of you all.

4 For in great affliction, and anguish of heart I wrote unto you with many teares: not that yee should be made forie, but that ye might perceive the love which I have, specially unto you.

5 And if any had caused forowe, the same hath not charged me forie, but partly (least I should more charge *him*) you all.

6 It is sufficient unto the same man, that he was rebuked of many.

7 So that now contrariwise we ought rather to forgive *him*, and comfort *him*, least the same should be swallowed up with overmuch heaviness.

8 Wherefore, I pray you, that you would continue your love towards him.

9 For this cause also did I write: that I might know the proove of you, whether yee would be obedient in all things.

10 To whom yee forgive any thing, I forgive also: for verely if I forgive any thing, to whom I forgive it, for your sakes forgive *I* in the sight of Christ.

11 Least Satan should circumvent us: for we are not ignorant of his enterprises.

12 2 Furthermore, when I came to Troas to preach Christs Gospel, and a doore was opened unto me of the Lord.

13 I had no rest in my spirit, because I found

not. Thus my brother, but tooke my leave of them, and went away into Macedonia.

14 Now thanks be unto God, which alwayes maketh us to triumph in Christ, and maketh manifest the favour of his knowledge by us in every place.

15 3 For we are unto God the sweete favour of Christ, in them that are saved, and in them which perish.

16 To the one we are the favour of death, unto death, and to the other the favour of life, unto life: and who is sufficient for these things?

17 4 For we are not as many, which take imchandise of the world of God: but as of linen-cerie, but as of God in the fight of God speake we in Christ.

may rather very many rejoyced and delighted him, feeling that he preacheth Christ, not onely as a Saviour of them that believe, but also as a Judge of them that contemne them.

4 Again, he putteth away all suspicion of arrogancie, attributing all things that he did, to the vertue of God, whom he serveth sincerely, and without all dishonest affection: whereof he maketh them witness in the 6 verse of the next chapter.

5 Chap. 2. 1 I doe not handle it craftily and covetously, or lesse sincerely then we ought: and he setteth a metaphor which is taken from buskiners, which vie to play the false barlots with whansoever cometh into their hands.

CHAP. III.

1 Hee desisteth no other commendation, but sheweth their continuing in the faith. 6 He is a minister all of the letter, but of the spirit. 8 He sheweth the difference of the Law, and the Gospel. 13 that the brightness of the Law doth rather dimme the sight then lighten it: 15 But the Gospel doth make manifest Gods continuance unto us.

D^Oe we beginne to praise our selves againe? or need we as some other, Epistles of recommendation unto you, or letters of recommendation from you?

2 Ye are our epistle, written in our hearts, which is understood and read of all men.

3 In that ye are a manifest, to be the Epistle of Christ, manifested by us; and written, not with ynncke, but with the Spirit of the living God, not in tables of stone, but in fleshy tables of the heart.

4 And such a trust have we through Christ to God:

5 Not that wee are sufficient of our selves, to thinke any thing, as of our selves: but our sufficiency is of God.

6 A Who also hath made us able ministers of the Newe Testament, not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life.

7 If then the ministration of death written with letters g and engraven in stones, was glorious, so that the children of Israel could not behold the face of Moses, for the glorie of his

face of the Priesthood of Levi, with the ministerie of the Gospel, which he handled afterward more fully.

8 That gloriously may yet be the ministerie of the Law, which he handled afterward more fully.

9 That gloriously may yet be the ministerie of the Law, which he handled afterward more fully.

10 That gloriously may yet be the ministerie of the Law, which he handled afterward more fully.

11 That gloriously may yet be the ministerie of the Law, which he handled afterward more fully.

12 That gloriously may yet be the ministerie of the Law, which he handled afterward more fully.

13 That gloriously may yet be the ministerie of the Law, which he handled afterward more fully.

k He alludeth to the saying of the scriptures, and the innocencie of the sacrifice.

k He denieth that ought should be taken away from the dignity of his Apollonship, because they have evidently that it was not received with like successe in every place.

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a Causing griefe amongst you, which hee should have done (for he had come to them before they had repented them).

b For I trusted that you would take that out of the way which with you I was discontented with, considering how you are persuaded that my Ioy is your Ioy.

c He putteth to another part of this Epistle: which notwithstanding is put amongst the first, whereunto hee returneth afterward, and hee handleth the releasing and unloosing of the incestuous person, because hee seemed to have given sufficient testimonie of his repentance: shewing the true use of excommunication, to wit, that it proceed not of hatred, but of love, and food, least if we keep measure, we serve Satan the devil.

d As if hee sayd, All that forrow is cleane wiped away, although he had never felt it.

e That I should overcharge him, who is burdened with no more to doe with him.

f That whereas before you punished him sorrow, you would now forgive him.

g That at my this I may take him againe unless you would declare by the consent of the whole Church, that you have forgiven him.

h Truly and from the heart.

i He returneth to the confirmation of his Apollonship, and bringeth forth the testimonies, both of his labour, and also of Gods blessing.

continencie

1 *Whereby God of
feth, vnder
the vaile of
the spirit, was
a dead thing,
but a precious
sacri-
fice, unto
the glory of
Christ,*
which being im-
puted to us as our
owne, was not
accounted
not con-
demned,
but also we
are crowned as
righteous.
2 *The Law, yea, o
f these com-
mandments
themselves
doubtless, is
abolished, if
we consider
the minis-
try of Mo-
ses, a part by it
felleth.*
3 *hee flower
h where
the shadow
of the
preaching of
the Gospel,
to wit, in
that that is
felleth
forth plainly
and
evidently,
that which
the Lawe
drewd darkly,
for it
seemeth
that heard it
to be
healed of
Christ,
which was
to come,
after it
had
wounded
them.*
4 *Exodus 34. 34.
4. Heeroundeth
by the way
the allegorie
of Moyses
his covering,
which was
a token of
the darknesse
and
weaknesse
that is in
men, which
were
then
dulled
by the
blinding
of the
Lawe,
then
light
and
which
covering
was
taken
away
by the
conning
of Christ,
who
lighteneth
the
heart,
and
turneth
them
to the
Lord,
that
we
may
be
brought
from
the
flawerie
of this
blinde,
and
see
the
liberty
of the
light,
by
the
verue
of
Christ
the
spirit.*
m *into the
very
darknesse
of the
night,
as
Christ
in
that
spirit
which
taketh
away
that
covering
by
working
in
our
heart,
whereunto
saith
the
Lawe
it
selfe
called
us,
though
in
vain,
because
it
speaketh
to
dead
men,
and
not
the
spirit
quicketh
us.*
5 *Iohn 4. 14.*

countenance (which glory is gone away.)
8 How shall not the manifestation of the Spirit
be more glorious?
9 For if the ministry of condemnation was
glorious, much more doth the manifestation of
righteousness exceede in glory.
10 For even that which was glorified, was not
glorified in this point, that is, as touching the
exceeding glory.
11 For if that which should be abolished, was
glorious, much more shall that which remaineth be
glorious.
12 Seeing then that we have such trust, we use
great boldnesse of speech.
13 As And we are not as Moyses, which put a
vaile upon his face, that the children of Israel
should not looke unto the end of that which
should be abolished.
14 Therefore their mindes are hardened: for
until this day remaineth the same covering un-
taken away in the reading of the olde Testament,
which vaile in Christ is put away.
15 But even unto this day, when Moyses is read,
the vaile is layd over their hearts.
16 Nevertheless when their heart shall be turned
to the Lord, the vaile shall be taken away.
17 Now the Lord is the Spirit, and where
the Spirit of the Lord is, there is liberty.
18 But we all beholde as in a mirror the glorie
of the Lord with open face, and are changed
into the same image, from glory to glory, as by
the Spirit of the Lord.

4 In whom the god of this world hath blind-
ed the mindes that is, of the infidels, that the light
of the glorious Gospel of Christ, which is the
image of God, should not shine upon them.
5 For we preach not our selves, but Christ
Iesus the Lord, and our selves your servants for
Iesus sake.
6 For God that commanded the light to
shine out of darkness, is he which hath thined in
our hearts, to give the light of the knowledge of
the glory of God in the face of Iesus Christ.
7 But we have this treasure in earthen vessels,
that the excellencie of that power might be
of God, and not of us.

8 We are afflicted on every side, yet are we not
in distress; we are in doubt, but yet we de-
spaire not.
9 We are persecuted, but not forsaken: cast
downe, but we perish not.
10 Every where we beare about in our bodie
the dying of the Lord Iesus, that the life of Iesus
might also be made manifest in our bodie.
11 For we which live, are always delivered
unto death for Iesus sake, that the life also of Ie-
sus might be made manifest in our mortal flesh.
12 So then death worketh in us, and life in
you.
13 And because we have the same spirit of
faith, according as it is written, I beleaved, and
therefore have I spoken, we also beleve, and
therefore speake.

14 Knowing that hee which hath raised up the
Lord Iesus, shall raise us up also by Iesus, and shall
ser us with you.
15 For all things are for your sakes, that that
most plenteous grace by the thanksgiving of ma-
ny, may redound to the praise of God.

16 Therefore we faint not, but though our
outward man perish, yet the inward man is re-
newed daily.
17 For our light affliction which is but for a
moment, causeth unto us a farre more excellent
and eternall weight of glorie:

18 While we looke not on the things which are
seene, but on the things which are not seene: for the
things which are seene, are temporal: but the
things which are not seene, are eternall.

to the end faith hee that all men may perceive that they Rand not by their own meritt
but by the singular vertue of God, in that they die about and time, but never
perish.

6 As a consolation of the former lecture, wherein he compareth his
afflictions to a daily death, and the vertue of the Spirit of God in Christ, to life,
which oppresseth hearted.

7 A very cunning conclusion, as if he would say,
Therefore be thou, wee die, that you may live by our death, for that they vented
into all these dangers for the building of the Churches sake, and they caused not
to forget their life, but they lived by the examples of their patience.

8 He declareth the
confidence of these things, that hee and his followers die in a sort to purchase life to
others, but yet notwithstanding they are partakers of the life of Iesus with them: because
they themselves doe first beleve that, which they propound to others to beleve, to
wit, that they also shall be saved together with them in Christ.

9 The same
how this confidence is preserved in them, to wit, because they respect Gods glorie,
and the salvation of the Churches committed unto them.

10 When it shall please
Gods will, we shall in this first redound to the glory of God, by the thanksgiving of many,
upon me, shall in this first redound to the glory of God, by the thanksgiving of many,
upon me, shall in this first redound to the glory of God, by the thanksgiving of many,

11 Hee addeth at this day, and putteth not in as for all the miseries that may be
in this life, in comparison of that most constant and eternal glorie.

12 Heereth new strength, that the outward man be not overcome with the miseries
which come frequently upon the necke of another, being maintained and upheld in
these things, which they themselves, but because they pass away quickly, when as
indeed our whole life is but a great long continuance.

13 Which remaineth for
ever firme and stable, and can never be shaken.

d The light
of plaine and
high, some
preaching,
which reacheth
forth the
glory of
Christ.
e In whom the
Father
hath
sent
his
only
begotten
sonne,
who
hath
redeemed
us
from
all
iniquities,
unto
himselfe
a peculiar
people,
zealous
of
good
works.
f To
reach
the
glory
of
God
in
the
face
of
Iesus
Christ.
g To
reach
the
glory
of
God
in
the
face
of
Iesus
Christ.
h To
reach
the
glory
of
God
in
the
face
of
Iesus
Christ.
i To
reach
the
glory
of
God
in
the
face
of
Iesus
Christ.

2 *Which
made
only
with
word,
h That
being
high-
bened of
God, we
should
in
like
fashion
give
that
light
to
others.*

3 *Hee
speaketh
away
a
stumbling
block,
by
which
was
darkened
amongst
foole,
the
bright
shining
of
the
mi-
nistrie
of
the
Gospel,
to
wit,
because
the
Apo-
stles
were
the
most
miserable
of
all
men,
Paul
an-
swereth
that
he
and
all
his
fellows
are
as
it
were
ear-
then
vessels,
but
yet
here
is
in
them
a
most
precious
treasure.*

4 *Hee
bringeth
marvellous
reason,
why
the
Lord
doth
to
afflict
his
servants.*

5 *Hee
bringeth
marvellous
reason,
why
the
Lord
doth
to
afflict
his
servants.*

6 *Hee
bringeth
marvellous
reason,
why
the
Lord
doth
to
afflict
his
servants.*

7 *Hee
bringeth
marvellous
reason,
why
the
Lord
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to
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his
servants.*

8 *Hee
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9 *Hee
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10 *Hee
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11 *Hee
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12 *Hee
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13 *Hee
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his
servants.*

14 *Hee
bringeth
marvellous
reason,
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the
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servants.*

15 *Hee
bringeth
marvellous
reason,
why
the
Lord
doth
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CHAP. III.

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Therefore, seeing that we have this mini-
sterie, as we have received mercie, we faint
not:

2 But we have call from us the b cloakes of shame,
and walke not in craftinesse, neither handle we
the word of Gods deceitfully: but in declaration
of the truth we approve our selves to every mans
conscience in the sight of God.

3 As if the Gospel be then hid, it is hid to them
that are lost.

4 Subtilities, and all kinde of deceits, which men use, as if
we were donnes and lurking holes, to cover their shamelesse of things in illall.

5 This
is, that in the former Chapter he called, making mans handes of the word of God.

6 An obscuring: Many be the Gospel, and yet are no more light, heightened thereby then
by the preaching of the Law. Hee saith, The faith is in me the myselfe,
whose eyes Satan plucketh out, who rule in this world. And yet notwithstanding
doeth he and his fellows see for them the most cleare light of the Gospel: to be seene and
beholden. Feigning that Christ whom only they preach, it be in whom only God will
be knowne, and as it were, feign.

b For those manifold afflictions which the Lord tried them, did not only not quail their joyful readiness, but also made it much more excellent, and famous.

c Of their own accord they were liberal. d He calleth that Grace, that other men would have called a burden. And this verse it is to be expounded by the sixth verse.

e He amplifies the forwardness of the Macedonians, in this, that they also desired Paul to stir up the Corinthians to accomplish the giving of almes, by sending against the Corinthians.

f Thirdly he warneth them that they deceive not their expectation which they have conceived of them.

g At the request of the Macedonians. h Then appeareth the natural love of our love, when as indeed, and that sweetly and freely, we help one another, even for Christ's sake. i The fourth argument taken from the example of Christ.

j He taketh good heed, that hee become not to waver in out of them by contrits, for as he is the volunteer, God doth not accept it.

k Not only to do, but also to do willingly: for he sought out a ready villages without any instrument, by any other men, much less came it of ambition and vainglory.

l Against such as are careless themselves, because they are not rich, as though it were only proper to rich men to be like the poor.

m Christian liberality is mutual: that proportion may be observed.

n That like as now in your abundance you help others, which are poor, with some part of your goods, so should others like (for better cause of their own) you.

o Exod. 19. 18. h Becomes edith Titus and his two companions for many causes, both that their edith might not be suspected, as though he had sent them only to spy the Churches, and also that they might be to much the readier to contribute.

i In the preaching of the Gospel. k These almes which are bestowed for the relief of the Church of Hierusalem. l To this plentiful liberality of the Churches, which is committed to our trust.

ches of Macedonia;

2 Because in great trial of affliction they joy abandoned, and their most extreme poverty abounded unto their rich liberality.

3 For to their power (I beare record) yea, and beyond their power they were willing.

4 And prayed us with great influence that wee would receive the grace, and fellowship of the ministering which is toward the Saints.

5 And this they did, not as we looked for: but give their ownne selves, first to the Lord, and after unto us by the will of God,

6 That wee should exhort Titus, that as hee had begun, so hee would also accomplish the same grace among you also.

7 Therefore, as ye abound in every thing, in faith and word, and knowledge, and in all diligence, and in your love towards us, even so fee that ye abound in this grace also.

8 This I say I not by commandment, but because of the diligence of others: therefore prove I the naturalness of your love.

9 For ye knew the grace of our Lord Iesus Christ, that hee being rich, for your sakes became poor, that ye through his poverty might be made rich.

10 And I shew my minde herein: for this is expedient for you, which have begun not to doe only, but also to will, a yere agoe.

11 Now therefore performe to doe it also, that as there was a readinesse to will, even so yee may performe it of that which ye have.

12 For if there be first a willing minde, it is accepted according to that a man hath, and not according to that he hath not.

13 Neither is it that other men should be eased and you grieved: But upon like condition, at this time your abundance supplieth their lacke:

14 That also their abundance may be for your lacke, that there may be equalitye.

15 As it is written, * Hee that gathered much, had nothing over, and he that gathered little, had not the lesse.

16 And thanks be unto God, which had put in the heart of Titus the same care for you.

17 Because he accepted the exhortation, yea, he was so careful that of his owne accord he went unto you.

18 And wee have sent also with him the brother, whose praise is in the Gospel thoroughout all the Churches.

19 (And not so only, but also chosen of the Churches to be a fellow in our journey, concerning this grace that is ministered by us unto the glory of the same Lord, and declaration of your prompt minde.)

20 Avoiding this, that no man should blame us in this abundance that is ministered by us,

21 * Providing for honest things, not only before the Lord, but also before men.

22 And wee have sent with them our brother, whose wee have oft times proved to be diligent

in many things, but now much more diligent, for the great confidence, which I have in you.

23 Whether any do enquire of Tims, he is my fellow and helper to your ward: or of our brethren, they are messengers of the Churches, and the glory of Christ.

24 Wherefore then towards them, and before the Churches the proofe of your love, and of the rejoicing that we have of you,

desire, in whose presence you are, for so much as you fee the messengers whom they have chosen by all their confents, and fear them unto you.

CHAP. IX.

1 Why, altho I thinke well of their ready will, yet earnestly exhort them, 4 hee giveth a reason: These compare almes to seed sowing, 10 which God doth repay with great gain.

For as touching the ministering to the Saints, it is superfluous for me to write unto you.

1 For I know your readines of minde, whereof I boast my selfe of you unto them of Macedonia, and say, that Achaia was prepared a yere agoe, and your zeale hath provoked many.

3 Now have I sent the brethren, least our rejoicing over you should be in vaine in this behalf, that ye (as I have sayd) be ready.

4 Least if they of Macedonia come with mee, and finde you unprepared, we (that wee may not say, you) should be ashamed in this my constant boasting.

5 Wherefore, I thought it necessarie to exhort the brethren to come before unto you, and to finish your benevolence appointed afore, that it might be ready, and come as of benevolence, and not as of nigarditie.

6 This yet remember, that hee which soweth sparingly, shall reape also sparingly, and he that soweth liberally, shall reape also liberally.

7 As every man willth in his heart, so let him give, not a grudgingly, or of necessity: * for God loveth a cheerefull giver.

8 And God is able to make all grace to abound toward you, that ye alwayes having all sufficiency in all things, may abound in every good worke.

9 (* As it is written, He hath spared abroad and hath given to the poore: his benevolence remaineth for ever.

10 Also hee that seedeth seed to the sower, will minister likewise bread for food, and multiply your feed, and increase the fruits of your benevolence.)

11 That on all parts ye may be made rich unto all liberality, which causeth through us thanksgiving unto God,

12 For the ministering of this service not only supplieth the necessities of the Saints, but also abundantly causeth many to give thanks to God,

13 (Which by the experiment of this ministeration payse God for your voluntarie sub-

Titus his two companions. b By whom the glory of Christ is set forth.

c All Churches shall be witnesses of your godly dealing.

d Hee that seedeth seed to the sower, will minister likewise bread for food, and multiply your feed, and increase the fruits of your benevolence.)

e Hee that seedeth seed to the sower, will minister likewise bread for food, and multiply your feed, and increase the fruits of your benevolence.)

f Hee that seedeth seed to the sower, will minister likewise bread for food, and multiply your feed, and increase the fruits of your benevolence.)

g Hee that seedeth seed to the sower, will minister likewise bread for food, and multiply your feed, and increase the fruits of your benevolence.)

h Hee that seedeth seed to the sower, will minister likewise bread for food, and multiply your feed, and increase the fruits of your benevolence.)

i Hee that seedeth seed to the sower, will minister likewise bread for food, and multiply your feed, and increase the fruits of your benevolence.)

j Hee that seedeth seed to the sower, will minister likewise bread for food, and multiply your feed, and increase the fruits of your benevolence.)

k Hee that seedeth seed to the sower, will minister likewise bread for food, and multiply your feed, and increase the fruits of your benevolence.)

l Hee that seedeth seed to the sower, will minister likewise bread for food, and multiply your feed, and increase the fruits of your benevolence.)

m Hee that seedeth seed to the sower, will minister likewise bread for food, and multiply your feed, and increase the fruits of your benevolence.)

n Hee that seedeth seed to the sower, will minister likewise bread for food, and multiply your feed, and increase the fruits of your benevolence.)

o Hee that seedeth seed to the sower, will minister likewise bread for food, and multiply your feed, and increase the fruits of your benevolence.)

p Hee that seedeth seed to the sower, will minister likewise bread for food, and multiply your feed, and increase the fruits of your benevolence.)

q Hee that seedeth seed to the sower, will minister likewise bread for food, and multiply your feed, and increase the fruits of your benevolence.)

r Hee that seedeth seed to the sower, will minister likewise bread for food, and multiply your feed, and increase the fruits of your benevolence.)

s Hee that seedeth seed to the sower, will minister likewise bread for food, and multiply your feed, and increase the fruits of your benevolence.)

t Hee that seedeth seed to the sower, will minister likewise bread for food, and multiply your feed, and increase the fruits of your benevolence.)

u Hee that seedeth seed to the sower, will minister likewise bread for food, and multiply your feed, and increase the fruits of your benevolence.)

v Hee that seedeth seed to the sower, will minister likewise bread for food, and multiply your feed, and increase the fruits of your benevolence.)

w Hee that seedeth seed to the sower, will minister likewise bread for food, and multiply your feed, and increase the fruits of your benevolence.)

x Hee that seedeth seed to the sower, will minister likewise bread for food, and multiply your feed, and increase the fruits of your benevolence.)

y Hee that seedeth seed to the sower, will minister likewise bread for food, and multiply your feed, and increase the fruits of your benevolence.)

z Hee that seedeth seed to the sower, will minister likewise bread for food, and multiply your feed, and increase the fruits of your benevolence.)

aa Hee that seedeth seed to the sower, will minister likewise bread for food, and multiply your feed, and increase the fruits of your benevolence.)

ab Hee that seedeth seed to the sower, will minister likewise bread for food, and multiply your feed, and increase the fruits of your benevolence.)

ac Hee that seedeth seed to the sower, will minister likewise bread for food, and multiply your feed, and increase the fruits of your benevolence.)

ad Hee that seedeth seed to the sower, will minister likewise bread for food, and multiply your feed, and increase the fruits of your benevolence.)

ae Hee that seedeth seed to the sower, will minister likewise bread for food, and multiply your feed, and increase the fruits of your benevolence.)

af Hee that seedeth seed to the sower, will minister likewise bread for food, and multiply your feed, and increase the fruits of your benevolence.)

m Least by his great commendation and grace, the Corinthians should be putted up, he thought up this exhortation, with this exhortation.

mission to the Gospel of Christ, and for your lib-
berrall distribution to them, and to all men.)

14 And in their prayer for you, to long after you
greatly for the abundant grace of God in you.

15 m Thanks therefore be unto God for his
unpeakable gift.

CHAP. X.

a He sheweth with what confidence, 4 with what weapons, 6 and with what strength he is armed against the
citations of the wicked, 7 and that, when he is present, his
deceits have no effect, 11 when his words have
been, as when he is absent.

N, Ow I Paul my selfe beseech you by the
meeknesse, and gentleness of Christ, which
when I am present among you am bafe, but am
bolde toward you being absent:

2 And thus I require you, that I neede not
to be bolde when I am present, with that same con-
fidence, where with I thinke to be bolde ag-
st some, which esteeme us as though we walke ac-
cording to the flesh.

3 a Nevertheless, though we walke in the
flesh, yet we do not waite after the flesh.

4 (For the weapons of our warfare are not
c carnall, but mightie through d God, to cast
downe holdes.)

5 Calling downe the Imaginations, and every
high thing that is exalted against the knowledge of
God, 3 and bringing into captivitie every thought
to the obedience of Christ.

6 And having ready the vengeance against all
disobedience, when your obedience is fulfilled.

7 4 Locke ye on things after the appearance;
If any man trust in himselfe that he is Christes, let
him consider this againe of himselfe, that as he is
Christes, even so are we Christes.

8 For though I should boast somewhat more
of our authoritie, which the Lord hath given us
for edification, and not for your destruction, I
should have no blame.

9 This I say, that I may not seeme as it were
to feare you with letters,

10 For the letters, sayeth hee, are force and
strong, but his bodie presence is weake, and his
speech is of no value.

11 Let such one thinke this, that such as wee
are in word by letters, when we are absent, such
would wee be alon in deede, when we are present.

12 s For we be dare not make our selves of
the number, or to compare our selves to them, which
are in deede bow

fare they are deceivd, which make that account of the office of an Apostle, that they
do of worldly offices, that according to the outward appearance. a That
man which is inclined to merve, rather then to regard of his life. b At though
I had no other aide and hope then that which outwardly I seeme to have; and therefore
Paul saith his flesh, that is, his weak condition and state, against his spiritual and
Apostolicke dignitie. c Secondly be wimeth, that although he be like unto
other men, yet hee commeth furnished with that strength, which no holden of man can
match, whether they resist by craft and deceit, or by force and might, because he
waiteeth with divine weapons. d Are not such as men get themselves authoritie
by the will one of another, and great strength, which in fact is the power of
God. e An amplification of this spiritual vertue, which in fact is, conquering
the enemies be they ever so craftie and mightie, that it bringeth some of them by
repentance unto Christ, and justly revengeth others, that are stubbornly obstinate, separating
them from the other which suffer themselves to be ruled. f Hee beareth
against their heads that same manner, with great weight of wordes and fraterces.

a Do ye judge of things according to the outward show. f Not being told of
it by me.

g Bring gainst them to resist the foolish bragg of certain ambitious men, he wimeth
themselves; that they are able to bring nothing, but that they fallie, prevaile themselves
of themselves; and as for himselfe, although be drage of excellent things, yet hee will
not passe the boundes which God hath measured him out, according whereunto he
came even unto them in preaching the Gospel of Christ, and trusteth that hee shall goe
farther, when they have profited thereof shall not need to say any longer amongst
them to be such men. And hee hath added an amplification, in that hee never suc-
ceeded other men in their labours. h This is spoken after a taunting sort.

praise themselves: but they understand not that
they measure themselves with themselves, and
compare themselves with themselves.

13 But we will not rejoyce of things, which are
not within our measure, b but according to the
measure of the line, whereof God hath distributed
unto us a measure to attaine even unto you.

14 For wee stretch not our selves beyond our
measure, as though we had not attained unto you:
for even to you also have wee come in preaching
the Gospel of Christ.

15 Not boasting of things which are w-
thout our measure: s as it, of others mens labours;
and wee hope, when your faith shall increase, to
be magnified by you according to your line abun-
dantly.

16 And to preach the Gospel in those regions
which are beyond you: not to rejoyce in a another
mans line: that is, in the things that are prepared
already.

17 * 6 But let him that rejoyceth, rejoyce in
the Lord.

18 For he that praiseth himselfe, is not allowed,
but he whom the Lord praiseth.

CHAP. XI.

a He reffeth that for the great likes sake he beareth by the
Corinthians, he is compelled, 3 to write unto them; 4
and that he be helped by his labor without any reward,
13 that the faith applyth himselfe to jump off him in any way,
as whom he feareth to do in any thing, which are praise
worthy in deed.

W Ould it to God, ye could suffer a little my fo-
lithnesse, and in deede, ye suffer me.

2 For I am jealous over you, with a godly je-
lousie: for I have prepeted you for one husband,
to present you as a pure virgin to Christ;

3 But I feare lest as the serpent beguiled Eve
through his subtilty, so your minds should be cor-
rupted from the simplicity that is in Christ:

4 a For if he that commeth, preacheth a
other Jesus whom we have not preached; or if ye re-
ceive another spirit whom ye have not received;
either another Gospel which ye have not received,
ye might well have suffered him.

5 V-erely I suppose that I was not inferior to
the very chiefe Apostles,

6 3 And though I be fonde in speaking, yet I
am not so in knowledge, but among you we have
bene made manifest to the uttermost, in all things.

7 4 Have I committed an offence, because I
hated my selfe, that ye might be excited, & because
I preached to you the Gospel of God freely?

8 I robbed other Churches, and tooke wages
of them to do you service.

9 And when I was present with you, and had
need, a I was not shonfull to the hinderance of
any man: for that which was lacking unto me,
the brethren which came from Macedonia,

2 He sheweth that they deceive themselves, if they looke to receive of any other man,
either a more excellent Gospel, or more excellent gift of the holy Ghost. c A more
perfect doctrine of Jesus Christ. 3 He re-urth the flanders of those Titos, I grant,
sayeth he, that I am not so eloquent an Orator, but yet they can not take away the
knowledge of the Gospel from me, whereof you have had good proofe, and in every
man and in I. f I was lackt that kind of eloquent which is meet for
me, and I for the Gospel, but he willingly wanted that a praised kind of speech,
which is many wayes above that other and follow. g Another thing to witte,
that he was a fallall, and lived by the labour of his owne hand. h In brevity I be
the Apostle, what can you say against me, but that I was content to take any payes for
your sakes, and when I lackt, to travell for my living with mine owne bandes in
part, and partly also when poverty constrained mee, I chose rather otherwise to seeke
my sustenance, then to be any burden to you, although I preached the Gospel unto you.

Chap. 11. 13.

an amplification: so I have it here from being afflicted of this age, that he hath all rejoiced with me.

10 Therefore I do so otherwise hereafter among them, to the intent that it may always be truly said, that he taught in Achaia for nothing: not that he deceived the Corinthians, but that these Turas may never hide the occasion which they have already fought for, and be in the mean season may (some time) be to follow, that at length they may truly say, that they are like to Paul.

11 This is a forme of an oath, as if he said, let me not be thought to have any trick in me. I shall always open to me.

12 Pauls and Corin- thians fought all occasions they could, to be equal to him.

13 And therefore they had rather eat up in Corin- thians, then pertain to them for nothing, they sought another occasion, to wit, to make Paul to take something which they had done, they thought they that meant to be equal to him: for they made such a show of zeal and knowledge, and set in forth with such a giving kind of eloquence, that they were almost sufficed.

14 Paul: but he thought that all this is nothing but colour and painting.

15 Now strength he pointed out, that they were in their colour, forswearing that it will come to passe, that they will at length betray themselves, what countenance soever they make of zeal that they have to Gods glory.

16 By light is meant the heavenly glory, whereof the Angels are partakers. 7 He goes forth boldly, and using a vehement storm of kinde of taunting, deribeth the Corinthian to pardon him, if for a time he comes to a foole before them being wife with those toly fellows touching those external things to wit, touching his buckle, his garments, his valuer, &c.

17 Before he comes to the matter, he toucheth the Corinthian, who perceiving himself to be wise men, did not make in the mean season that those false apostles abused their simplicity for advantage. 1 As if he said, in respect of that reproach which they do unto you, I speak it which freely is as evil as if they did brave you. 8 Paul is called weak, in that he seemeth to the Corinthians a vile and abject man, a beggerly artificer, a most wretched and miserable idler, where- notwithstanding therein Gods mightie power was made manifest. 9 Phil. 3. 7. Paul being honourable indeed, deribeth his militancy openly before his own people, that he may be like to a doctrine come into his ears.

10 In danger of present death, he sheweth to that that is written, 2nd. ap. 3. and moreover that place sheweth up, that Paul suffered many things which Luke passed over. 9 Of the Roman Magistrates. 10 Ad. 16. 13. 11 Ad. 17. 14. 12 Pauls labours is a troublesome sickness, as when a man is weary and would rather be continued to fall to new labour.

supplied, and in all things I kept, and will keep my selfe, that I should not be grievous unto you.

10 The truth of Christ is in me, that this rejoycing shall not be shut up against mee in the regions of Achaia.

11 Wherefore? because I love you not? God knoweth.

12 But what I doe, that will I doe, that I may cut away occasion from them which desire occasion, that they might be found like unto us in that wherein they reioyce.

13 For such false apostles are deceitfull workers, and transforme themselves into the Apostles of Christ.

14 And no marvel: for Satan himselfe is transformed into an Angel of light.

15 Therefore it is no great thing, though his ministers transforme themselves, as though they were the ministers of righteousness, whose end shall be according to their works.

16 I say againe, Let no man thinke that I am foolish, or esteeme me even as a foole, that I also may boast my selfe a little.

17 That I speake, I speake it not after the Lord: but as it were foolishly, in this my great boasting.

18 Seeing that many reioyce after the flesh, I will reioyce also.

19 For ye suffer fooles gladly, because that yee are wise.

20 For ye suffer, even if a man bring you into bondage, if a man devour you, if a man take your goods, if a man exalt himselfe, if a man smite you on the face.

21 I speake as concerning the reproach: as though that we had bene weak: but wherein any man is bold (I speake foolishly) I am bolde also. 22 They are Hebrewes, to am: they are Israelites, to am: they are the feede of Abraham, to am.

23 They are the ministers of Christ (I speake as a foole) I am more: in labours more abundant: in stripes above measure: in prison more plentifully: in death oft.

24 Of the Iewes five times received I fourtie stripes save one.

25 I was 3 thrise & beaten with rodde: I was 4 times stoned: I suffered thrise & shipwracke: night and day have I bene in the deepe sea.

26 In journeying I was often, in perils of waters, in perils of robbers, in perils of mine owne nation, in perils among the Gentiles, in perils in the citie, in perils in wilderness, in perils in the sea, in perils among false brethren,

27 In wearinesse and in painefulnesse, in watch-

ing often, in hunger and thirst, in fastings often, in colde and in nakednesse.

28 Beside the things which are outward, I am combered dayly, and have the care of all the Churches.

29 Who is weak, and I am not weak? Who is offended, and I burne not?

30 If I must needs reioyce, I will reioyce of mine infirmities.

31 The God, even the Father of our Lord Iesus Christ, which is blessed for evermore, knoweth that I lie not.

32 In Damascus the governour of the people under King Aretas, layde watch in the citie of the Damascens, and would have caught mee,

33 But at a window was I let downe in a basket through the wall, and escaped his hands.

CHAP. XII.

8 He doth then unwillingly make rehearfall, 13 of the several visions, 14 that were revealed unto him, 15 for which though he might in deede glory, yet he will not, to bring glory of his owne infirmities: 16 but they drive him to this kinde of folly, 20 in that they give care to certain raising glorious persons, who draw them from Christ.

IT is not expedient for me no doubt to reioyce: for I will come to visions and revelations of the Lord.

2 I know a man in Christ above fourteen yeeres ago, (whether he were in the body, I cannot tell, or out of the body, I cannot tell: God knoweth) which was taken up unto the third heaven.

3 And I knowe such a man (whether in the body, or out of the body, I cannot tell: God knoweth.)

4 How that he was taken up into Paradise, and heard words which I cannot be spoken, which are not profitable for man to utter.

5 Of such a man will I reioyce: of my selfe will I not reioyce, except it be of mine infirmities.

6 For though I would reioyce, I should not be a foole, for I will say the truth: but I reframe, lest any man should thinke of me above that hee seeth in me, or that he heareth of me.

7 And least I should be exalted out of measure through the abundance of revelations, there was given unto me a thicke in the flesh, the messenger of Satan to buffet me, because I should not be exalted out of measure.

8 For this thing I bough the Lord a thicke that it might depart from me.

9 And he sayd unto me, My grace is sufficient

which name they that translated the old Testament out of the Hebrew into Greeke called the garden Eden, where unto Adam was put straight after his creation, as a most delicious and pleasant place. And hereunto grew in, that that blessed state of the glory of God is called by that name. 4 Which as now is alittle rotten. Which the Sainthe themselves are not by any means able to expresse, because it is God himselfe. That death Clement writes and in expound this place, 2. To remove all suspicion of ambition hee willeth that he bragge not of those things as of his owne, but as of one of himselfe, and yet notwithstanding saith nothing, least by this occasion other men should attribute more unto him in deede be: and therefore he had rather glory in his miserie. 3 An excellent doctrine: why God will have even his best servants to be vexed of Satan and by all kinde of temptations, to wit, least they should be too much puffed up, and also that they may be made perfect by their continual exercise. 5 He meant his conception, as his kinde fall in, as it were a private sickness which he constrained Paul himselfe being regenerate, to say, I do not that good that I would, &c. And he calleth it a thicke, by a borrowed kinde of speech taken from thence, or flumpey which are very dangerous and hurtful for the feete. If a man walke through mud that as sent down, 6 Which fitheth the life on fire. 1. Off.

4 He concludes, that hee will only see his minies against the voice bragges of the false apostles, and therein also excuse himselfe himselfe, for that by their importunity, hee was constrained to speake for much of these things as he did: to wit, because that if his Apostleship were subverted, his doctrine must needs fall.

5 That I might steale the vertue of Christ more and more: For the weaker that our arguments are, the more death Christs vertue appeares in them.

6 I do not only take them patiently and with a good heart, but also I take great pleasure in them.

7 Again he maketh the Corinthians witnesses of those things whereby God had sealed his Apostleship among them, and again he desireth by certaine arguments, how farre hee is from all courtousness, and also how he is affectioned towards them. I The arguments whereby it may well appeare, that I am to deale in Charity.

8 Chap. 13. 9. m I was not slouthfull in getting my stripes, that I might not be burdensome to you.

for thee: for my power is made perfect through weaknesse. 4 Very gladly therefore will I reioyce rather in mine infirmities, that the power of Christ may dwell in me.

10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in anguishes, for Christs sake: for when I am weak, then am I strong.

11 I was a foole to boast my selfe: yee have compelled me: for I ought to have bene commended of you: for in nothing was I inferior unto the very chiefe Apostles, though I be nothing.

12 The signe of an Apostle were wrought among you with all patience, with signes, and wonders and great works.

13 For what is it, wherein yee were inferiours unto other Churches, except that I have not bene so slouthfull to your hindrance: for give mee this wrong.

14 Behold, the third time I am ready to come unto you, and yett I will not be slouthfull to your hindrance: for I seeke not yours, but you: for the children ought not to lay up for the fathers, but the fathers for the children.

15 And I will most gladly bestow, and will be bestowed for your loves: though the more I love you, the lesse I am loved.

16 But be it that I charged you not: yett for as much as I was craftie, I tooke you with guile.

17 Did I pill you by any of them whom I sent unto you?

18 I have desired Titus, and with him I have sent a brother: did Titus pill you of any things? walked we not in the selfe same spirit? walked we not in the same fashions?

19 7 Again, thinke yee that wee excuse our selves unto you: we speake before God in Christ. But we doe all things, dearly beloved, for your edifying.

20 8 For I feare least when I come, I shall not find you such as I would: and that I shall be found unto you such as ye would not: and least there be strife, envying, wrath, contentions, backbitings, whisperings, swellings, and discord.

21 I feare least when I come againe, my God abase me among you, and I shall bewaile many of them which have sinned already, and have not repented of the uncleannesse, and fornication, and wantonnesse which they have committed.

6 He putteth away another most grievous blunder, to wit, that hee did faultily and by others, make his gaine and profite of them. 7 Hee concludeth, that hee witheth not these things unto them, as though hee needed to defend himselfe, for hee is guiltie of nothing: but because it is behoven for them to doubt nothing of his fidelitie who instructed them.

8 As it hee commeth him to speake truly and sincerely, that praiseth himselfe to be in Chr. that is to say, he is a Christian. 9 Having confirmed his authoritie unto them, he rebuketh them sharply, and threatneth them also like an Apostle, threatening that he will not spare them hereafter, unless they repents, seeing that this is the third time that hee hath warned them.

1 Comming the third time, 2 He denounceth the sharper discipline toward them, 3 who have a perfect trial of the power of Christ in his Apostleship. 10 At length hee praiseth for their repentance, etc. and wisheth them prosperitie.

L O this is the third time that I come unto you. 4 In the mouth of two or three witnesses shall every word stand.

2 I told you before, and tell you before: as though I had bene present the second time, so write I now being absent to them, which heretofore have sinned, and to all others, that if I come againe, I will not spare.

3 Seeing that yee seeke experience of Christ, that speaketh in mee, which towards you is not weak, but is a mightie in you.

4 For though hee was crucified concerning his infirmity, yett liveth hee through the power of God. And we no doubt are weak in him, but we shall live with him, through the power of God towards you.

5 8 Prove your selves whether ye are in the faith: examine your selves: knowe yee not your owne selves, how that Iesus Christ is in you, except ye be reprobares?

6 3 But I trust that yee shall knowe that wee are not reprobares.

7 Nowe I pray unto God that yee doe none evil, not that we should seeme approved, but that yee should doe that which is honest: though wee be as reprobares.

8 For wee can not doe any thing against the truth, but for the truth.

9 For wee are glad when we are weak, and that ye are strong: this also we wish for, even your perfection.

10 Therefore write I these things being absent, least when I am present, I should use sharpnesse, according to the power which the Lord hath given mee, to edification, and not to destruction.

11 4 Finally brethren, fare ye well: be perfect, be of good comfort: be of one minde: live in peace, and the God of love and peace shall be with you.

12 5 Greet one another with an holy kisse. All the Saints salute you.

13 The grace of our Lord Iesus Christ, and the love of God, and the fellowship of the holy Ghost be with you all. Amen.

3 He mitigateth that sharpe discipline, telling that they will find themselves towards their faith full Apostles, apt and willingly to be taught: adding this moreover, that hee passeth not for his owne fame and estimation, so that hee may serve to their salvation, which is the only mark that hee smothereth. 4 In mens judgement. 5 That all things may be in good order amongst you, and the members of the Church referred into their place, which have bene shaken and out of place. 6 A briefe exhortation, but yett such an one as comprehendeth all the partes of a Christian mans life. 7 He salueth them familiarly, and in conclusion wisheth well unto them. 8 1 Cor. 16. 20.

1 The second Epistle to the Corinthians, written from Philippi, a citie in Macedonia, and sent by Titus and Lucas.

a By submitting

ourselves to them, and betraying our own liberty.

d The true and sincere doctrine of the Gospel, which teaches us to be free from being corrupt with any of these new false doctrines.

e Under the Galatians name, be understood all the occasion.

g Deuter. 19. 17. a. chron. 19. 17. job 34. 19. ad 10. 34. rom. 2. 1. eph. 6. 5. col. 3. 18. 1. pet. 3. 17.

f Among the Gentiles, as Peter had no preach it among the Jews.

g Whom alone and only, these men count for pillars of the Church, and whose name they abuse to deceive you.

h They gave an abridg'd hand in token that we agreed wholly to the doctrine of the Gospel.

i Before all men.

k Another most vehement proof of his Apostleship, and also of that doctrine which he had interest concerning free justification by faith.

l Another piece that forerunning only he reprehended Peter at Antioch, who needed herein to that for a few Jews sake which came from Jerusalem.

m Healed the Jews, and offended the Gentiles which had believed.

n By example rather than by judgement.

o Word for word, with a right face, which he set forth against bala-

ic and dissembling with backward.

p He called the truth of the Gospel both the doctrine to itself, and also the use of doctrine, which were all the practice.

q He said they were constrained, which were the Jews by Peter example.

r These three parts of this Epistle, are here whereby this was: are exemplified by faith in Christ.

s Without the works of the Law, which thing he propounded in such sort, that first of all meet with an objection, (for I shall here am a Jew, that no man may say against me, that I am an enemy to the Law.) And afterward, he confirms it by the express witness of David.

t Although we be Jewes, yet we preach justification by faith because we know undoubtedly, that no man can be justified by the Law.

u So the Jews called the Gentiles, because they were brought by that consequence in Jesus Christ.

v No man, and in this word (faith) there is a great vehemence, whereby it meant that the nature of man is utterly corrupt.

w Rom. 3. 19. a Before he goeth any further, he meet with their objection, which absorbed this doctrine of free justification by faith, because they say, men are by their iniquities withdrawn from the study of good works. And in this sort is the objection. If sinners should be justified through Christ by faith without the Law, Christ should approve himself, and should as it were exhort them to receive by his ministry the Gospel, let them not accuse Christ for false, because that Christ doth not believe in the believers. For so faith here doth mean.

might bring us into bondage.

5 To whom we gave not place by a subjection for an hour, that the ^a truth of the Gospel might continue with you.

6 But by them which seemed to be great, I was not taught (whatsoever they were in time passed, I am nothing, the better: * God accepteth no mans person) for they that are the chiefs, did add nothing to me above that I had.

7 But contrarywise, when they saw that the Gospel over the ^b uncircumcision was committed unto me, as the Gospel over the circumcision was work Peter:

8 (For hee that was mighty by Peter in the Apostleship over the circumcision, was also mighty by me toward the Gentiles.)

9 And when James, and Cephas, and John, knew of the grace that was given unto me, which are counted to be pillars, they gave to me and to Barnabas, the right hands of fellowship, that we should preach unto the Gentiles, and they unto the circumcision.

10 Warning only that we should not remember the poore: which thing also I was diligent to doe.

11 And when Peter was come to Antiochia, I withold him to his face; for he was to be condemned.

12 For before that certaine came from James, hee ate with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

13 And the other Jewes played the hypocrites likewise with him, in so much that Barnabas was led away with them by that their hypocrisy.

14 But when I saw, that they went not the right way to the ^c truth of the Gospel, I said unto Peter before all men, If thou being a Jew, livest as the Gentiles, and not like the Jewes, why constrainest thou the Gentiles to doe like the Jewes?

15 ^d We which are Jewes by nature, and not sinners of the Gentiles.

16 Knowe that a man is not justified by the works of the Law, but by the faith of Iesus Christ, even we, I say, have believed in Iesus Christ, that we might be justified by the faith of Christ, and not by the works of the Law, because that by the works of the Law, no flesh shall be justified.

17 * 4 If then while I we seeke to be made right-

eous by Christ, wee our selves are found sinners, is Christ therefore the minister of sinne? God forbid.

18 For if I builde againe the things that I have destroyed, I make my selfe a trespasser.

19 For I through the Law am as dead to the Law, that I might live unto God.

20 I am crucified with Christ, but I live, yet not I any more, but Christ liveth in mee; and in that that I now live in the flesh, I live by the faith in the Sonne of God, who hath loved me, and given himselfe for me.

21 I doe not abrogate the grace of God: for if righteousness be by the Law, then Christ died without a cause.

finyng of lust is us, that it cannot take such occasion to sinne by the trespasser, which the Law maketh. And it doth from Rom. 7. 10. 11. The same that I was before.

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t The Law that terrifieth the conscience, bringeth us to Christ, and hee only cauteh us to be free from the Law, in that hee is the Law itselfe, because that by making upright, hee takeh away from us the terror of conscience, and by satisfi- fying us, cauteh through his sacrificyng of lust is us, that it cannot take such occasion to sinne by the trespasser, which the Law maketh. And it doth from Rom. 7. 10. 11. The same that I was before.

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CHAP. III.

1 He rebuketh them, for suffering themselves to be drawn from the grace of free justification in Christ, most likely yet out onto them.

2 Hee bringeth in Abrahams example, to declaring the effects, 21 and causeth of the giving of the Law.

3 Foolish Galatians, who hath bewitched you, that ye should not obey the truth, to whom Iesus Christ before was described in your sight, and among you crucified?

4 This one only would I heare of you, Received ye the Spirit by the workes of the Law, or by the hearing of a faith preached?

5 Are ye so foolish, that after ye have begun to the Spirit, ye would now be made perfect by the Law?

6 Have ye suffered so many things in vaine? If so be it be even in vaine.

7 Hee therefore that ministereth to you the Spirit, and worketh miracles among you, doeth hee it through the workes of the Lawe, or by the hearing of faith preached?

8 Yea rather as Abraham beleaved God, and it was imputed to him for righteousness.

9 Know ye therefore, that they which are of faith, the same are the children of Abraham.

10 For the Scripture foreseeing, that God would justify the Gentiles through faith, preached before the Gospel unto Abraham, saying, * 8 In thee shall all the Gentiles be blessed.

11 So then they which be of faith, are blessed with faithfull Abraham.

before you, so foolishly and so plainly, that you had his lively image in it were represented before your eyes, as if he had been crucified before you.

2 Those spiritual glazes and gifts, which were a seal to us were to the Galatians, that the Gospel which was preached to them was true, of the doctrine of faith.

3 The fourth argument was mixed with the former: it is double, (for the Law be to be loved, and to be feared, but backward, seeing that those spiritual gifts which were bestowed upon you, are more excellent then say that could proceed from your selves. And moreover, it should follow, that the Law is better then Christ, because it should persue and bring to end, which Christ began only.) 4 By the (faith) he meant the ceremonies of the Law, against which he testeth the Spirit, that is, the spiritual working of the Gospel.

1 The third reason argues taken of those gifts of the holy Ghost, whereby which they were induced from heaven: after they had heard and beleaved the Gospel by Pauls ministration: which seeing they were so evident to all mens eyes, that they were as if they were lively images, wherein they might behold the truth of the doctrine of the Gospel, no less then if they had beheld with their eyes.

2 Christ himselfe crucified, in whose costly death they ought to have their trust, he meant, nevertheless how it could be that they could be so bewitched by the false apostles.

3 A Christ was laid before you, so foolishly and so plainly, that you had his lively image in it were represented before your eyes, as if he had been crucified before you.

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10 The sixth argument is the conclusion thereof is also in the former verse taken of contraries, that, they are accused which are of the works of the Law, that is to say, which was by their right conscience by the former formance of the Law. Therefore they are blessed which are of faith, that is, which have right conscience by faith.

11 A proof of the former sentence or proposition: and the proposition of this argument is this: Cursed is he that fulfilleth not the whole Law.

12 Deut. 27.16. 13 The second proposition with the conclusion: But no man fulfilleth the Law.

14 Therefore no man is iustified by the Law. Or else, All are accused which seek righteously by the works of the Law.

15 And the Apostle also this manner of proof of the second proposition to wit, Righteousness is life, and the Law is the curse, is a reason thereof the former consequence: Because the Law promitteth life to all that keep it, and therefore if it be kept, it iustifieth and giveth life.

16 But the Scripture attributing righteousness to faith, and the Law to the curse, is a reason thereof the former consequence: Because the Law promitteth life to all that keep it, and therefore if it be kept, it iustifieth and giveth life.

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10 For as many as are of the works of the Law, are under the curse: 11 For it is written, Cursed is every man that continueth not in all things, which are written in the booke of the Law, to doe them.

12 And that no man is iustified by the Law in the sight of God, it is evident: 13 For the iust shall live by faith.

14 And the Law is not of faith: but * the man that shall doe these things, shall live in them.

15 Christ hath redeemed us from the curse of the Law, made a curse for us, (16 for it is written, Cursed is every one that hangeth on tree.)

16 But the blessing of Abraham might come on the Gentiles through Christ Iesus, that wee might receive the promise of the Spirit through faith.

17 Brethren, I speake as men doe: * though it be but a mans covenant, when it is confirmed, yet no man doeth abrogate it, or addeth any thing thereto.

18 Now to Abraham and his seede were the promises made. He saith not, and to thy seedes, as speaking of many: but, And to thy seede, as of one, which is I Christ.

19 And this I say, that the covenant that was confirmed afore of God in respect of Christ, is the Law which was foure hundred and thirty yeeeres after, cannot disanull, that it should make the promise of none effect.

20 For if the inheritance be of the Lawe,

21 For if the inheritance be of the Lawe,

22 For if the inheritance be of the Lawe,

23 For if the inheritance be of the Lawe,

24 For if the inheritance be of the Lawe,

25 For if the inheritance be of the Lawe,

26 For if the inheritance be of the Lawe,

27 For if the inheritance be of the Lawe,

it is no more by the promise, but God gave it freely unto Abraham by promise.

19 Wherefore then saith the Law? It was added because of the transgressions, till the seed came, unto the which the promise was made: and it was ordained by Angels in the hand of a Mediator.

20 Nowe a Mediator is not a Mediator of one: 21 but God is one.

22 Is the Lawe then against the promises of God? God forbid: For if there had been a Lawe given which could have given life, surely righteousness should have bene by the Lawe.

23 But the Scripture hath concluded, All vnder sinne, that the promise by the faith of Iesus Christ should be given unto them that beleeve.

24 But before faith came, we were kept vnder the Law, as vnder a garison, and shut up unto that faith, which should afterward be revealed.

25 Wherefore the Law was our scholemaster to bring us to Christ, that we might be made righteous by faith.

26 But after that faith is come, we are no longer vnder a scholemaster.

27 For ye are all the sonnes of God by faith, in Christ Iesus.

28 For all ye that are baptized into Christ, have it put on neither.

29 There is neither Jew nor Grecian: there is neither bond nor free: there is neither male nor female: for ye are all one in Christ Iesus.

30 And if ye be Christs, then are ye Abrahams seede, and heires by promise.

31 And if ye be Christs, then are ye Abrahams seede, and heires by promise.

32 And if ye be Christs, then are ye Abrahams seede, and heires by promise.

33 And if ye be Christs, then are ye Abrahams seede, and heires by promise.

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36 And if ye be Christs, then are ye Abrahams seede, and heires by promise.

37 And if ye be Christs, then are ye Abrahams seede, and heires by promise.

38 And if ye be Christs, then are ye Abrahams seede, and heires by promise.

23 An objection which riseth of the former answer: If the inheritance be not by the Law: (at the least in part) then why was the Law given after that the promise was made? Therefore saith the Apostle: to reprove men of time, and to teach them that the Law was given unto Christ: in wisdom, in length that promise of giving all people together, should be fulfilled, and not that the Law was given to iustify men.

24 That men might understand, by displaying of the Law, by the grace of God, which he revealed to Abraham, and that in Christ Iesus.

25 That the Law was given to iustify men, and that the Law was given to iustify men.

26 That the Law was given to iustify men, and that the Law was given to iustify men.

27 That the Law was given to iustify men, and that the Law was given to iustify men.

28 That the Law was given to iustify men, and that the Law was given to iustify men.

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32 That the Law was given to iustify men, and that the Law was given to iustify men.

33 That the Law was given to iustify men, and that the Law was given to iustify men.

CHAP. IV.

1 Bring delivered from the bondage of the Lawes. *a* By Christes coming, who is the end thereof. *b* It is by alford to abide back to begetters ceremonies. *c* Her calleth them againe therefore to the pure of the doctrine of Ihesu Christ. *d* confirming his discourse with a first apostle.

Then I say, that the heire as long as hee is a child, differeth nothing from a servant, though he be Lord of all.

2 But is under tutors and governors, & untill the time appointed of the Father.

3 Even so we, when we were children, were in bondage under the rudiments of the world.

4 But when the fulnesse of time was come, God sent forth his Sonne made of a woman, and made under the Lawe,

5 That he might redeeme them which were under the Law, that we might receive the adoption of the sonnes.

6 And because ye are sonnes, God hath sent forth the Spirit of his Sonne into your hearts, which crieth, Abba, Father.

7 Wherefore, thou art no more a servant, but a sonne: now if thou be a sonne, thou art also the heire of God through Christ.

8 But even then, when ye knewe not God, ye did service unto them, which by nature are not gods:

9 But now seeing ye know God, yea, rather are known of God, howe turne ye againe unto impotent and begetter rudiments, whereunto at from the beginning ye will be in bondage I againe?

10 Ye observe dayes, and monthes, and times, and yeeres.

11 I am in feare of you, least I have bestowed on you labour in vaine.

12 Be ye as I (for I am even as you) brethren, I beseech you: ye have not hurt me at all.

13 And ye know, how through ministration of the flesh, I preached the Gospel unto you at the flesh.

14 And the trial of me which was in my flesh, ye despised not, neither abhorred: but ye receiveth

me as an Angel of God, yea, as Christ Iesus.

15 What waxes then your felicity? For I beare you record, that if it had bene possible, ye would have plucked out your owne eyes, and have given them unto me.

16 Am I therefore become your enemy, because I tell you the truth?

17 They are ielous over you & amisse: yea, they would exclude you, & that ye should altogether love them.

18 But it is a good thing to love earnestly alwayes in a good thing, and not only when I am present with you.

19 My little children, of whom I travaile in birth againe, untill Christ be formed in you.

20 And I would I were with you now, that I might chance my voice: for I am in doubt of you.

21 Tell me, ye that a will be under the Law, doe ye not heare the Law?

22 For it is written, that Abraham had two sonnes, one by a servant, and one by a free woman.

23 But he which was of the servant, was borne after the flesh: and he which was of the free woman, was borne by promise.

24 By the which things another thing is meant: for these mothers are the two Testaments, the one which is Agar of mount Sina, which gendereth unto bondage.

25 (For Agar or Sina is a mountaine in Arabia) and it is answered to Hierusalem which now is) and she is in bondage with her children.

26 But Hierusalem, which is above, is free: which is the mother of us all.

27 For it is written, "Rejoyce thou barren that bearest no children: breake forth, & cry, thou that travailest not: for the desolate hath many more children, then the which hath an husband."

28 Therefore, brethren, we are after the manner of Isaac, children of the promise.

29 But as then hee that was borne after the flesh, persecuted him that was borne after the Spirit, even so it is now.

ham a father common to both, but notwithstanding success: for as Abraham begate Isaac, by the common course of nature, of Agar his bondmaid and a stranger and begate Isaac of Sara a free woman by the virtue of the promise and by grace only, and the first was once not heire, but also persecuted the heire: So there are two covenants, and as we have two fountaines, so there are two mothers, and as there were of two mothers. The one was made in Sinai, without the land of promise according to which covenant Abraham children according to the flesh were begotten: to wit, Isaac, which seke righteousness by that covenant, that is, by the Law: but they be not heires, as they shall lengthen be call out of the house, as they that persecute the true heires. The other was made to Isaac Hierusalem or in Sion, (to wit, by the sacrifice of Christ) which begeth children of promise to wit, believers by the virtue of the holy Ghost, which children (as Abraham) do not themselves in free promise, and they only by the birth of children that begetters of the true heires, and those servants shall be shut out. *a* That begetters greatly. *b* Genesis 21. *c* As all men are, and by the common course of nature. *d* By virtue of the promise, which Abraham layd hold on for himselfe and his true heire, for otherwise Abraham and Sara were past begetting and bearing children. *e* This do represent and shadowe forth. *f* They are called two covenants, one of the old Testament, and other of the New: which were not true in deede, but in respect of the times, and the difference of the covenant. *g* He maketh mention of Sina, that is, that the covenant was made in that mountaine, of which mountaine Agar was driven out. *h* See how the safe standeth between Agar and her children, & Isaac's flourish it between Hierusalem and hers. *i* That is, Sina. *k* Which is excellent, and of great account. Hee sheweth that in this allegorie, hee that followed the Repes of Elay, who foretold that the Church should be made and consist of the children of barren Sara, that is to say, of them which only figurally should be made Abrahams children by the birth of Christ, and not by the birth of Agar, were the first-thing he calling (of the Law) and calling of the Gentiles. *l* Elia 21. *m* Sine bar is delivered and in Sion. *n* Rem 9. *o* After the manner of Isaac who is the first begotten of the heavenly Hierusalem, as Isaac is of the Jewish Synagogue. *p* That heide, unto which the promise is longest. *q* By the common course of nature. *r* By the virtue of Gods promise and after a spiritual manner.

8 *Gen. 22. 10.*
8 The conclusion
of the former al-
legory, that we by
no means pro-
cure and call back
again the slavery
of the Law, seeing
that the children of
the bondmaid shall
not be heires.

30 But what faith the Scripture? * Put out the
servant and her sonne: for the sonne of the ser-
vant shall not be heire with the sonne of the free
woman.

31 s Then brethren, we are not children of the
servant, but of the free woman.

C H A P. V.

1 Having declared that we came of the free woman, her freem-
dom, the price of that freedom, 13 and how true should
up the same, 16 that we may obey the Spirit, 19 and
resist the flesh.

S T and fast therefore in the libertie wherewith
Christ hath made us free, and be not intangled
again with the yoke of bondage.

2 s Beholde, I Paul ly unto you, that if
ye be a circumcised, Christ shall profit you no-
thing.

3 For I testifie againe to every man, which is
circumcised, that he is bound to keepe the whole
Law.

4 Ye are * abolished from Christ: who-
ever are c iustified by the Law, ye are fallen from
grace.

5 For wee through the d Spirit waite for the
hope of righteousness through faith.

6 For in Iesus Christ neither circumcision a-
vaileth any thing, neither a vncircumcision, s but
e faith which worketh by love.

7 Ye did runne well: who did let you, that
ye did not obey the truth?

8 It is not the perswasion of f him that cal-
leth you.

9 s A little leaven doeth leaven the whole
lump.

10 s I have trust in you through the Lord, that
ye will be none otherwise minded: but hee that
trouble h you, shall beare his condemnation, who-
soever he be.

11 s And brethren, if I yet preach circumcision,
why doe I yet suffer persecution? Then is the
flander of the crosse abolished.

12 s Would to God they were even cut off
which doe s diſturb you.

13 For brethren, ye have bene called unto li-

bertie: 14 onely use not your libertie as an occa-
sion unto the flesh, but by love serve one ano-
ther.

14 s For all the Law is fulfilled in one word,
which is this, s Thou shalt love thy neighbour as
thy selfe.

15 If ye bite and devour one another, take
heede least ye be consumed one of another.

16 s Then I say, s Walke in the Spirit, and ye
shall not fulfill the lusts of the flesh.

17 For the i flesh lusteth against the Spirit, and
the Spirit against the flesh: and these are contrarie
one to another, so that ye cannot doe the same
things that ye would.

18 And if ye be led by the Spirit, ye are not un-
der the Law.

19 Moreover the works of the flesh are mani-
fifest, which are adulterie, fornication, vncleannes-
se, wantonnesse,

20 Idolatrie, witchcraft, hatred, debate, emula-
tions, wrath, contentions, seditions, heresies,

21 Envie, murders, drunkennesse, gluttonie,
and such like, whereof I tell you before, as I
also have tolde you before, that they which doe
such things, shall not inherit the Kingdome of
God.

22 But the k fruite of the Spirit is love, ioy,
peace, long suffering, gentleness, goodnesse, faith,

23 Meekenes, temperance: 17 against such there
is no law.

24 For they that are Christs, have crucified the
flesh with the affections and the lusts.

25 If we live in the Spirit, let us also walke in
the Spirit.

26 s Let us not be desirous of vaine glorie,
provoking one another, envying one another.

weaknesse of the godly, for that they are but in part regenerate: but be willex them to remember that they are indured with the Spirit of G d, which hath delivered them from the slavery of sinne, and so of the Law to serve forth as in the vertue of sinne, that they should not give themselves to lusts. s Rom 13. 14. 1. pet. 2. 11. 1. The flesh daven a lien to the regenerate man but the Spirit, it triumpheth although not without great as in Ier. 17. 14. 1. 16. He that is in Christ, particularly which he speaketh generally, reckoning up those which are of the flesh, and so, putting them to the fruite of the Spirit, that no man may pretend ignorance. k Therefore they are not the fruite of free will: but so forte forth as our will is made free by grace. 17. Lett that any man should object, that Paul plaied the Sojourners, as one who urging the Spirit, urged a thing but that which the Law commands, b, be sheweth that he requirith not, but lieth all outward obedience, but spiritual which exceeds a more from the Law, but from the Spirit of Christ, which doeth serve us againe, and mult and ought to be the rule and guide of our life. 1. I will be understood as b, he quickning Spirit, which causeth us to desire and love to God, let us shew in our deeds, as by holiness of life. 18. He addeth ye shall exhortations according as he k, where the Galatians submit to divers vices, and first of all he warneth them to take heed of ambition, which vice hath two followes, backbiting and envie, out of which two it canot be, but many contentions must needs arise.

C H A P. VI.

1 Nowe he entreateth particularly of charity towards such as offend. 6 towards the Ministers of the word, 10 and thus that we should be kind to all. 12. Not this we say, s ye who have a contentions with the Spirit Law, 13. glorying in the mangling of the flesh, 14. and not in the crosse of Christ.

B Rechen, s If a man be a suddenly taken in any
offence, ye which are b spiritual, s restore such
one with the d spirit of meekenesse, s considering
thy selfe, least thou also be tempted,

be mderated and tempered by the spirit of meekenesse. a Through the malice of the flesh and the devil. b Which are upholden by the vertue of Gods Spirit. c Let us not fill up that which is wanting in him, d This is a kind of speech which the teachers use giving to understand thereby, that all good gifts come from God. e He toucheth the fore: for they commonly are most severe judges, which forget their owne infirmities.

7 That he might shew in the ages to come the exceeding riches of his grace through his kindness toward us in Christ Jesus.

8 For by his grace are ye saved through faith, and that not of yourselves: it is the gift of God,

9 Not of works, lest any man should boast himself.

10 For we are his workmanship created in Christ Jesus unto good works, which God hath ordained, that we should walk in them.

11 Wherefore remember that ye being in times past Gentiles in the flesh, and called uncircumcision of them, which are called circumcision in the flesh, made with hands,

12 That ye were, I say, at that time without Christ, and were aliens from the common-wealth of Israel, and were strangers from the covenants of promise, and had no hope, and were without God in the world.

13 But now in Christ Jesus, ye which once were far off, are made nigh by the blood of Christ.

14 For hee is our peace, which hath made of both one, and hath broken the stoppe of the partition wall,

15 In abrogating through his flesh the hatred, that is, the Law of commandments which standeth in ordinances, for to make of twaine one new man in himselfe, so making peace,

16 And that hee might reconcile both unto God in one bodie by his crosse, and so slay hatred thereby,

17 And came, and preached peace to you which were at enmity, and to them that were neere.

18 For through him we both have an entrance unto the Father by one Spirit.

19 Now therefore ye are no more strangers and foreigners: but citizens with the Saints, and of the household of God.

20 And are built upon the foundation of the Apostles and Prophets, Jesus Christ himselfe being the chiefe corner stone,

21 In whome all the building is coupled together, groweth unto an holy Temple in the Lord.

22 In whome ye also are built together to be the habitation of God by the Spirit.

Conclusion by the mark of circumcision, the mark of the covenant.

1. Hee begun first with Christ, who was the end of all the promises. 2. You had no right to title, to the common-wealth of Israel. 3. Rom. 9. 4. Christ is the only bond of the Jewes and Gentiles: whereby they are reconciled to God. 5. As by the ceremonies and worship appointed by the Law, the Jewes were divided from the Gentiles. 6. Now Christ, having broken down the partition wall, together with both together, both in himselfe, and by what he wrought, and to God. 7. Whereby it followeth, that whosoever established the ceremonies of the Law, maketh the grace of Christ void and of none effect. 8. Col 2. 14. 9. Healedness to the sacrifices of the Law, which represented that true and one's sacrifice. 10. For he destroyed death by death, and failed it as it were to the crosse. 11. The preaching of the Gospel is an effectual instrument of his grace, common as well to the Jewes as to the Gentiles. 12. Christ is the gate as it were, by which we come to the Father, and the holy Ghost is as it were our life-man who is the Spirit. 13. The Gentiles are taken in to the fellowship of salvation. And to describe the excellency of the Church, calling it the cite and boule of God. 14. The Lord committed the doctrine of salvation, first to the Prophets, and then to the Apostles, the mode whereof, and manner as it were and substance, is Christ. Therefore that is indeed the true and Catholic Church, which is builded upon Christ by the Prophets and Apostles, as a spiritual temple consecrated to God. 15. That is, the head of the building, for the foundations are as it were the heads of the buildings. 16. So that God is the workman not onely of the foundation, but also of the wbol building.

For this cause, I Paul am the prisoner of Jesus Christ for you Gentiles.

2 If ye have heard of the dispensation of the grace of God, which is given me to youwarde,

3 That is, that God by revelation hath shewed this mysterie unto mee (as I wrote above in fewe wordes,

4 Whereby when ye reade, ye may knowe mine understanding in the myserie of Christ.)

5 Which in other ages was not opened unto the sonnes of men, as it is now revealed unto his holy Apostles and Prophets by the Spirit,

6 That the Gentiles should be inheritors also, and of the same bodie, and partakers of his promise in Christ by the Gospel,

7 Whereof I am made a minister by the gifte of the grace of God given unto mee through the effectual working of his power.

8 Even unto mee the least of all Saints is this grace given, that I should preach among the Gentiles, the unsearchable riches of Christ.

9 And to make cleare unto all men what the fellowship of the myserie is, which from the beginning of the world hath bene hid in God, who hath created all things by Jesus Christ.

10 As to the intent, that now we unto principallities and powers in heavenly places, might be known by the Church the manifold wisdom of God.

11 According to the eternall purpose, which he wrought in Christ Jesus our Lord:

12 By whome we have boldnesse and entrance with confidence, by faith in him.

13 Wherefore I desire that ye faint not at my tribulations for your sakes, which is your glorie.

14 For this cause I bowe my knees unto the Father of our Lord Jesus Christ,

15 (Of whome is named the whole familie in heaven and in earth.)

16 That he might graunt you according to the riches of his glorie, that ye may be strengthened by his Spirit in the ginner man,

17 That Christ may dwell in your hearts by faith:

18 That ye, being rooted and grounded in love, may be able to comprehend with all Saints, what is the breadth, and length, and depth, and height:

19 And to knowe the love of Christ, which I praise in knowledge, that ye may be filled with all in fullnesse of God.

20 Unto him therefore that is able to doe exceeding abundantly above all that we aske or thinke, according to the power that worketh in us,

21 Be praise in the Church by Christ Jesus, throughout all generations for ever, Amen.

prayers with the preaching and hearing of the worle: which are needfull not onely to them which are younglings to rest, but even to the oldeld also, that they growing up more and more by faith in Christ, being comforted with all that they aske, may be grounded and rooted in the knowledge of that imutable love, whereunto God the Father loved us in Christ, seeing that the whole family, whereof put is already received into heaven, and put it yet here on earth, dependeth upon that adoption of the heavenly Father, so it is only Some. e All that whole people which hath borne household Father, and that is the Church which is adopted in Christ. f According to the greatness of his merite, g Looker Rom. 12. 13. b Whereunto God loveth us, which is the power of our God that fill us with his love. k Which God hath in us Christ. l With praise all the capacite of man wit, to comprehend it fully in his mind: for otherwise who so hath the Spirit of God, perceiveth so much (according to the measure that God bestoweth him) as is sufficient to favour. m So that we have abundantly in us, whatsoever things are requisite to make us prife with God. n He broken forth into a thanksgiving, whereby the Ephesians also may be comforted to hope for any thing of God.

1 He maineth his Apostleship against the offence of the crosse, whereof also he taketh an argument to comfort himselfe, offering that he was not only appointed an Apostle by the merite of God, but was also particularly appointed to the calling of the Gentiles, to call them on every side to salvation: because God had so determined it from the beginning, although he deferred a great while the manifestation of that his counsel.

a These wordes. The prisoner of Jesus Christ, are taken possessive, that is to say, I Paul am cast into prison for maintaining the glory of Christ. b He meaneth not that once knowe the calling of the Gentiles before, but because very few knew of it, and they that did know it, as the Prophets, had it revealed unto them by darkness, and under figures. c The unlooked for calling of the Gentiles was as it were a glasse to the heavenly Angels, wherein they might behold the marvelous wisdom of God. d God never had but one way onely, to save men by but in his diverse judgments and formes. e Which was before all beginnings. f He reacheth by his own example, that the Gentiles should have doctrine dependeth upon the grace of God, and therefore we ought to love.

1 Hee declareth that therefore he sufficeth many things of his love, 2 because hee preached the myserie touching the salvation of the Gentiles. 3 As to the commandment. 4 As if he desired the Ephesians not to faint for his afflictions. 5 And for his sake hee prayeth more Gods, 6 that they may understand his great love of Christ.

CHAP. III.

1 Hee declareth that therefore he sufficeth many things of his love, 2 because hee preached the myserie touching the salvation of the Gentiles. 3 As to the commandment. 4 As if he desired the Ephesians not to faint for his afflictions. 5 And for his sake hee prayeth more Gods, 6 that they may understand his great love of Christ.

a Hee declarerh
his love
towards them, there-
withall shewing
by what means
christie they may
be comforted, to
wit, by continuall
prayer.

3 Hee sheweth
what thing wee
ought chiefly de-
fire, to wit, first
of all things, wee may
increase in the
true knowledge
of God (so that
we may be able
to discern things
that differ one
from another) and
also in charity, so
that even to the
end wee may give
our selves to good
works indeed, to
the glory of God
by Iesus Christ.

4 The righteousness
be the true, and good
works the fruits,
then must the Pa-
pills needs be de-
ceived, when they
say that works are
the cause of righte-
ousnesse.

5 Hee sheweth
the offence that
might come by
his perfection,
whereby divers
tooke occasion
to disgrace his
Apollithing, To
quench the conve-
nient, that God
hath blessed his
imprisonment in
such wise, that he
is by that means
become more fe-
racious, and the dig-
nity of the Gos-
pel by this occa-
sion is greatly in-
larged, although
not with like af-
fection in all men,
yet indeed.

6 In Christ his
fate.

7 In the Emperours
court.

8 The Gospel is
called the word,
to set forth the ex-
cellency of it.

9 Not with a pure
minded, for other-
wise their doctrine
was pure.

10 He sheweth by
suffering himself
his own example,
that the ends of our afflictions is true joy and that through the vertue
of the Spirit of Christ, which he gives to them that take it. m Under a goodly
colour and shew: for they made Christ a cloak for their ambition and envy.

11 We must continue even to the end, with great confidence, having nursing before our eyes
but Christes glory onely, whether we live or die.

12 An example of a true
shepherd, who maketh more account how he may profit his sheepe, then he doth of
any commodity of his owne whosoever.

13 To live in this mortal body.

14 Having first done those things before, in manner of a Preface, hee defendeth now
to the conclusion, warning them first of all, to continue both in doctrine and minde, and
afterward, that being thus knit together with those common bands, they continue
through the strength of faith to bear all adventure in such sort, that they admit nothing
as worthy the profession of the Gospel.

15 The word which I say, so stand fast,
and it is proper to wrestle, that stand fast, and shooke not a foot.

8 For God is my record, how I long after
you all from the very heart root in Iesus Christ.

9 And this I pray that your love may abound
yet more and more in knowledge, and in all iudge-
ment,

10 That ye may allow those things which are
best, that ye may be pure, and without offence, un-
till the day of Christ,

11 Filled with the 8 fruits of righteousness,
which are by Iesus Christ unto the glory and praise
of God.

12 I would ye understood, brethren, that
the things which have come unto me, are turned
rather to the furthering of the Gospel.

13 So that my bandes in Christ are famous
throughout all the iudgement hall, and in all other
places.

14 Inasmuch that many of the brethren in the
Lord are boldened through my bandes, and dare
more frankly speake the k Word.

15 Some preach Christ even through envy and
strife, and some also of good will.

16 The one part preacheth Christ of contenti-
on, and not purely, supposing to adde more afflic-
tion to my bandes.

17 But the others of love, knowing that I am
set for the defence of the Gospel.

18 What then: yet Christ is preached all ma-
ner ways, whether it be under a pretence, or sincere-
ly: and I therein ioy: yea, and will ioy.

19 For I know that this shall turne to my salva-
tion through your prayer, and by the helpe of the
Spirit of Iesus Christ.

20 As I fervently looke for, and hope, that
in nothing I shall be ashamed, and that with all
confidence, as always, so now Christ shall be
magnified in my body, whether it be by life or by
death.

21 For Christ is to me both in life and in death
advantage.

22 And whether to live in the flesh were
profitable for me, and what to chuse I know not.

23 For I am distressed betweene both, desiring
to be loosed, and to be with Christ, which is best
of all.

24 Nevertheless, to abide in the flesh, is more
needfull for you.

25 And this am I sure of, that I shall abide, and
with you all continue, for your furtherance and ioy
of your faith.

26 That ye may more abundantly reioyce in
IESUS CHRIST for me, by my coming
to you againe.

27 Onely let your conversation be as it be-
cometh the Gospel of Christ, that whether I
come and see you, or els be absent, I may heare of
your matters, that ye continue in one spirit, and
in one minde, fighting together through the faith
of the Gospel.

28 And in nothing feare your adversaries,
which is to them a token of perdition, and to you
of salvation, and that of God.

29 For unto you it is given for Christ, that
not onely ye should beleeve in him, but also suffer
for his sake.

30 Having the same fight, which yee saw in
me, and now heare to be in me.

31 Remembering from God himselfe, both of our salvation, and of the destruction
of the wicked. 10 He prooveth that his saying, that perfection is a token of our salvation, because
it is a gift of God to suffer for Christ, which gift becometh upon his owne, as
he doth the gift of faith. 11 Now he sheweth for what purpose hee made
mention of his afflictions.

32 Let us therefore have no consolation in a Christ,
if any comfort of love, if any fellowship of the
Spirit, if any compassion and mercie,

33 Fulfill my ioy, that ye be like minded, ha-
ving the same love, being of one accord, and of
one iudgement.

34 That nothing be done through contention
or vainglory, but that in meeknesse of mind every
man esteeme other better then himselfe.

35 Looke not every man on his owne things,
but every man also on the things of other men.

36 Let the same mind be in you that was even
in Christ Iesus.

37 Who being in the forme of God, thought
it no robbery to be equall with God:

38 But he made himselfe of no reputation, and
tooke on him the forme of a servant, and was made
like unto men, and was found in shape as a man.

39 He humbled himselfe, and became obedient
unto the death, even the death of the crosse.

40 Wherefore God hath also highly exalted
him, and given him a name above every name.

41 That at the Name of Iesus should every
knee bow, both of things in heaven, and things in
earth, and things under the earth.

42 And that I every tongue should confesse
that Iesus Christ is the Lord, unto the glory of God
the Father.

43 Wherefore my beloved, as ye have al-
wayes obeyed me, not as in my presence onely, but
now much more in mine absence: so make an end
of your owne salvation with feare and trembling.

44 For it is God which worketh in you both
the will and the deed, even of his good pleasure.

45 Doe all things without murmuring and
reasonings.

46 Obey that glorious and everliving God, know that he might rightfully and lawfully not appear
in the bafe flesh of man, but remaine with maiesty meet for God: yet he chose rather
to debas himselfe.

47 If hee were equall to the Father, then is there of ne-
cessity an equality, which Arrius, that Heretike, denieth: and if hee were com-
pared with the Father, then is there a distinction of persons, which Sabellius, that here-
tike, denieth.

48 Hee brought himselfe from all things, as it were, to nothing.
b By taking our manhood upon him.

49 Hee thought the most glorious event
of Christes submissio, to teach us, that modestie is the true way to true praise and
glorie.

50 Dignity and renoume, and the matter with it.

51 All creatures
shall at length be subiect to Christ.

52 Every nation.

53 The conclusion is:
We must goe on to salvation with humilitie and submissio, by the way of our voca-
tion.

54 He is sayd to make an end of his salvation, which runneth in the race
of righteousness.

55 A moll fire and grounded argument against pride, for that
we have nothing in us praise worthy, but the cometh of the free gift of God, and is
without us, for we have no ability or power, so much as to will well (much less to
do well) but onely of the free merite of Gods.

56 Why then, brethren,
but yet we doe not will well of nature, but onely because God hath made of our
ungodly will a good will.

57 Hee describeth modestie by contrary effects of
pride, teaching us that it is farre both from malicious, and close or inward hatred,
and also from open contentions and brawlings.

58 Pet. 4. 9

28 And in nothing feare your adversaries,
which is to them a token of perdition, and to you
of salvation, and that of God.

29 For unto you it is given for Christ, that
not onely ye should beleeve in him, but also suffer
for his sake.

30 Having the same fight, which yee saw in
me, and now heare to be in me.

31 Remembering from God himselfe, both of our salvation, and of the destruction
of the wicked. 10 He prooveth that his saying, that perfection is a token of our salvation, because
it is a gift of God to suffer for Christ, which gift becometh upon his owne, as
he doth the gift of faith.

11 Now he sheweth for what purpose hee made
mention of his afflictions.

CHAP. II.

1 Let us therefore have no things, 3 to humilitie, 6 and
that by the example of Christ. 19 He promiseth to send
Timotheus shortly unto them, 26 and exhorteth the long
tarrying of Epaphroditus.

1 If there be therefore any consolation in a Christ,
if any comfort of love, if any fellowship of the
Spirit, if any compassion and mercie,

2 Fulfill my ioy, that ye be like minded, ha-
ving the same love, being of one accord, and of
one iudgement.

3 That nothing be done through contention
or vainglory, but that in meeknesse of mind every
man esteeme other better then himselfe.

4 Looke not every man on his owne things,
but every man also on the things of other men.

5 Let the same mind be in you that was even
in Christ Iesus.

6 Who being in the forme of God, thought
it no robbery to be equall with God:

7 But he made himselfe of no reputation, and
tooke on him the forme of a servant, and was made
like unto men, and was found in shape as a man.

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unto the death, even the death of the crosse.

9 Wherefore God hath also highly exalted
him, and given him a name above every name.

10 That at the Name of Iesus should every
knee bow, both of things in heaven, and things in
earth, and things under the earth.

11 And that I every tongue should confesse
that Iesus Christ is the Lord, unto the glory of God
the Father.

12 Wherefore my beloved, as ye have al-
wayes obeyed me, not as in my presence onely, but
now much more in mine absence: so make an end
of your owne salvation with feare and trembling.

13 For it is God which worketh in you both
the will and the deed, even of his good pleasure.

14 Doe all things without murmuring and
reasonings.

15 Obey that glorious and everliving God, know that he might rightfully and lawfully not appear
in the bafe flesh of man, but remaine with maiesty meet for God: yet he chose rather
to debas himselfe.

16 If hee were equall to the Father, then is there of ne-
cessity an equality, which Arrius, that Heretike, denieth: and if hee were com-
pared with the Father, then is there a distinction of persons, which Sabellius, that here-
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of Christes submissio, to teach us, that modestie is the true way to true praise and
glorie.

19 Dignity and renoume, and the matter with it.

20 All creatures
shall at length be subiect to Christ.

21 Every nation.

22 The conclusion is:
We must goe on to salvation with humilitie and submissio, by the way of our voca-
tion.

23 He is sayd to make an end of his salvation, which runneth in the race
of righteousness.

24 A moll fire and grounded argument against pride, for that
we have nothing in us praise worthy, but the cometh of the free gift of God, and is
without us, for we have no ability or power, so much as to will well (much less to
do well) but onely of the free merite of Gods.

25 Why then, brethren,
but yet we doe not will well of nature, but onely because God hath made of our
ungodly will a good will.

26 Hee describeth modestie by contrary effects of
pride, teaching us that it is farre both from malicious, and close or inward hatred,
and also from open contentions and brawlings.

27 Pet. 4. 9

7 To be short, he requirith a life without fault, and pure, that being lightened with the word of God, they may shine in the darknesse of this world.

8 Math. 5. 48. *The Gospel is called the word of life, because of its effects which it worketh.*

9 Again he pricketh them for want of being better than his true Apostolicke care that be had of them, comforting them moreover, to the ende they should not be so troubled as to make perfit their obligation with hir blood, as it were with a drinke offering.

10 As if he said, I brought you Philippian to Christ, my desire is that you preferre your selves a lively sacrifice for him, and then shall it not grieve me to be offered up as a drinke offering to accomplish his true spiritual offering.

11 Moreover hee confirmeth their minde both by sending backe Epaphroditus unto them, whose fidelity towards them, and great paines in bringing him, hee commendeth: and also promising to send Timothy shortly unto them,

by whose presence they shall receive great commoditie, and hoping also to come himselfe shortly unto them: if God will. *1. Act. 16. 1. 2. Corin. 10. 24. 1. 2. Thess. 1. 1. He calleth it here the worke of Christ, to witte Christ being pure and in bandes to the prison of Paul.*

15 That ye may be blamelesse, and pure: and the founnes of God without rebuke in the middes of a naughty and crooked nation, among whom ye shine as lights in the world.

16 Holding forth the word of life, that I may reioyce in the day of Christ, that I have not runne in vaine, neither have laboured in vaine.

17 Yea, and though I be offered up upon the sacrifice, and service of your faith, I am glad, and reioyce with you all.

18 For the same cause also be yee glad, and reioyce with me.

19 And I trust in the Lord Iesus, to sende Timothy shortly unto you, that I also may be of good comfort, when I know your state.

20 For I have no man like minded, who will faithfully care for your matters.

21 For all seeke their owne, and not that which is Iesus Christs.

22 But yee know the proofe of him, that as a sonne with the father, hee hath served with me in the Gospel.

23 Him therefore I hope to sende as soone as I know how it will goe with me.

24 And I trust in the Lord, that I also my selfe shall come shortly.

25 But I supposed it necessary to sende my brother Epaphroditus unto you my companion in labour, and fellow souldier, even your messenger, and he that ministred unto mee such things as I wanted.

26 For he longed after all you, and was full of heavinesse, because yee had heard that he had bene sicke.

27 And no doubt hee was sicke, very neere unto death: but God had mercy on him, and not on him only, but on me also, least I should have forrow upon forrow.

28 I sent him therefore the more diligently, that when yee should see him againe, yee might reioyce, and I might be the lesse forrowfull.

29 Receive him therefore in the Lord with all gladnesse, and make much of such:

30 Because that for the worke of Christ hee was neere unto death, and regarded not his life, to fulfill that service which was lacking on your part toward me.

CHAP. III.

1 Hee refuteth the vaine boasting of the false apostles, 2 and stretcheth Christ against them. 3 Hee sheweth unto the force and nature of faith, 4 that laying all things aside, they may be partakers of the Crosse of Christ. 5 The enemies thereof, hee setteth out.

Moreover, my brethren, reioyce in the Lord. Althoughevne I do not write these same things to you, and for you it is a sure thing.

2 Beware of dogs: beware of evill workers: beware of the b. circumcision.

1 A conclusion of those things which had bene before said, to wit, that ye go forward cheerfully in the Lord.

2 A preface to the next admonition that followeth, to take good heed and beware of false apostles, which Ioyne Circumcision with Christ, that is to say, iustification by works, with free iustification by faith) and beate into them that the ceremonies which are abolished: for the exercise of godlienesse and devotion. And hee calleth them dogges at prophane bawlers, and evill workmen, because they regarded rather their dogges at prophane bawlers, and evill workmen, than the true of him. To be short, hee calleth him Circumcision, because it wring Circumcision, they cut off themselves and others from the Church.

3 Which you have often time heard of me. b Hee alleudeth to Circumcision, of the name whereof whiles they boasted, they cut off from the Church.

3 For we are the circumcision, which worship God in the spirit, and reioyce in Christ Iesus, and have no confidence in the flesh:

4 Though I might also have confidence in the flesh. If any other than thinketh that he hath whereof he might trust in the flesh, much more I.

5 Circumcised the eight day, of the kindred of Israel, of the tribe of Benjamin, an Hebrew of the Hebrewes, by the Law a Pharise.

6 Concerning zeale, I persecuted the Church: touching the righteousness which is in the Law, I was unbeakeable.

7 But the things that were advantage unto me, the same I counted losse for Christs sake.

8 Yea doubtlesse I thinke all things but losse for the excellent knowledge sake of Christ Iesus my Lord, for whom I have counted all things losse, and doe judge them to be doing, that I might winne Christ.

9 And might be found in him, that is, not having mine owne righteousness, which is in the Law, but that which is through the faith of Christ, even the righteousness which is of God through faith.

10 That I may know him, and the vertue of his resurrection, and the fellowship of his afflictions, and be made conformable unto his death.

11 If by any meanes I might attaine unto the resurrection of the dead:

12 Not as though I had already attained to it, either were already perfect: but I follow, if that I may comprehend that for whose sake also I am comprehended of Christ Iesus.

13 Brethren, I count not my selfe, that I have attained to it, but one thing I doe: I forget that which is behind, and endeavour my selfe unto that which is before,

14 And follow hard toward the marke, for the prize of the hie calling of God in Christ Iesus.

15 Let us therefore as many as be perfect, be thus minded: and if yee be otherwise minded, God shall reveale even the same unto you.

16 Neverthelesse, in that whereunto we are come, let us proceed by one rule, that wee may minde one thing.

17 Brethren, be followers of me, and looke on them, which walke so, as yee have us for an example.

18 For many walke, of whom I have tolde you often, and now tell you weeping, that they are the enemies of the crosse of Christ:

19 This is the end of righteousness by faith touching us, that by the vertue of his resurrection wee may loose from death. 1 That I may see him indeed, and have a true sight of him. 2 The way to that general salvation in follow Christ his faith, by afflictions and persecutions, until we come to Christ himselfe, which is our marke, whereto we must, and receive that reward wherewith God calleth us in him. And the Apostle setteth these true exercises of godlienesse against those vaine ceremonies of the Law, wherein the false apostles put the summe of godlienesse. 3 To life everlasting, which followeth the resurrection of the Saints. 4 For we cannot, but so farre forth, as we are layde aside on Christ, that is, as God giveth us strength, and heeth us the way.

The conclusion of this exhortation standing upon three members: The one, that such as have professed in the truth of this doctrine, should continue in it. The second is, that if there be any which are yet ignorant and understand not these things, and doubt of the abolishing of the Law, they should cause no trouble, and should be gently borne withall, until they also be instructed of the Lord. The third is, that they esteeme the false apostles by their fruits: wherein he doubteth not to set forth himselfe for an example. 5 He said before that he was not perfect. So that in this place he calleth them perfect, which have somewhat profited in the knowledge of Christ, and the Gospel, whom he setteth against the rule and apostles, as he pondereth himselfe in the next yet following. 6 Hee setteth out the false apostles in their colours, not upon malice or ambition, but with colour and reason, to wit, because that being enemies of the Gospel (for that is toyed with affliction) they regard nothing else, but the commodities of this life, that is to say, this flowing in peace, quietnesse, and all worldly pleasures, they may live in great estimation amongst men: whose miserable end he forewarneth them of. 7 Rom. 16. 17.

3 He sheweth that we ought to live true circumcision, to wit, the circumcision of the heart, that cutting off all wicked affections by the vertue of Christ, we may leave God in puritie of life. 4 In outward things, which pertaine nothing to the soule. 5 He doubteth not to prefer himselfe even according to the flesh, before those persons whose eyes of the Law, that all men may know that he doeth with good judgement of minde, lightly esteeme all those outward things: forasmuch as he lacketh nothing which hath Christ, say, the confidence of our workes can not stand with the free iustification in Christ by faith. 6 2 Cor. 13. 12. 7 Ad. 13. 6. 8 Which is accounted for advantage. 9 He sheweth out all works, as if these that go before, as if these that come after.

10 That in their place I might get Christ, if a person become rich: so farre off from I from losing any thing. 11 In Christ: for they that are found without Christ, are subject to condemnation. 12 That is, to be in Christ, to be found in a manner true righteousness, but clothed with the righteousness of Christ imputed to him.

n Reward.

o Which they bring after at mens hands.

g He fetcheth

against these fel-

lous, and pishers

which neglect

earthly things, and

aspire to heaven

onions, where they

know, that even

in their bodie they

shall be clouded

with that eternall

glory, by the vertue

of God.

1. Cor. 1. 7.

eterna 13.

1 A rehearsal of

the conclusion:

That they man-

fully continue, vn-

til they have got-

ten the victorie,

trusting to the

Lords strength.

a My honour.

b In that concord,

whereof the Lord is

the bond.

c He also calleth

on some by name,

partly, because

they needed pri-

uate exhortation,

and partly also to

shew up betts to be

more prompt and

ready.

Revel. 3. 5. and

xo. 8. and 17.

c God is said after

the manner of one,

to have a booke,

19 Whose ende is damnation, whose God is
their bellie, and whose glory is to their shame,
which minde earthly things.

20 But our conuersation is in heaven, from
whence also we looke for the Saviour, even the
Lord Iesus Christ,

21 Whom shall change our vile body, that it
may be fashioned like unto his glorious body,
according to the working, whereby he is able even
to subdue all things unto himselfe.

CHAP. III.

From particular exhortations, to the cometh to generall.
He faith that hee tooke such joy in their realitie to
the realitie, as that he will patiently beare the want.

T Herefore, 1 my brethren, beloved and longed
for, my ioy and my crowne, to continue in
the Lord, ye beloved.

2 I pray Eudias, and beseech Syntyche, that
they be of one accord in the Lord,

3 Yea, and I beseech thee, faithfull yokefel-
low, helpe those women, which laboured with me
in the Gospel, with Clement also, and with other
my fellowe labourers, whose names are in the
book of life.

4 Reioyce in the Lord alway, againe I say,
reioyce.

5 Let your patient minde be knowne unto
all men. The Lord is at hand.

6 Be nothing careful, but in all things let
your requests be shewed unto God in prayer and
supplication with giving of thanks.

7 And the peace of God which passeth all
understanding, shall preserve your heartes and
mindes in Christ Iesus.

8 Furthermore, brethren, whatsoever things
are true, whatsoever things are honest, whatso-

ever are, to whom ye will give everlasting life. Ezechiel calleth in the writing of
the house of Israel, and the secret of the Lord, Chap. 13. 9. He addeth particu-
lar exhortations: and the first is, that the ioy of the Philippians be not hindered by any
afflictions: that the wicked imagine and worke against them. So is the ioy of the
world deliguescent from our ioy. The second is, not taking all things in good
part, they beate themselves moderately with all men. Your quiet and rested
minde.

9 The taking away of an obiecton. Vse must not be deliquetted through
impatience, seeing that God is at hand to give us remedie in time against all our miseries.

10 The third is, that we be not too careful for any thing, but with a quiet
confidence give God thanks, and crave of him whatsoever we have neede of, that with a quiet
confidence we may wholly and with all our heartes submit our selves to him. So
David beganne very oft with teares. but ended with thanksgiving.

11 That great quietnes of minde, which God only giveth in Christ. He divideth
the minde into the heart, that is, into that part which is the seat of the will and affec-
tions: and into the ioynt, whereby we understand and reason of matters.

12 A general conclusion, that as they have bene taught both in word and example,
so they frame their lives to the rule of all holiede and righteousness.

13 What-
soever things are such as do becometh and set you out with a holy gravitie.

ver things are iust, whatsoever things are pure,
whatsoever things are worthy love, whatsoever
things are of good report, if there be any vertue,
or if there be any praise, thinke on these things.

9 Which yee have both learned and received,
and heard, and scene in me: those things doe, and
the God of peace shall be with you.

10 Nowe I reioyce also in the Lord greatly,
that now at the last your care for me springeth af-
resh, wherein notwithstanding ye were careful,
but yelacked opportunity.

11 I speake not because I want: for I have
learned in whatsoever state I am: therewith to be
content.

12 And I can be labored, and I can abound:
every where in all things I am instructed, both
to be full, and to be hungry, and to abound, and to
have want.

13 I am able to doe all things through the helpe
of Christ, which strengtheneth me.

14 Notwithstanding ye have well done, that ye
did communicate to mine affliction.

15 And ye Philippians know also that in the
beginning of the Gospel, when I departed from
Macedonia, no Church communicated with mee,
concerning the matter of giving and receiving, but
ye only.

16 For even when I was in Thessalonica, ye
sent once, and afterward againe for my needefull.

17 Not that I desire a gift: but I desire the
fruit which may further your reckoning.

18 Now I have received all, and have plentie:
I was even filled, after that I had received of Epaphroditus that which came from you, an odour
that smelleth sweete, a sacrifice acceptable and
pleasant to God.

19 And my God shall fulfill all your needefull
through his riches with Iesus in Christ,

20 Vnto God even our Father be praise for
evermore, Amen.

21 Salute all the Saints in Christ Iesus. The bre-
thren, which are with me, greet you.

22 All the Saints salute you, and most of all
they which are of the Cæsars household.

23 The grace of our Lord Iesus Christ be with
you all, Amen.

Written to the Philippians from Rome,
and sent by Epaphroditus.

alloweth well of their benefite, not so much for his owne sake as for theirs, because they
gave it not so much to him, as they offered it to God as a sacrifice, whereof the Lord
himselfe will not be forgetfull. o He alludeth to the offering of Isaac, that
were offered in the old Law. p Such as belong to the Emperours Negro.

8 He witnesseth

that their liber-
tie was accepta-

ble to him, where-

with they did

help him in his

extreme pover-

ties yet to mode-

rate his words,

that he might de-

clare himselfe

void of all suspi-

cion of dishonest-

tie: and that he

might content

both with prope-

rite and advan-

tie: that he shoul-

d be to thorow

himselfe in the

only will of God.

k Although I pa-

sed for my want.

l He wisheth a ge-

nerall word, and

yet he speaketh but

of one kinde of

trouble, which is

poverie, for com-

monly po-

verie bringeth all

kinde of discom-

moditie with it.

m This is a mes-

sage taken from

body things or spiri-

tuall, for our life is

like a sacrifice.

9 He witnesseth

that he remembereth

THE EPISTLE OF PAUL TO THE COLLOSSIANS.

CHAP. I.

After the salutation, 4 he praifeth them the more, to make
the attentive unto him. 7 He repeateth the testi-
monie of the doctrine which they heard of Epaphras. 13 He
maketh God grace towards them, 20 and sheweth that
all the parts of our salvation consist in Christ alone.

Aul an Apostle of Iesus Christ, by
the will of God, and Timotheus
our brother,

2 To them which are of Col-
losse, Saints and faithfull brethren
in Christ: Grace be with you, and
the peace of our Father, and from the Lord

Jesus Christ.



a By the free-bou-
tifulnes of God.
b Colosse is situate
in Iherugia, not far
from Hierapolis and
Laodicea, on that
side that they bend
toward Lycia and
Pamphylia.

3 Wee give thanks to God even the Father
of our Lord Iesus Christ, alway praying for you

4 Since we heard of your faith in Christ Iesus,
and of your love toward all Saints.

5 For the 4 hopes sake, which is loved up for
you in heaven, whereof ye have heard before by
the word of truth, which is the Gospel,

6 Which is come unto you even as it is unto all
the world, & is fruitfull as it is also among you from
the day ye heard & truly knew the grace of God,

7 As ye also learned of Epaphras our deare
fellow servant, which is for you a faithfull minister
of Christ:

1 He commendeth

the doctrine that

was delivered them

by Epaphras,

and their readines

in receiving it.

c We can not

otherwise confide

of our salu-

ation, but by the

Christe Father, in

11 He comforteth them in their afflictions which they suffered of their owne people, because they were afflicted of their owne countrymen, which came a fwell, (saith he) to the Churches of the Jewes, as to them: and therefore they ought to take it in good part.

12 Whom Christ hath gathered together.

13 Even of them which are of the same country and the same tongue that you are.

14 To be prevented of affliction which might be taken, for that the Jewes especially are all

15 especially are all of one persecuted the Gospel. That is no new thing, sayth he, seeing they have Christ himselfe and his Prophets, and have banished me also.

16 He foretelleth the utter destruction of the Jewes, least any man should be moved by their rebellion.

17 For the Jewes would neither enter into the kingdom of God themselves, nor suffer other to enter in.

18 For the Jewes would neither enter into the kingdom of God themselves, nor suffer other to enter in.

19 For the Jewes would neither enter into the kingdom of God themselves, nor suffer other to enter in.

20 For the Jewes would neither enter into the kingdom of God themselves, nor suffer other to enter in.

21 For the Jewes would neither enter into the kingdom of God themselves, nor suffer other to enter in.

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23 For the Jewes would neither enter into the kingdom of God themselves, nor suffer other to enter in.

24 For the Jewes would neither enter into the kingdom of God themselves, nor suffer other to enter in.

25 For the Jewes would neither enter into the kingdom of God themselves, nor suffer other to enter in.

26 For the Jewes would neither enter into the kingdom of God themselves, nor suffer other to enter in.

27 For the Jewes would neither enter into the kingdom of God themselves, nor suffer other to enter in.

14 For brethren, ye are become followers of the Churches of God, which in Iudea are in Christ Iesus, because ye have also suffered the same things of your owne countrymen, even as they have of the Jewes.

15 Who both killed the Lord Iesus & their owne Prophets, and have persecuted us away, and God they please not, and are contrary to all men.

16 And forbid us to preach unto the Gentiles, that they might be saved, to fulfill their fumes always: for the wrath of God is come on them to the utmost.

17 Forasmuch, brethren, as wee were kept from you for a season, concerning faith, but not in the heart, wee enforced the more to see your face with great desire.

18 Therefore wee would have come unto you (I Paul, at least once or twice) but Satan hindered us.

19 For what is our hope or joy, or crowne of reioicing: are not even you in the presence of our Lord Iesus Christ at his coming?

20 Yea, ye are our glorie and joy.

21 Forasmuch, brethren, as wee were kept from you for a season, concerning faith, but not in the heart, wee enforced the more to see your face with great desire.

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39 For what is our hope or joy, or crowne of reioicing: are not even you in the presence of our Lord Iesus Christ at his coming?

that which is lacking in your faith?

11 Now God himselfe, even our Father, and our Lord Iesus Christ, guide our journey unto you.

12 And the Lord increase you, and make you abound in love one toward another, and toward all men, even as we do toward you.

13 & To make you hearts stable and unblameable in holiness before God even our Father, at the coming of our Lord Iesus Christ with all his Saints.

14 And inward puritie of the heart, the accomplishment whereof now is deferred to the next coming of Christ, who will then perfect his works by the same grace, wherewith he begun it us. Chap. iij. 1. cor. 13. 8.

CHAP. IV.

1 He exhorteth them, 2 to holiness, 3 and brotherly love.

4 He forbiddeth them to know after the manner of infidels.

5 He setteth out the historie of our resurrection.

6 And 1 furthermore wee beseech you, brethren, and exhort you in the Lord Iesus, that ye increase more and more, as ye have received of us, how ye ought to walke, and to please God.

2 For ye know what commandments we gave you by the Lord Iesus.

3 & For this is the will of God even your sanctification, and that ye should abstaine from fornication.

4 & That every one of you should know, how to possesse his vessel in holiness and honour,

5 And not in the lust of concupiscence, even as the Gentiles which know not God:

6 & That no man oppresse or defraud his brother in any matter: for the Lord is avenger of all such things, as we also have told you beforetime, and testified.

7 & For God hath not called us unto uncleanness, but unto holiness.

8 Hee therefore that despiseth these things, despiseth not man, but God who hath even given us his holy Spirit.

9 But as touching brotherly love, ye neede not that I write unto you: for ye are taught of God to love one another.

10 Yea, and that thing verely ye doe unto all the brethren, which are thorowout all Macedonia: but we beseech you brethren, that ye increase more and more.

11 And that ye study to be quiet, & to meddle with your owne businesse, and to worke with your owne hands, as we commanded you.

12 That ye may behave your selves honestly toward them that are without, and that nothing be lacking unto you.

13 & I would not brethren, have you ignorant 10 concerning them 11 which are sleepe, that ye sorrow not even as other which have no hope.

14 For if we belevee that Iesus is dead, and is risen, even so them which sleepe in Iesus, will God bring with him.

15 These commandments which I gave you. 6 Thirdly he requirith a ready minde in all manner of living kindnesse and exhorteth them to profite more and more in that vertue.

7 Hee rebuketh idleness and dissolutenesse, which vice whosoever are given unto, fall into other wickednesse, to the great offence of the Church.

8 The third part of the Epistle, which is entailed among the former exhortations (which he exhorteth unto afterward) wherein he speaketh of mourning for the dead, and weeping at the resurrection, and of the latter day.

9 We must take heed that we doe not immediately bewaile the dead, that is, as they use to doe which is that they are utterly perished.

10 As concerning them which are sleepe, that is, as they are utterly perished, we must take heed that we doe not bewaile them, for seeing that the dead is risen, the members also shall rise, and that by the resurrection of Christ, even so they also shall rise.

11 We will call their bodies out of their graves, and give them their soules to them againe.

12 Another part of the Epistle, wherein he is speakech of the duties of a Christian life. And he sheweth that the perfecting of holiness consisteth in two things, to wit, in chritie toward all men, and inward puritie of the heart, the accomplishment whereof now is deferred to the next coming of Christ, who will then perfect his works by the same grace, wherewith he begun it us. Chap. iij. 1. cor. 13. 8.

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11 And that ye study to be quiet, & to meddle with your owne businesse, and to worke with your owne hands, as we commanded you.

12 That ye may behave your selves honestly toward them that are without, and that nothing be lacking unto you.

13 & I would not brethren, have you ignorant 10 concerning them 11 which are sleepe, that ye sorrow not even as other which have no hope.

14 For if we belevee that Iesus is dead, and is risen, even so them which sleepe in Iesus, will God bring with him.

15 These commandments which I gave you. 6 Thirdly he requirith a ready minde in all manner of living kindnesse and exhorteth them to profite more and more in that vertue.

7 Hee rebuketh idleness and dissolutenesse, which vice whosoever are given unto, fall into other wickednesse, to the great offence of the Church.

8 The third part of the Epistle, which is entailed among the former exhortations (which he exhorteth unto afterward) wherein he speaketh of mourning for the dead, and weeping at the resurrection, and of the latter day.

3 The manner of
the resurrection
of the dead. The
bodies of the dead
shall be as they were
raised out of sleep,
as the found of life,
trumpet of God.

15 13 For this say we unto you by the word
of the Lord, that we which live, and are remain-
ing in the coming of the Lord, shall not pre-
vent them which sleepe.

16 For the Lord himselfe shall descend from
heaven with a shout, and with the voyce of the
Archangel, and with the trumpet of God: and
the dead in Christ shall rise first:

17 Then shall we which live and remaine, be
caught up with them also in the cloudes, to meete
the Lord in the aire: and so shall wee ever be with
the Lord.

18 Wherefore, comfort your selves one ano-
ther with these words.

19 And shall be in perpetuall glory with him.
f In the Name of the Lord, as though he himselfe speake unto you. g He speaketh of
these things, as though he should be one of them whom the Lord shall come alive at his
coming, because that time is uncertaine, and therefore every one of us ought to be in
such a readinesse as if the Lord were coming at every moment. h The word which
the Apostle useth here signifies properly that encouragement which he mainetains one to
another, when they altogether with one throat put forth their oates and rowe together.

20 1 Cor. 15. 51.

1 Suddenly and in the twinkling of an eye.
C H A P. V.

2 Condemning the civill warre, for the seasons of Christ's com-
ing. 6 He warneth them to be ready daily to receive him:
11 And so giveth them sundry good lessons.

But 1 of the times and seasons, brethren, yee
have no neede that I write unto you.

2 For ye your selves know perfectly, that the
day of the Lord shall come, even as a thiefe in the
night.

3 For when they shall say, Peace and safety,
then shall come upon them sudden destruction, as
the travaile upon a woman with childe, and they
shall not escape.

4 But ye, brethren, are not in darkenesse, that
that day shall come on you, as it were a thiefe.

5 Yee are all the children of light, and
the children of the day: we are not of the night, nei-
ther of darkenesse.

6 Therefore let us not sleepe as doe other, but
let us watch and be sober.

7 For they that sleepe, sleepe in the night, and
they that be drunken, are drunken in the night.

8 But let us which are of the day, be sober,
putting on the breastplate of faith and love, and
the hope of salvation for an helmet.

9 4 For God hath not appointed us unto
wrath, but to obtaine salvation by the means of
our Lord Iesus Christ.

10 5 Which died for us, that whether we wake

or sleepe, we should live together with him.

11 6 Wherefore exhort one another, and edifie
one another, even as you doe.

12 7 Now we beseech you brethren, that yee
acknowledge them which labour among you, and
are over you in the Lord, and admonish you.

13 That yee have them in singular love for
their workes sake. 8 Be at peace among your
selves.

14 9 We desire you, brethren, admonish them
that are out of order: comfort the feeble minded:
beare with the weak: be patient toward all men.

15 10 See that none recompense evil for evil
unto any man: but ever follow that which is good,
both toward your selves, and toward all men.

16 11 Reioyce evermore.

17 12 Pray continually.

18 In all things, give thanks, for this is the
will of God in Christ Iesus toward you.

19 13 Quench not the Spirit.

20 20 Delpise not good prophcing,

21 21 Try all things, and keepe that which is good.

22 22 Abstaine from all appearance of evil.

23 23 Now the very God of peace 1 sanctifie you
thoroughout: and I pray God that your whole spirit
and soule and body, may be kept blamelesse unto
the coming of our Lord Iesus Christ.

24 24 * k Faithfull 1 bee which calleth you,
which will also 1 doe it.

25 25 Brethren, pray for us.

26 Greete all the brethren with an holy kisse.

27 I charge you in the Lord, that this Epistle
be read unto all the brethren the Saints.

28 The grace of our Lord Iesus Christ be with
you, Amen.

3 The first Epistle unto the Thessalonians
written from Athens.

ding. 10 Charitie ought not to be overcome with any injuries.

20 20 21 21 22 22 23 23 24 24 25 25 26 26 27 27 28 28 29 29 30 30 31 31 32 32 33 33 34 34 35 35 36 36 37 37 38 38 39 39 40 40 41 41 42 42 43 43 44 44 45 45 46 46 47 47 48 48 49 49 50 50 51 51 52 52 53 53 54 54 55 55 56 56 57 57 58 58 59 59 60 60 61 61 62 62 63 63 64 64 65 65 66 66 67 67 68 68 69 69 70 70 71 71 72 72 73 73 74 74 75 75 76 76 77 77 78 78 79 79 80 80 81 81 82 82 83 83 84 84 85 85 86 86 87 87 88 88 89 89 90 90 91 91 92 92 93 93 94 94 95 95 96 96 97 97 98 98 99 99 100 100

11 11 12 12 13 13 14 14 15 15 16 16 17 17 18 18 19 19 20 20 21 21 22 22 23 23 24 24 25 25 26 26 27 27 28 28 29 29 30 30 31 31 32 32 33 33 34 34 35 35 36 36 37 37 38 38 39 39 40 40 41 41 42 42 43 43 44 44 45 45 46 46 47 47 48 48 49 49 50 50 51 51 52 52 53 53 54 54 55 55 56 56 57 57 58 58 59 59 60 60 61 61 62 62 63 63 64 64 65 65 66 66 67 67 68 68 69 69 70 70 71 71 72 72 73 73 74 74 75 75 76 76 77 77 78 78 79 79 80 80 81 81 82 82 83 83 84 84 85 85 86 86 87 87 88 88 89 89 90 90 91 91 92 92 93 93 94 94 95 95 96 96 97 97 98 98 99 99 100 100

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13 13 14 14 15 15 16 16 17 17 18 18 19 19 20 20 21 21 22 22 23 23 24 24 25 25 26 26 27 27 28 28 29 29 30 30 31 31 32 32 33 33 34 34 35 35 36 36 37 37 38 38 39 39 40 40 41 41 42 42 43 43 44 44 45 45 46 46 47 47 48 48 49 49 50 50 51 51 52 52 53 53 54 54 55 55 56 56 57 57 58 58 59 59 60 60 61 61 62 62 63 63 64 64 65 65 66 66 67 67 68 68 69 69 70 70 71 71 72 72 73 73 74 74 75 75 76 76 77 77 78 78 79 79 80 80 81 81 82 82 83 83 84 84 85 85 86 86 87 87 88 88 89 89 90 90 91 91 92 92 93 93 94 94 95 95 96 96 97 97 98 98 99 99 100 100

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15 15 16 16 17 17 18 18 19 19 20 20 21 21 22 22 23 23 24 24 25 25 26 26 27 27 28 28 29 29 30 30 31 31 32 32 33 33 34 34 35 35 36 36 37 37 38 38 39 39 40 40 41 41 42 42 43 43 44 44 45 45 46 46 47 47 48 48 49 49 50 50 51 51 52 52 53 53 54 54 55 55 56 56 57 57 58 58 59 59 60 60 61 61 62 62 63 63 64 64 65 65 66 66 67 67 68 68 69 69 70 70 71 71 72 72 73 73 74 74 75 75 76 76 77 77 78 78 79 79 80 80 81 81 82 82 83 83 84 84 85 85 86 86 87 87 88 88 89 89 90 90 91 91 92 92 93 93 94 94 95 95 96 96 97 97 98 98 99 99 100 100

16 16 17 17 18 18 19 19 20 20 21 21 22 22 23 23 24 24 25 25 26 26 27 27 28 28 29 29 30 30 31 31 32 32 33 33 34 34 35 35 36 36 37 37 38 38 39 39 40 40 41 41 42 42 43 43 44 44 45 45 46 46 47 47 48 48 49 49 50 50 51 51 52 52 53 53 54 54 55 55 56 56 57 57 58 58 59 59 60 60 61 61 62 62 63 63 64 64 65 65 66 66 67 67 68 68 69 69 70 70 71 71 72 72 73 73 74 74 75 75 76 76 77 77 78 78 79 79 80 80 81 81 82 82 83 83 84 84 85 85 86 86 87 87 88 88 89 89 90 90 91 91 92 92 93 93 94 94 95 95 96 96 97 97 98 98 99 99 100 100

17 17 18 18 19 19 20 20 21 21 22 22 23 23 24 24 25 25 26 26 27 27 28 28 29 29 30 30 31 31 32 32 33 33 34 34 35 35 36 36 37 37 38 38 39 39 40 40 41 41 42 42 43 43 44 44 45 45 46 46 47 47 48 48 49 49 50 50 51 51 52 52 53 53 54 54 55 55 56 56 57 57 58 58 59 59 60 60 61 61 62 62 63 63 64 64 65 65 66 66 67 67 68 68 69 69 70 70 71 71 72 72 73 73 74 74 75 75 76 76 77 77 78 78 79 79 80 80 81 81 82 82 83 83 84 84 85 85 86 86 87 87 88 88 89 89 90 90 91 91 92 92 93 93 94 94 95 95 96 96 97 97 98 98 99 99 100 100

THE SECOND EPISTLE OF PAUL TO THE THESSALONIANS.

C H A P. I.

3 He commendeth the increase of faith and charite. 4 and the
pence of the Thessalonians. 6 And describing Gods
vengeance against such as oppose the gospel. 10 he teach-
eth the gaily to wait for the last day.



Aul and Silvanus, and Timotheus, unto
the Church of the Thessalonians, which
is in God our Father, and in the Lord
Iesus Christ:

1 Grace be with you, and peace from God our
Father, and from the Lord Iesus Christ,

3 * Wee ought to thank God alwayes for
you, brethren, as it is meete, because that your faith
a groweth exceedingly, and the love of every one
of you toward another, aboundeth.

4 So that we our selves reioyce of you in the
Cherches of God, because of your patience and
faith in all your persecutions and tribulations that
ye suffer.

5 he comforteth them moreover shewing what gifts they must chiefly light, to wit
with faith and charitie, which must daily increase. 2 That whereas they grew up in
in depth also receive some increase every day more and more.

5 3 * Which

It is no marvel
that the Gospel is
hard of so many,
seeing that faith is
a rare gift of God.
Now considering
the Church shall
never be destroyed
by the multi-
tude of the wic-
ked, because it is
grounded and stay-
ed upon the faith-
full promise of God.

b From Sarna
fores, or from evil.

3 The second ad-
monition is, that
they follow al-
ways the doctrine
of the Apostles as
a rule for their life.

4 Thirdly he di-
ligently and ear-
nestly admonish-
eth them of two
things which are
given us by the
only grace of

God, to wit, of
charitie, and a
watchfull minde
to the coming

of Christ.

5 Fourthly he faith that idle and lasie persons ought not to be relieved of the Church,
say, that they are not to be succored. 6 Last he might seeme to deale hardly with
them, he setteth forth himself for an example, who besides his travailing in preaching
laboured with his hands, which he faith he was not simply bound to do. 1. Cor. 3. 10. 2. 1. Cor. 3. 12. 3. What shall we do then with those idle bellied Monkes, and
scurfying Priestes? A Monke (saith Socrates booke 8. of his Tripartite historie) which
worketh not with hands, is like a chiefe.

sonable and evill men: 2 for all men have not
faith.

3 But the Lord is faithfull, which will stablish
you, and keepe you by a evill.

4 And we are perwaded of you through the
Lord, that ye both doe, and will doe the things
which we warne you of.

5 And the Lord guide your hearts to the love
of God, and the waiting for of Christ.

6 We warne you, brethren, in the Name of
our Lord Iesus Christ, that ye withdraw your
selves from every brother that walked inordinate-
ly, and not after the instruction, which he received
of us.

7 For ye your selves know, 8 how ye ought
to follow us, 9 for we behaved not our selves in-
ordinately among you.

8 Neither tooke wee bread of any man for
nought: but we wrought with labour and travaile
night and day, because wee would not be charge-
able to any of you.

9 Not because we have not authority, but that
we might make our selves an ensample unto you to
follow us.

10 For even when we were with you, this wee
warned you of, that if there were any, which would
not worke, that he should not eat.

11 For wee heare, that there are some which
of Christ.

12 Fourthly he faith that idle and lasie persons ought not to be relieved of the Church,
say, that they are not to be succored. 6 Last he might seeme to deale hardly with
them, he setteth forth himself for an example, who besides his travailing in preaching
laboured with his hands, which he faith he was not simply bound to do. 1. Cor. 3. 10. 2. 1. Cor. 3. 12. 3. What shall we do then with those idle bellied Monkes, and
scurfying Priestes? A Monke (saith Socrates booke 8. of his Tripartite historie) which
worketh not with hands, is like a chiefe.

THE FIRST EPISTLE OF PAUL TO TIMOTHEUS.

CHAP. I.

Setting forth a perfect pattern of a true Pastors, whose office es-
pecially consists, in teaching, 4 he warneth him that vaine
questions hee shal not be taught, 5 which further
charitie and faith: 12 and that his authorities be not con-
demned. 14 he sheweth what an one he is made through the
grace of God.

a Bit of all he
moweth his owne
free vocation, and
also Timotheus,
that the one might
be confirmed by
the other: and
therewithall he de-
clareth the summe
of the Apostolical
doctrine, to wit, the
mercie of God in
Christ Iesus appre-
hended by faith,
and the end whereof
is ye hoped for.

1 Or, redimance.

2 There is a much
difference betwixt
mercy and grace, as
in betwixt the ef-
fect, and the cause.

3 For grace is that
free good will of God,
whereby hee choseth us in Christ,
and thereby hee
doth us free from the
iniquities of a faithfull
Pastor are lively for us. And the first admonition is this, that no
innovation be made either in the Apostles doctrine in itself, or in the manner of teaching it.

3 The doctrine is corrupted not only by false opinions, but also by vaine and
curious speculations: the declaration and utterance whereof can nothing helpe our
faith. 4 He setteth out one kinde of vaine questions. 4 The second admonition is
that, the right use and practise of the doctrine must be ioynd with the doctrine,
and last consisteth in pure charitie, and a good conscience, and pure faith. 4 Rom. 13.
6. of the Law.



Paul: an Apostle of Iesus Christ, by the
commandment of God our
Saviour, and of our Lord Iesus Christ
our hope,

unto Timotheus my naturall
sonne in the faith: Grace, a mercy,
and peace from God our Father, and
from Christ Iesus our Lord.

3 As I besought thee to abide still in E-
phesus, when I departed into Macedonia, so doe,
that thou mayest warne some, that they teach none o-
ther doctrine.

4 Neither that they give heed to fables and
genealogies which are endlesse, which breed
questions rather then godly edifying which is by
faith.

5 For the end of the commandment

waile among, you inordinately, and worke not at
all, but are buse bodies.

9 Therefore them that are such, we warne and
exhort by our Lord Iesus Christ, that they worke
with quietnesse, and eate their owne bread,

10 And ye brethren, be not wearie in well
doing.

11 If any man obey not this our saying in
this letter, note him, and have no companie
with him, 12 that he may be ashamed.

14 Yet count him not as an enemy, but ad-
monish him as a brother.

15 Now the Lord himselfe of peace give you
peace alwayes by all meanes. The Lord be with
you all.

16 The salutation of mee Paul, with mine
owne hand, which is the token in every Epistle: so
I write.

18 The grace of our Lord Iesus Christ be with
you all, Amen.

The second Epistle to the Thessalonians,
written from Athens.

they men matters then they which neglect their owne. 9 The Lord commends, and
the Apostles pray in the Name of Christ, first that no men be idle, and next, that every
man doe quietly and carefully see to doe his dutie in that office and calling wherein
the Lord hath placed him. 10 Wee must take heede that some ungodly
cause us not to be slacke in well doing. 11 Excommunication is a punishment for
the obstinate. 12 Wee must have no familiaritie nor fellowship with the excom-
municate. 13 The end of the excommunication is not the delivring out the salu-
tation of the sinner, that at least through shame he may be driven to repentance. 14 We
must so eschew familiaritie with the excommunicate, that we diligently keepe all occa-
sions and meanes that may be to bring them againe into the right way. 15 Prayers
are the feales of all exhortations: 16 The Apostle subscreibeth his letters with his
owne hand, that false letters might not be brought and put in place of true.

is a love out of a pure heart, and of a good con-
science, and of faith unfeined.

6 From the which things some have erred,
and have turned unto vaine jangling.

7 They would be doctours of the Lawe, and
yet understande not what they speake, neither
whereof they affirme.

8 And we knowe, that the Law is good, if a
man use it lawfully.

9 A Knowing this, that the Law is not given un-
to a righteous man, but unto the lawlesse and disobe-
dient, to the ungodly, and to sinners, to the un-
holy, and to the prophane, to murderers of fathers
and mothers, to manslayers,

10 To whomongers, to buggerers, to men-
stealers, to liars, to the perjured, and if there be any
other thing that is contrary to wholesome doctrine,

11 Which is according to the glorious Gos-
pel of the blessed God, which is committed un-
to me.

then foolishly spiritual babblers. 7 The taking away of an objection. He com-
mendeth not the Law, but requirith the right use and practise of it. 8 He is drave
eachway the curse of the Law, and therefore doeth unto shorthe it, who fleeing and
eschewing those things which the Law condemneth, giveth himselfe with all his heart
to observe it: and not he that maketh a vaine babbling of outward and curious ques-
tions. 9 And such an one is he, whom the Lord hath indited with true doctrine, and
with the holy Ghost. 10 To such as make an acte as it were of sinning. 11 He
fettereth againe faith and vaine babbling, not onely the Law, but the Gospel also, which
condemne not, but greatly commendeth the wholesome doctrine contained in the
commandments of God, and therefore be called in a glorious Gospel, and the Gospel
of the blessed God, the vertue whereof these babblers know not. 12 A reason why
neither any other Gospel is to be taught then hee hath taught in the Church, neither
after any other sort; because there is no other Gospel beside that which God committed
to him.

12. Therefore.

8 He maintaineth of asceritie his Apollship against those that did charge at his former life, debasing himselfe, even to the lowly advancement of Christiously mercie, wherewith he abolished all those his former doings. 9 Which gave me strength, not onely well, but also to do well, but also when I was weakly given to evil. 10 There are the preparative workes which Paul biageth of. 11 Hee prooveth his change by the effects, for that, that he that was a prophane man, is become a believer; and he that did much of unrighteously persecute Christ, burneth now in love towards him. 12 He turneth the reproach of the adversaries upon the owne head, shewing that this singular example of the goodnesse of God redoundeth to the commoditie of the whole Church. 13 Hee breaketh out into an exclamation, even for very zeale of mine, for that he cannot satisfie himselfe in amplifying the grace of God. k Lookke John 17. 3. The conclusion of both the former factories additions, to wit, that Timothee striving manfully against all lets, being called to the ministrie according to apoll prophecies, which went before of him, should both maintain the doctrine which he had received, and keepe also a good confidence. 14 By the helpe of them. m. Whoso some and found doctrine. 15 Whosoever keepe not a good confidence, doe lose also by little and little the gift of understanding. 16 Hee is prooveth by two most lamentable examples. 17 Standing: as that fall from God, and his religio, are not to be suffered in the Church, but rather ought to be excommunicated. n Call out the Church, and do delivered them to Satan. o That by their sinners they might learne what it is to blaspheme.

18 Hee exhorteth them to make publike prayers for all men. 19 And that for two causes: 8 and therefore let with all men to all places to pray, 9 and declareth in what apperall, 11 and with what modestie, women ought to behave themselves in hely assemblies.

19 Having dispatched those things which pertaine to doctrine, hee speaketh now in the second place of the other part of the ministrie of the word, to wit, of publike sayers. And first of all declaring this question, for whom we ought to pray, hee teacheth that we must pray for all men, and especially for all manner of magistrats, which thing was at that time most doubted of, seeing that Kings, yea and the most part of magistrats were at that time enemies of the Church.

12 Therefore I thanke him which hath made me strong, that is, Christ Iesus our Lord: for hee counted mee faithfull, and put mee in his service. 13 When before I was a blasphemour, and a persecutor, and an oppressor, but I was received to mercie: for I did it ignorantly through unbelieve. 14 But the grace of our Lord was exceeding abundant: with faith and love, which is in Christ Iesus. 15 This is a true saying, and by all means worthy to be received, that Christ Iesus came into the worlde to save sinners, of whome I am chiefe. 16 Notwithstanding for this cause was I received to mercie, that Iesus Christ should first shewe on me all long suffering unto the example of them, which shall in time to come beleeve in him unto eternall life. 17 Nowe unto the king everlasting, immortal, invisible, unto God k onely wife, be honour, and glorie, for ever, and ever, Amen. 18 This commandement commit I unto thee, sonne Timotheus, according to the prophecies, which went before upon thee, that thou by them shouldst fight a good fight, 19 Having m faith and a good conscience, 16 which some have put away, and as concerning faith, have made shipwacke. 20 Of whome is Hymeneus, and Alexander, 17 whome I have delivered unto Satan, that they might learne not to blaspheme.

CHAP. II.

1 Exhort therefore, that first of all supplications, prayers, intercessions, and giving of thanks be made for all men, 2 For Kings, and for all that are in authoritie, that we may lead a quiet and a peaceable life, in all godlinesse, and a honestie. 3 For this is good and acceptable in the sight of God our Saviour. 4 Who will that all men shall be saved, and come unto the acknowledging of the trueth.

5 An argument taken of them, and to wit, because that magistrats are appointed to this end, that men might commend them especially to God, that they may do honestie, and therefore must we commend them especially to God, that they may faithfully execute so necessarie an office. 6 This word containeth all kind of duties, which Churches of Christians ought to pray for all men, without any difference of nation, kinde, age, or order: to wit, because the Lord by calling of all sorts, yea, sometime those that are greivous enemies to the Gospel, will have his Church gathered together after this sort, and therefore prayers to be made for all.

4 For there is one God, and one Mediatour betweene God and man, which is the b man Christ Iesus. 6 Whom gave himselfe a ransom for all men, to be that testimonie in due time, 7 Whereunto I am ordained preacher and an Apollie (I speake the trueth in Christ, and lye not) even a teacher of the Gentiles in faith and veritie. 8 I will therefore that the men pray, everie where lifting up pure hands without wrath, or doubting. 9 Likewise also the women, that they aray themselves in comely apperall, with shamefastnesse and modestie, not with broidred haire, or gold, or pearles, or costly apperall. 10 But (as becometh women that profess the feare of God) with good works. 11 Let the woman learne in silence with all subiection. 12 I permit not a woman to teach, 8 neither to usurpe authoritie over the man, but to be in silence. 13 For Adam was first formed, then Eve. 14 And Adam was not deceived, but the woman was deceived, and was in the transgression. 15 Notwithstanding, through bearing of children she shall be saved, if they continue in faith and love, and holinesse with modestie. 16 Faithfully and sincerely: and by faith be meane whole some, and true, and by truth, an upright and sincere handling of it. He hath spoken of the persons for whom we must pray, and taken up one, and in one certain place came together to publike service: but now Churches or Congregations are gathered together every where (orderly and decently) and men come together to serve God publicly with common prayer, neither must we strive for the nation or for the purification of the hodie, or for the place, but for the mild to have it cleane from all offence, and full of fruitfull and confidence. 17 He putteth the signe for the thing it selfe, the lifting up of hands, for the calling upon God by calling upon God with a cheerefull and offence of the mind, which hinder us from calling upon God with a good confidence. 18 Doubting which is against faith, 1. am. 6. 2. 1. Pet. 3. 3. 2. Thim. 2. 25. 3. Thim. 2. 25. 4. Thim. 2. 25. 5. Thim. 2. 25. 6. Thim. 2. 25. 7. Thim. 2. 25. 8. Thim. 2. 25. 9. Thim. 2. 25. 10. Thim. 2. 25. 11. Thim. 2. 25. 12. Thim. 2. 25. 13. Thim. 2. 25. 14. Thim. 2. 25. 15. Thim. 2. 25. 16. 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a A common epi-
ler, and one that
will sit by it.

b Truly he is sacred
that he is feared
and degree, he
take occasion to be
proud, which will
undo him, and so
he fall into the same
condemnation that
he did himselfe
resist into.

c Likewise the
Deacons must first
be proved that they
may be a good
exall of their honestie,
truth, for-
bearance, mild-
ty, & coveredness,
that they are well
instructed in the
doctrine of faith,
and to be honest,
of their good con-
science, and in-
tegritie.

d The feare they
that had to feare
the poore.

e Chap. 5. 19.

f The doctrine of
the Gospell, which
is a myerie indeed:
for flesh and blood
doe not reveale it.

g Repet must have
had also to the
Psalms and Dea-
cons wives.

h They that have
more wives then
one at one time,
must neither be
called to be mini-
sters, nor to be
Deacons.

i Discour and en-
tice.

k Bold and assured confidence without feare. A Pa-
stour purposing to adde
many peculiarities by teaching to the daily office of a Pa-
stour, I speak him a word
or two concerning his charge to Timothee, that he would be so much the more care-
full, least as his coming he might be reproved of negligence. 7 The Pa-
stour hath always to thinke, how that he is occupied in the house of the living God, wherein
the trauen of the truen is kept.

l To wit, in respect of man: for the Church re-
quires that true peace, Christ, and is the preserver of the truth, but not the power.

m There is nothing more excellent in this teach, whereof the Church is the keeper
and preserver bere amongst men, the ministry of the word being appointed to that
ende and purpose: for to teach is the greatest matters may be thought of, to
wit, that God is become visible in the person of Christ by taking our nature upon
him, whose Majestic notwithstanding in so great weakness was manifested many
wayes, insumch that the sight of it praced the very Angels: and to conclude, he
being preached unto the Gentiles was received of them, and is now placed above in
glorie and unspeakable. 8 The power of the Godhead sheweth it selfe in our power,
in that we see the self of Christ, that though he were a weak man, yet all the virtues
wherein he was, and all God.

n We feeleth against
that true doctrine,
false opinions,
which be fore-
told that doctrine
which shall fall a-
way from God and
his religion, shall

o bring in by the suggestion of Satan, and so that a great number shall give ear to them,
promittin true doctrine of God. 2 Although breake counterfeits holioffe everlast
much, yet they have no confidence. 3 For they will not see practise the use of self-
guiled persons and players, that we may not think they will be looking in false
corner, or keep any resemblance of themselves.

p If we can move
to hand, that there grow an hard fleshy over it, and so become to have a cancer on it,
and now at length requires of very necessity to be burned with an hot yron.

rate, modest, harberous, apt to teach,

3 Not given to wine, no striker, not given to
filthie luche, but gentle, no fighter, not covetous,

4 One that can rule his owne house honestly,
having children under obedience with all holioffe,

5 For if any cannot rule his owne house, how
shall he care for the Church of God?

6 He may not be a yong scholar, least he being
puffed up fall into the d condemnation of the
devil.

7 Hee must also be well reported of, even of
them which are without, least he fall into rebuke,
and the snare of the devil.

8 3 Likewise muste Deacons be grave, not
double tongued, not given unto much wine, nei-
ther to filthie luche,

9 3 Having the myserie of the faith in pure
conscience.

10 And let them first be proved, then let them
minister, if they be found blamelesse.

11 4 Likewise their wives must be honest, not
evil speake, but sober, and faithfull in all things.

12 7 Let the Deacons be the husbands of one
wife, and such as can rule their children well, and
their owne households.

13 For they that have ministered well, get them-
selves a good decree, and a great libertie in the
faith, which is in Christ Iesus.

14 6 These things write I unto thee, trusting to
come very shortly unto thee.

15 But if I tary long, that thou maiest yet know,
howe thou oughtest to behave thy selfe in the
7 house of God, which is the Church of the living
God, the pillar and ground of truth.

16 8 And without controversie, great is the
myserie of godlineffe, *vulchis*, Gods is mani-
fested in the flesh, & justified in the Spirit, seene of
Angels, preached unto the Gentiles, beleaved on in
the world, and received up in glorie.

q Bold and assured confidence without feare. 6 Pa-
stour purposing to adde
many peculiarities by teaching to the daily office of a Pa-
stour, I speak him a word
or two concerning his charge to Timothee, that he would be so much the more care-
full, least as his coming he might be reproved of negligence. 7 The Pa-
stour hath always to thinke, how that he is occupied in the house of the living God, wherein
the trauen of the truen is kept.

r To wit, in respect of man: for the Church re-
quires that true peace, Christ, and is the preserver of the truth, but not the power.

s There is nothing more excellent in this teach, whereof the Church is the keeper
and preserver bere amongst men, the ministry of the word being appointed to that
ende and purpose: for to teach is the greatest matters may be thought of, to
wit, that God is become visible in the person of Christ by taking our nature upon
him, whose Majestic notwithstanding in so great weakness was manifested many
wayes, insumch that the sight of it praced the very Angels: and to conclude, he
being preached unto the Gentiles was received of them, and is now placed above in
glorie and unspeakable. 8 The power of the Godhead sheweth it selfe in our power,
in that we see the self of Christ, that though he were a weak man, yet all the virtues
wherein he was, and all God.

t We feeleth against
that true doctrine,
false opinions,
which be fore-
told that doctrine
which shall fall a-
way from God and
his religion, shall

u bring in by the suggestion of Satan, and so that a great number shall give ear to them,
promittin true doctrine of God. 2 Although breake counterfeits holioffe everlast
much, yet they have no confidence. 3 For they will not see practise the use of self-
guiled persons and players, that we may not think they will be looking in false
corner, or keep any resemblance of themselves.

v If we can move
to hand, that there grow an hard fleshy over it, and so become to have a cancer on it,
and now at length requires of very necessity to be burned with an hot yron.

w If we can move
to hand, that there grow an hard fleshy over it, and so become to have a cancer on it,
and now at length requires of very necessity to be burned with an hot yron.

CHAP. III.

1 He commendeth as well false doctrine, 3 of marriage and
the chief of ministers, 7 as also prophane fables: 8
and commendeth the goodly gifts, 13 and the daily reading of
the Scriptures.

x Now 7 the Spirit speaketh evidently, that in the
latter times some shall depart from the faith,
and shall give heed unto spirits of error, and do-
ctrines of devils,

2 2 Which speake lyes through b hypocisie, and
have their consciences bumbered with an hot yron,

y bring in by the suggestion of Satan, and so that a great number shall give ear to them,
promittin true doctrine of God. 2 Although breake counterfeits holioffe everlast
much, yet they have no confidence. 3 For they will not see practise the use of self-
guiled persons and players, that we may not think they will be looking in false
corner, or keep any resemblance of themselves.

z If we can move
to hand, that there grow an hard fleshy over it, and so become to have a cancer on it,
and now at length requires of very necessity to be burned with an hot yron.

3 3 Forbidding to marry, and commanding to
abstaine from meates, 4 which God hath created
to be received, 6 with giving thanks of them
which beleewe and know the truth.

4 7 For every creature of God is good, and no-
thing ought to be refused, if it be received with
thanksgiving.

5 8 For it is d sanctified by the e word of God,
and prayer.

6 9 If thou put the brethren in remembrance of
these things, thou shalt be a good minister of Ie-
sus Christ, which hath bene nourished up in the
words of faith, and of good doctrine which thou
hast continually f followed.

7 10 But cast away prophane, and olde wives
fables, 12 and exercise thy selfe unto g godlineffe.

8 13 For bodily exercise profiteth little: but
godlineffe is profitable unto all things, which hath
the promise of the life present, and of that that is
to come.

9 13 This is a true saying, and by all meanes wor-
thie to be received.

10 For therefore wee labour and are rebuked,
because we trust in the living God, which is the Sa-
viour of all men, specially of those that beleewe.

11 These things wame and teach.

12 24 Let no man despise thy youth, but be in-
to them that beleewe, an example, in worde, in
conversation, in love, in spirit, in faith, and in pure-
nesse.

13 11 Till I come, give attendance to reading,
to exhortation, and to doctrine.

14 Despise not the gift that is in thee, which
was given thee by prophetic with the laying on of
the hands of the companie of the Eldership.

15 These things exercise, and give thy selfe un-
to them, that it may be seene how thou proficest
among all men.

16 Take heed unto thy selfe, and unto teach-
ing: continue therein: for in doing this thou shalt
both b have thy selfe, and them that heare thee.

of them by his word, and calleth upon him. 1 It is so made pure and holy in respect of
us, so that we may live with a good conscience, as received of the Lords hand. 2 We
conferre and acknowledge that God is the maker and giver of these creatures which
we live. Secondly, that we are of the number of those, who through Christs benedic-
tion have received that right over all creatures, which Adam lost by his fall. Thirdly, by
our prayers we receive of the Lords hand, we may live these means with a good conscience,
which we receive at his hands. Fourthly, we make an end of our eating and drinking,
with thanksgiving and prayer: and so are our meates sanctified to us.

9 The
Churches, which hee had suck of the Apostles, even of the first, from the least.

10 Hee teach againe true doctrine, not
only against that false and apothical doctrine, but also against all vaine and curious
futilities.

11 It is not only requisite that the minister of the word be found
in doctrine, but also that his life be godly and religious.

12 Godlineffe consisteth in spiritual exercise, and in true outward
exercise of life, so that though it be hard to be accounted of, it is rightly
valued, yet it is no wise comparable with godlineffe. For it profiteth not of selfe,
but through the benedicte of another, but this hath the promise both of life present,
and of that that is to come.

13 Hee goeth a little from his matter, and sheweth
that they which give themselves to godlineffe, although they are afflicted and re-
proached, are nevertheless able to be counted miserable as other men are, because they
are not afflicted for that cause that other men are, and the end of them both is farre
different one from the other. For hee can God forsake his, which is boundless
even towards his enemies? And hee will that this doctrine be well beaten into
their heads.

14 Nowe hee returneth to that exhortation, although hee
the virtues of a Pa-
stour, whereby hee may come to be revered, although hee be
but young, to wit, such speech and life as are witness of charity, zeale, faith, and
purity, but there is no mention made of the crasser thing, iust, cloake, and such other
foolish and childish toys.

15 The private exercise of Psalms, according
reading of the Scriptures, whereunto they may draw matter of wholesome doctrine
and exhortation, both to themselves and to others, which is by hearing, and
hearing by preaching: and therefore the ministers of the word are to be found in
holiness and order, for that in them the Lord hath put the word of reconciling
tion.

e. For his sake.
f. The Gospel after a sort is said to be applied to them that preach it.
g. Through the power of God.
h. He dwelt with how great benediction God hath bound us to maintain boldly and continually his glory which is joyous and with our salvation, and reckoneth up the causes of our salvation.
i. To wit, that free and eternal purpose of God to save us in Christ which was to come, whereby it should come to pass, that we should at length be freely called of God by the preaching of the Gospel, to Christ the destroyer of death and of sin.
j. 1 Cor. 1.2.
k. He saith that that grace was given us from everlasting, where which we were predestinated from everlasting, for that the doctrine of foreseen faith and foreseen works, is quite contrary to the doctrine which preached and teacheth the grace of God.
l. Before that course of years, which hath run over since the beginning of the world.
m. Rom. 16.25.
n. Eph. 1.4. col. 3.16. 1.17.2.1.
o. 1.1m. 7.
p. That is the Gospel which the Apostle preached.
q. He confirms his Apostleship by a strange argument, to wit, because the world could not abide it, and therefore it persecuted him that preached it.
r. By seeing his own example before us, he sheweth us how it may be that we shall not be ashamed of the cross of Christ, to wit, if we be sure that God hath can and will keep the salvation which he has in it were laid up in store by himself for us against that day.
s. He sheweth wherein he ought to be most constant, to wit, both in the doctrine it selfe, the abridgement whereof is faith and charity, and next in the manner of teaching it, a lively pattern and shape, whereof Timothee knew in the Apostle.
t. An amplification, taken of the dignity of so great a benefit, committed of the ministers.
u. The taking away of an oblation. It is an hard thing to do it, but the Spirit of God is mighty, who hath inwardly induced us with his virtue.
v. He prevaileth an offence which arose by the means of others, as he fell from God and the religion, and searcheth also their names, by which they might be knownen of all men. But he fought against them the singular faith of one man, that one only good example might counterpoise and weigh downe all evil examples.

CHAP. II.

2 The better to see our performance in the Christian warfare, 3 he taketh similitudes 4 from soldiers, 6 and from husbandmen. 10 He sheweth that his bond are for the profits of the Saints: 15 Then he warneth Timothee to divide the word of truth aright, 17 to beware of the examples of the wicked, 22 and to do all things manfully.

Thou therefore, my sonne, be strong in the grace that is in Christ Iesus.

2 And what things thou hast heard of me, by many witnesseth, the same deliver to faithful men, which shall be able to teach other also.

3 A Thou therefore suffer affliction as a good

1 The conclusion of that former exhortation, which hath also added unto it declaration about how he doth not keep that word which is committed unto them which keeps it to themselves, but they rather which do most freely communicate it with other, to the end that many may be partakers of it without any man's life or hindrance. 2 When many more by his example have witnesseth of these things. 3 Another admonition: That the ministers of the word it a spiritual warfare, which no man can so well in that he may please his captaine, onely he forgoe and part with all hinderances which might draw him away from it.

souldier of Iesus Christ.

4 No man that warreth, entangleth himselfe with the affairs of this life, because hee would please him that hath chosen him to be souldier.

5 And if any man also strive for a matterie, he is not crowned, except he strive as he ought to doe.

6 The husbandman must labour before hee receive the fruits.

7 Consider what I say, and the Lord give thee understanding in all things.

8 Remember that Iesus Christ, made of the seed of David, was raised againe from the dead according to my Gospel.

9 Wherein I suffer trouble as an evil doer, even unto bonds: but the word of God is not bound.

10 Therefore I suffer all things for the elects sake, that they might also obtaine the salvation which is in Christ Iesus, with eternal glory.

11 It is a true saying, For if we be dead together with him: we also shall live together with him.

12 If we suffer, we shall also reigne together with him: if we deny him, he also will deny us.

13 If we beleeve not, yet abideth he faithful: he cannot deny himselfe.

14 Of these things put them in remembrance, and protest before the Lord, that they strive not about words, which is to no profit, but to the perverting of the hearers.

15 Studie to shew thy selfe approved unto God, a workman that needeth not to be ashamed, dividing the word of truth aright.

16 Stay profane and vaine babblings: for they shall increate unto more ungodlinesse.

17 And their word shall first as a canker: of which sort is Hymeneus and Philetus.

18 Which as concerning the truth have erred from the make, saying that the resurrection is past already, and doe destroy the faith of certain.

19 But the foundation of God remaineth sure, and hath this seale, The Lord knoweth who are his: and, Let every one that calleth on the Name of Christ, depart from iniquitie.

20 In prison, as an evil doer, yet there is no cause, why therefore some should goe about to derogate credit from his Gospel, seeing that notwithstanding God did blede his ministers, may rather, that example of this captivitie and patience did fundrie wayes confirme the Church in the hope of a better life.

21 They were ought not to contend upon words and questions, which are not only unprofitable, but also for the most part but full: but rather upon this, how we may frame our selves to all manner of patience, and to doe also with Christ (hath to say, for Christen Name) because that is the plain way to the most glorious life: a content wife the falling away of men can diminish no part of the truth of God, although by such means they procure most certain destruction to themselves.

22 If we be afflicted with Christ, and for Christes sake, 23 Mat. 10.33. mark. 8.38. 24 Rom. 3.3 and 9.6. 25 Call God to witness, as at a iudge: as Moses, Joshua, Samuel, and East himselfe did, 26 27 The fifth admonition: A minister must not be an idle disputor, but a faithful reward in dividing aright the word of truth, inasmuch that hee must for the most part of other vaine babblers.

28 By adding nothing to it, neither overlying any thing, neither mangling it, nor saying it in slander, nor wresting of it: but marking diligently what his captaine is able to beare, and what is fortifying.

29 Mark and watch, and see they creep not on further. 30 He discovereth the subtiltie of Satan, who beginning with these principles draweth us belike and little to ungodliness through the means of that wicked and profane babbling, till creeping on: which be proven by the horrible example of them that taught, that the resurrection was already past.

31 A digression: wherein he sheweth that they are out of all danger or any such falling away: shewing first, that the elect are out of all danger or any such falling away: secondly, that they are knownen of God and not to us: and therefore it is no marvel if we count hypocrites offenders for true brethren: but we must take heed that we be not like them, but rather that we be indeed, such as we are sayd to be. 32 To wit, fervent and worshipfull him, and as it was caused of him, a faithful man or Christian.

b With affairs of this life, or other things that belong to other courses of life.
c The third admonition: The minister is like to a game or fishing, wherein men strive for the victory, and as men is crowned with life hee strive according to the lawes which are prescribed, they never loase and painful.
d Another simile: made tending to the same end: no man may looke for the harvest, unless hee first take paines to plow and sow.
e All these things cannot be understood, and much lesse practised, unless we aske of God, and he give us grace to do.
f He confirmeth plainly two principles of our faith, which are always assaulted of hereticks, the one whereof (to wit, that Christ in the true Messias made man of the seed of David) is the ground of our salvation: and the other is the high call of us, to wit, that he is risen againe from the dead.
g The taking away of an oblation: Truth it is, that he is kept about to derogate credit from his Gospel, seeing that notwithstanding God did blede his ministers, may rather, that example of this captivitie and patience did fundrie wayes confirme the Church in the hope of a better life.
h The fourth admonition: They were ought not to contend upon words and questions, which are not only unprofitable, but also for the most part but full: but rather upon this, how we may frame our selves to all manner of patience, and to doe also with Christ (hath to say, for Christen Name) because that is the plain way to the most glorious life: a content wife the falling away of men can diminish no part of the truth of God, although by such means they procure most certain destruction to themselves.
i Rom. 6.5.
j If we be afflicted with Christ, and for Christes sake, 23 Mat. 10.33. mark. 8.38. 24 Rom. 3.3 and 9.6. 25 Call God to witness, as at a iudge: as Moses, Joshua, Samuel, and East himselfe did, 26 27 The fifth admonition: A minister must not be an idle disputor, but a faithful reward in dividing aright the word of truth, inasmuch that hee must for the most part of other vaine babblers.
k By adding nothing to it, neither overlying any thing, neither mangling it, nor saying it in slander, nor wresting of it: but marking diligently what his captaine is able to beare, and what is fortifying.
l Mark and watch, and see they creep not on further. 30 He discovereth the subtiltie of Satan, who beginning with these principles draweth us belike and little to ungodliness through the means of that wicked and profane babbling, till creeping on: which be proven by the horrible example of them that taught, that the resurrection was already past.
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15 Of whom he hath ware also: for he with-
stood our preaching fore.

16 At my first answering no man assisted mee,
but all forlooke me: I pray God, that it may not
be laid to their charge.

17 Notwithstanding the Lord assisted me, and
strengthened mee, that by me the preaching might
be fully beleaved, and that all the Gentiles should
heare: and I was delivered out of the mouth of
the e Lyon.

18 And the Lord will deliver mee from every
evil worke, and will preserve me unto his g hea-
venly kingdome: to whom be praye for ever and
ever, Amen.

THE EPISTLE OF PAUL TO TITVS.

CHAP. I.

6 He sheweth what kinde of men ought to be chosen Ministers:
10 howe toaine habblers mouthes should be stopped: 12
and through this occasion he teacheth the nature of the
Cretians, 14 and the Jewes, who put holines in outward
things.

PAUL, a servant of God, &c an Ap-
poule of Iesus Christ, according to the
faith of Gods elect, & the ac-
knowledging of the truth, which
is according unto godlines.

2 Unto the c hope of eternall
life, which God that cannot lye, hath d promised
before the 4 e world began:

3 But hath made his worde manifest in due
time through the preaching, which is s commit-
ted unto mee according to the commandement of
God our f Saviour:

4 To Titus my natural sonne according to
the common faith, s Grace, mercy, and peace from
God the Father, and from the Lord Iesus Christ
our Saviour.

5 For this cause left I thee in Creta, that thou
shouldest continue to rediesse the things that re-
maine, and shouldest ordeine Elders in every cite
as I appointed thee.

6 * If any be unreprovable, the husband of
one wife, having faithful children, which are not
slandered of riot, neither are s disobedient.

7 For a Bishop must be unreprovable, as
Gods b steward, not froward, not angry, not given
to wine, no striker, not given to filthy lucre,

8 But barbarous, one that loveth goodnesse,
k wise, righteous, holy, temperate,

9 s Holding fast that faithful worde accord-
ing to doctrine, 9 that hee also may be able to
exhort with wholesome doctrine, and convince

19 Salute Prisca and Aquila, and the 4 house-
hold of Onesiphorus.

20 Erastus abode at Corinthus: Trophimus I
left at Miletum sicked.

21 Make speede to come before winter. Eu-
bulus greeter thee, and Pandens, and Timus, and
Claudia, and all the brethren.

22 The Lord Iesus Christ be with thy Spirit.
Grace be with you, Amen.

3 The second Epistle written from Rome unto Ti-
motheus, the first Bishop elected of the Church
of Ephesus, when Paul was presented the
second time before the Emperour Nero.

them that say against it.

10 For there are many disobedient and vaine
talkers and deceivers of mindes, chiefly they of the
1 Circumcision,

11 Whose mouthes must be stopped, which
subvert whole houses, teaching things which they
ought not, for filthy lucre sake.

12 m One of themselves, even one of their owne
Prophets said, The Cretians are always lyars, evil
beasts, slow bellies.

13 This witnesse is true: wherefore convince
them so sharply, that they may be found in the faith.

14 And not taking heed to s Iewish fables, and
commandements of men, that turne away from the
truth.

15 11 Unto the pure * are all things pure, but
unto them that are dechiled, and unbelieveing, s no-
thing pure, but even their o mindes & consciences
are dechiled.

16 They professe that they know God, but by
works they deny him, and are abominable and di-
sobedient, and unto every good worke reprobate.

17 m Epimenides, who was counted a Prophet amongst them. Look
upon Laertius and Cicero in his first booke of Divination. u A highly and plainly
and get not about the bussh with them. 2 1 Tim. 2. 14.

in few words: that puttie conflicteth not in any extream worship, and that is accord-
ing to the olde Law, (2) in difference of weare and walling and other such thing-
which are abolished both in the minde and conscience, and whatsoever teach otherwise,
know not what is true religion indeed, and also are working lest then that they would
seeme to be. * Rom. 14. 20. o If our mindes and consciences be uncleanse;

what cleanness is there in us before regeneration?

CHAP. II.

2 He setteth out the duties of sundry persons and states: 6 and
writeth him to instruct the Church in manner. 11 He
draweth an argument from the end of our redemption, 12
which is, that we live godly and uprightly.

BUT I speake thus to the things which become
whole some doctrine,

2 That the elder men be watchfull, grave, tem-
perate, found in the faith, in love, and in patience:

3 The elder women likewise, that they be in
such behaviour, as becometh holinesse, not false
accusers, not subiect to much wine, but teachers of
honest things.

4 That they may instruct the young women
to be sober minded, that they love their husbands,
that they love their children,

5 That they be temperate, chaste, s keeping at
home, good and s subiect unto their husbands, that
the word of God be not evil spoken of.

6 Exhort young men likewise, that they be so-
ber minded.

7 3 In all things shew thy selfe an example

10 An applying
of the general
propositions to a
particular: The
Cretians above
all other needs
suspect reprobation:
both be-
cause their minde
are naturally gi-
ven to lye and
slothfullnesse,
and because of
certaine covetous
Jewes, which un-
der a colour of
godlinesse layned
privily certaine
vaine traditions,
and partly olde
ceremonies with
the Gospel.

l Of the Emperour
rather
of the people, which went
about to lyeve
Christ and the
Law together.

u Epimenides, who was counted a Prophet amongst them. Look
upon Laertius and Cicero in his first booke of Divination. u A highly and plainly
and get not about the bussh with them. 2 1 Tim. 2. 14.

11 Hee the ver-
y in few words: that puttie conflicteth not in any extream worship, and that is accord-
ing to the olde Law, (2) in difference of weare and walling and other such thing-
which are abolished both in the minde and conscience, and whatsoever teach otherwise,
know not what is true religion indeed, and also are working lest then that they would
seeme to be. * Rom. 14. 20. o If our mindes and consciences be uncleanse;

what cleanness is there in us before regeneration?

1 The first ad-
monition: The do-
ctrine must not
only be generally
pure, but also be
applied to all ages
and orders of men,

according to the
diversity of circum-
stances.

a What are the
chiefest vertues for
old and young, both
men & women, and
how they might be
fitted up unto
them continually.

2 No gadders up
and downe.

3 The first ad-
monition: That both
the Pastors and s do-
ctrine must be found;

e Of Nero.
f Preserve me pure
from committing
any thing unworthy
my Apostleship.
g To make me
partaker of the
kingdome.

u He voucheth
his Apostleship
first for Titus, but
for the Cretesians
first (both by the
testimonie of his
outward calling,
and by hiscount
wherein hee agree-
th with all the
elect from the be-
ginning of the
world.
x A Minister, as
Christ himselfe, in
that that he was a
minister and head
of the Prebys, is
called a servant.
y Of the whom
God hath chosen.
z The faith
wherein all the
elect consent in.
a The true and in-
ner knowledge
of God, tending
to this end, that
worshipping God
aright: that they
may through obtine
life everlasting
according to the
promise of God,
who is true, which
promise was ex-
hibited to Christ in
due time accord-
ing to his eternal purpose.
b Of his meeke liberalitee.
c 1 Pet. 1. 10.
d He is sought, but in the preaching of the Apostle.
e The word (Apostle) doth not signify a
preacher of the Gospel, but a
minister to beare Titus, by setting forth his consent and agree-
ment with him in the faith, and thereupon sheweth by what speciall note we may
distinguish true ministers from false.
f There is but one way of salvation com-
mon both to the Pastors and the flocke.
g 1 Tim. 3. 2.
h The first admonition, to ordeine
Elders in every cite.
i The second admonition, that false pastors
even, which will not abide the yoke.
j Whom hee comprehended after under the worde Elders, ought to be wofe of, and
whom hee comprehended after under the worde Elders, ought to be wofe of, and
what yet they ought to have.
k Whom the Lord hath appointed steward of his
house, and to be conditioned, and evil to please.
l Circumc. of a found
gives.
m Not hard conditioned, and evil to please.
n The third admonition:
judgement, and of a singular example of moderation.
o The fourth admonition: To
salvation, leaving all curious and vaine matters.
p The fourth admonition: To
apply the knowledge of true doctrine unto use, which consisteth in two things, to wit,
to govern them which shew themselves not to learne, and confuting the obstinate.

b Not such a great
men from coming
to the minister, but
such as may call
them to come in
must revere and
honor first.

1. Eph. 6, 1. coll. 3.
at. 1. p. 118.

4 The seventh ad-
monition, of ser-
vants due to
their masters.

c Which may be
done without of-
fense to God.

1. Cor. 1. 12.
Coloss. 2. 21.

5 The right ad-
monition belong-
ing to all the god-
ly, that seeing God
call all men to the
Gospel, and

Christ hath so in-
vested us, that he
hath also sanctified
us, we must all of us
give our selves to
true godliness and
righteousness, set-
ting before us a
sure hope of that immeasurable glory :

which thing must in such sort be beaten into
their heads, that the gainers also must be re-
pented, by the authority of the
mighty God.

d *Lifter of the flesh,* which belong to the present state of this life
and world.

e Christ is here most plainly called that mighty God and his ap-
pearance and coming is called by the figure Metempsychosis, our hope.

f As it were
a thing peculiarly laid up for himselfe.

h He declares
particularly and
severally, that
which he said be-
fore generally, con-
cerning our certain
chiefe and principall
duties, which owe unto men, and especially subiects to their
magistrates.

* Rom 13. 1. 1. pet. 2. 13.

of good workes with uncorrupt doctrine, with
b gravitie, integritie,

8 And with the whole some word, which can
not be condemned, that kee which withstandeth,
may be ashamed, having nothing concerning you
to speake evil of.

9 * Let servants be subiect to their masters,
& please them in all things, not answering againe,
10 Neither pickers, but that they shew all good
faithfulness, that they may adore the doctrine of
God our Saviour in all things.

11 For that grace of God, that bringeth
salvation unto all men, hath appeared.

12 And teacheth us, that wee should denie un-
godlinesse and d worldly lusts, and that we should
live soberly and righteously, and godly in this pre-
sent world,

13 Looking for that blessed hope, and appea-
ring of that glorious day, that mightie God, and of our
Saviour Iesus Christ.

14 Who gave himselfe for us, that hee might
redeeme us from all iniquities, and purge us to be
a peculiar people unto himselfe, zealous of
good works.

15 These things speake, and exhort, and con-
vince with all a authoritie. See that no man de-
spise thee.

g Which thing must in such sort be beaten into
their heads, that the gainers also must be re-
pented, by the authority of the
mighty God.

d *Lifter of the flesh,* which belong to the present state of this life
and world.

e Christ is here most plainly called that mighty God and his ap-
pearance and coming is called by the figure Metempsychosis, our hope.

f As it were
a thing peculiarly laid up for himselfe.

h He declares
particularly and
severally, that
which he said be-
fore generally, con-
cerning our certain
chiefe and principall
duties, which owe unto men, and especially subiects to their
magistrates.

* Rom 13. 1. 1. pet. 2. 13.

CHAP. III.

1 He willeth that all generally be put in minde to reverence
such as be in authority : 3 That they remember their
former life, and ascribe unto him justification unto grace.

9 And if any brother mislike these things, 10 he
willeth that he be corrected.

12 And to our deare sister Ap-
phian, and to Archippus our fellow
soldier, and to the Church that is in thine house:

3 Grace be with you, and peace from God our
Father, and from the Lord Iesus Christ.

4 I * give thanks to my God, making menti-
on always of thee in my prayers,

5 (When I heare of thy love and faith, which
thou hast toward the Lord Iesus, and toward all
Saints.)

6 That the a fellowship of thy faith may be
made effectfull, and that whatsoever good thing is

1 Paul handling a base and small matter, yet according to his
manner mountheit also unto God. 3 Sending againe to
Philemon his beloved and the first servant, he entreatheth
pardon for him, and very gravely preacheth of Christian
equitie.

2 And to our deare sister Ap-
phian, and to Archippus our fellow
soldier, and to the Church that is in thine house:

3 Grace be with you, and peace from God our
Father, and from the Lord Iesus Christ.

4 I * give thanks to my God, making menti-
on always of thee in my prayers,

5 (When I heare of thy love and faith, which
thou hast toward the Lord Iesus, and toward all
Saints.)

6 That the a fellowship of thy faith may be
made effectfull, and that whatsoever good thing is

be no fighters, but soft, shewing all meekenesse
unto all men.

3 a * For we our selves also were in times past
unwise, disobedient, deceived, serving the lutes
and divers pleasures, living in maliciousnesse and
envie, hateful, and hating one another.

4 But when that bountifullnesse and that love
of God our Saviour toward man appeared,

5 * Not by the works of a righteousness, which
we had done, but according to his mercy he saved
us, by the washing of the new birth, and the re-
newing of the b holy Ghost,

6 Which hee shed on us abundantly, through
Iesus Christ our Saviour,

7 That wee, being iustified by his grace,
should bee made heires according to the hope of
eternall life.

8 This is a true saying, and these things I
will thus shouldst affirme, that they which have
beleeved God, might be carefull to shewe forth

c good workes. These things are good and profit-
able unto men.

9 * But stay foolish questions, and genealogies,
and contentions, and brawlings about the Law: for
they are unprofitable and vaine.

10 4 Reiect him that is an heretike, after once
or twice admonition.

11 Knowing that hee that is such, is perverted,
and sinneth, being damned of his owne selfe.

12 5 When I shall send Artemas unto thee, or
Tychicus, be diligent to come to mee unto Nico-
polis: for I have determined there to winter.

13 Bring Zenas the expounder of the Law, and
Apollos on their iourney diligently, that they lacke
nothing.

14 And let our selves also learne to shew forth
good workes for necessary vses, that they be not un-
fruitfull.

15 All that are with me, salute thee. Greete
them that love us in the faith. Grace be with you
all. Amen.

1 To Titus, elect the first Bishop of the Church
of the Creterians, written from Nicopolis in
Macedonia.

THE EPISTLE OF PAUL TO PHILEMON.

in you through Christ Iesus, may be knowne.

7 For we have great joy and consolation in
thy love, because by thee, brother, the Saints c bowels
are comforted.

8 Wherefore, though I be very bolde in Christ
to command thee that which is convenient,

9 1 Yet for loves sake I rather beseech thee,
though I be as I am, even Paulaged, and even now
a prisoner for Iesus Christ.

10 I beseech thee for my sonne * Onesimus,
whom I have begotten in my bonds.

11 Which in times past was to thee unprofit-
able, but now profitable both to thee and to me.

12 Whom I have sent againe: thou therefore
receive him, that is mine owne d bowels,

another slave, but also thy joy and comfort: wherby entreat into the very bowels, as
though the heart were rejoyced and comforted.

1 An example of a Christian
exercise and commendation for another man. * Col. 4. 9.

13 Whom

a He confirmeth
against the former
exhortation, by
proposing the
free bowels of our
regeneration, the
pledge wherof
is our Baptisme.

1. Cor. 6. 11.

2 Tim. 1. 9.

3 Word for word,
of words which are
done in righteous-
nesse: and this place
doth fully restate the
doctrine of merits.

b Which the ver-
ue of holy
Ghost worketh.

3 Again with
great excellencie
he beate into
our heads, how
that we ought to
give our selves, to
true godlinesse and
eternall life.

4 Questions which
serve to soothe,
but to move strive
and debate.

c Give themselves
earnestly unto
good workes.

* 1 Tim. 4. 9. and 4.

7 The ministers
of the word must
at once off of be-
rethikes, that is,
such as stubbornly
and pertinently dis-
quie the Church, &
and will give no
eare to Ecclesiasti-
call admonition.

5 Least of all, he
verie well a word or
two of private
matters, and recom-
mendeth quietie
men.

6 That by this
means all men
may perceive how
rich you are in
Christ, so in
faith, charity, and
all bountifullnesse.

e Because thou
diddest so dutifully
and cheerefully re-
fresh the Saints.

f That they conceived
inwardly a mar-
vellous joy: for by
thy word, Bowels
is meant: not
only the inward
feeling of waite
and miseries but
men have one of

1 An example of a Christian
exercise and commendation for another man. * Col. 4. 9.

d As mine
owne sonne, and as if I had begotten him of mine owne body.

*That thou might
rest not seeme to
have lent me thy
servant upon con-
straint, but will-
ingly.*

*Thus he affur-
eth Richardus
knight of Berch,
whith he to say, he
wants amoy*

*g. For a little time,
h. Because he useth
servants as other
servants do, and
he will let the
Lord first int, so
that thou may
needs love him both
for he Loves sake,
and for thine owne
sake.*

13 Whom I would have received with me, that in thy stead he might have ministered unto mee in the bonds of the Gospel.

14 But without thy minde would I doe nothing, that thy benefite should not be as it were of necessity, but willingly.

15 It may be that he therefore departed for a season that thou shouldst receive him for ever.

16 Not now as a servant, but above a servant, even as a brother beloved, specially to me: how much more then unto thee, but in the flesh and in the Lord.

17 If therefore thou count our things common, receive him as my selfe.

18 If he hath hurt thee, or oweth thee ought, that put on my accounts.

19 I Paul have written this with mine owne hand: I will recompense it, albeit I doe not say

to thee, that thou owest moreover unto mee even thine owne selfe.

20 I Yea, brother, let mee obtaine this pleasure of thee in the Lord. comfort my bowels in the Lord.

21 Trusting in thine obedience, I wrote unto thee, knowing y thou wilt doe even more then I say.

22 Moreover also prepare me lodging: for I trust through your prayers I shall be freely given unto you.

23 Thee salute thee Epaphras my fellow prisoner in Christ Iesus,

24 Marcus, Aristarchus, Demas and Luke, my fellow heipers.

25 The grace of our Lord Iesus Christ, be with your spirit, Amen.

Written from Rome to Philemon, and sent by Onesimus a servant.

THE EPISTLE TO THE HEBREWES.

THe drift and end of this Epistle, is to shew that Iesus Christ the Sonne of God both God and man, is that true eternall and onely Prophet King and high Priest that was shadowed by the figures of the olde Law, and is now indeed existed of whom the whole Church ought to be taught governed and justified.

CHAP. I.

*a To shew that the doctrine whi h Christ bringeth, is most excellent, in that it is the bringing up of all prophesies, & to ad-
vantage him above the Ancients: 10 And prebely by divers testimonies of the Scripture, that he saue palleth all other.*

*The first part of
the generall propo-
sition of this
Epistle: The Sonne
of God in a deede
that hee doeth, as
teacher, which hath
actually now per-
formed that, that
God after a sort
and in shadowes
signified by his
Prophets and hath
fully executed his
Father will to the
world.*

*a o that the former
declaration
made by the Tri-
ple was not full,
and nothing must
be added to this
Letter.*

*b Which one Sonne
is, old and man.*

*c The second part
of the same propo-
sition: The same
Sonne appointed*

*of his Father to be our king and Lord, by whom also he made all things, and in
whom only he retereth forth his glory, yea and himselfe also to be bestowed of us,
who retereth and suffereth all things by his will and pleasure.*

*d I desire and
equall comforter of all things with his Father d That is, whether he hath bene
at any time, is, or shall be. e Col. 1. 15. e He in whom his Father and Man of
the Father's birth, who is himselfe infinite, and cannot be beholden. f His Father
these propheies.*

*g The same Sonne executed the office of his Father in offering up
himselfe, and is our only and most mightie Mediator in heaven h Thus sheweth
that the sacrifice of that his sacrifice is not only most acceptable to his Father, but also is
of blessing, and therefore he saue this high Priest p'ph' all the other his Priests.*

*i More he cometh to declare the high Priest of Iesus Christ he retereth forth the excellen-
cy of his pr. God, and full of all the wealth himselfe to be man that doeth shall be in God
of his pr. God, and full of all the wealth himselfe to be man that doeth shall be in God
of his pr. God, and full of all the wealth himselfe to be man that doeth shall be in God*

*of his pr. God, and full of all the wealth himselfe to be man that doeth shall be in God
of his pr. God, and full of all the wealth himselfe to be man that doeth shall be in God
of his pr. God, and full of all the wealth himselfe to be man that doeth shall be in God*

*of his pr. God, and full of all the wealth himselfe to be man that doeth shall be in God
of his pr. God, and full of all the wealth himselfe to be man that doeth shall be in God
of his pr. God, and full of all the wealth himselfe to be man that doeth shall be in God*

*of his pr. God, and full of all the wealth himselfe to be man that doeth shall be in God
of his pr. God, and full of all the wealth himselfe to be man that doeth shall be in God
of his pr. God, and full of all the wealth himselfe to be man that doeth shall be in God*

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of his pr. God, and full of all the wealth himselfe to be man that doeth shall be in God
of his pr. God, and full of all the wealth himselfe to be man that doeth shall be in God*

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of his pr. God, and full of all the wealth himselfe to be man that doeth shall be in God*

*of his pr. God, and full of all the wealth himselfe to be man that doeth shall be in God
of his pr. God, and full of all the wealth himselfe to be man that doeth shall be in God
of his pr. God, and full of all the wealth himselfe to be man that doeth shall be in God*

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of his pr. God, and full of all the wealth himselfe to be man that doeth shall be in God*

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of his pr. God, and full of all the wealth himselfe to be man that doeth shall be in God
of his pr. God, and full of all the wealth himselfe to be man that doeth shall be in God*

*of his pr. God, and full of all the wealth himselfe to be man that doeth shall be in God
of his pr. God, and full of all the wealth himselfe to be man that doeth shall be in God
of his pr. God, and full of all the wealth himselfe to be man that doeth shall be in God*



A sundry times and in divers maner God spake in the old time to our fathers by the Prophets: in these a last dayes hee hath spoken unto us by his Sonne,

2 Whom he hath made a heire of all things, by whom all he made the worldes,

3 Who being the brightness of the glory, and the ingravet forme of his person, and bearing up all things by his might word: hath by himselfe purged our sinnes; and sitteth at the right hand of the Maiestie in the highest places.

4 And is made to much more excellent then the Angels, in as much as hee hath obtained a more excellent Name then they.

5 For unto which of the Angels sayd he at any time, Thou art my Sonne, & this day begate I thee: & againe, I will be his Father, and he shall be my Sonne:

6 And againe, when he bringeth in his first begotten Sonne into the world he sayeth, And lett all the Angels of God worship him.

7 And of the Angels he saith, He maketh the spirits his messengers, and his ministers a flame of fire.

8 But unto the Sonne he sayth, O God, thy throne is for ever & ever: the scepter of thy kingdom is a scepter of righteousness.

9 Thou hast loved righteousness & hated iniquitie: wherefore God, even thy God hath anointed thee with the oyle of gladnes above thy fellows.

10 And, Thou Lord, in the beginning hast established the earth, and the heavens are the workes of thine hands.

11 They shall perish, but thou dost remaine, and they all shall waxe olde as doeth a garment.

12 And as a vesture shalt thou folde them up, and they shall be changed: but thou art the same, and thy yeeres shall not faile.

13 Unto which also of the Angels sayd hee at any time, Sit at my right hand, till I make thine enemies thy footstool.

14 Are they not all ministering spirits, sent forth to minister, for their sakes which shall be heires of salvation?

15 And sure, & Psalm 104. 1. cor. 15. 25. chap. 10. 13. 13. which we commonly call Princes messengers, hee calleth the spirits.

CHAP. II.

1 Therefore he infereth, that god heede must be given to Christes doctrine: 2 And he setteth him out as an usen as our brother in our flesh, that we may with a good will yeelde up our selves wholly unto him.

Wherefore we ought diligently to give heed to the things which we have heard, least at any time we be runne out.

2 For if the word spoken by Angels was steadfast, and every transgression, and disobedience received a just recompence of reward.

3 How shall we escape if we neglect so great salvation, which at the first began to be preached

and Priesthood is most perfect, he useth an exhortation taken from a comparison:

4 He maketh himselfe an heret. b They are sayd to let the word run a one, which holdeth it not fast when they have heard it. c The Law which appointed punishment for the offenders: and Paul sayth was given by Angels. Gal. 3. 19 and Hebrews.

5 If the orach and transgression of the word spoken by Angels was not suffered unpunished, must Iesus Christ be lawfuller unto us, right the Gospel which the Lord of Angels preached, and was confirmed by the voice of the Apostles, and with so many long and wonders from heaven, and especially with so great and mighty working of the holy Ghost.

*Good teachers let
me obtaine this ben-
efit at thine hands.*

o Psalm 104. 1.

in Cherub. Psalm 11.

o Seraph. Psalm 6. 1.

o Psalm 157.

o The throne is proper to the Prince & not to the servant.

o For everling, for this doubling of the word increaseth the perfection of it beyond all measure.

o The government of thy kingdom is righteous

o This kind of re- hearing which he leaves us by con- struction hath great force in it.

o In that, as the word became flesh, by powring the holy Ghost upon him, without measure.

o For this he had members

o Psalm 104. 25.

o Made the earth

o By that name by which we commonly call Princes messengers, hee calleth the spirits.

o Now as it were

o Posing with him- selfe, & thieving to what end and purpose all these things were spoken, to wit, to understand by the excellency of Christ above all creatures that his doctrine, mischie

o The Law which appointed punishment for the offenders: and Paul sayth was given by Angels. Gal. 3. 19 and Hebrews.

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c. For that he himself
witnesseth about
himself a nature
full of the same
d. commodities
and virtues.
e. 1 Chro 13. 10.
f. d. 13. 13.
g. The third com-
parison which is
whole. The others
are called of God
and f. was Christ,
but in another
order than Aaron
for Christ he called
the Son of the be-
gotten of God and a
priest for ever af-
ter the order of
Melchisedec.
h. Psal 135.
chap. 13.
i. Psal 110. 4.
chap. 7. 17.

j. For if the High-
priest in such a
manner as it is
affirmed and de-
clared. Chap. 7. 15.
k. The first part
of the second com-
parison: Christ be-
ing exceedingly
afflicted, and ex-
ceedingly merciful,
asked not for his
sinnes, for he had
none, but for his
fear, and obtained
mercy, and offer-
ed himself for all
his.
l. While he lived here
with us, in our
meale and fruite
nature.

m. To deliver him from death.
n. He learned indeed what it was to have a Father, whom a
man must obey.
o. The other parts of the first comparison: But Christ was consecrate of
God the Father, the author of our salvation, and an hie Priest for ever, and therefore
he is to a man, notwithstanding he is far above all men.
p. Look up a. 10.
q. A dignitie, until become to the beginning of the seventh chapter: wherein he
partly holdeth the Hebrews in the diligent consideration of those things which he hath
said, and partly prepare them to the understanding of those things whereof he will
speak. 7. An example of an Apostolic chiding.
r. In the word which he teacheth
whereof.

s. All the power whereby they understand and judge.
t. CHAP. VI.
u. He briefly toucheth the child's foolishness of the Hebrews.
v. And verifieth them with severall sayings: 7 He
stretch them up to endurable intime to go forward: 9 He
hupeth well of them: 13 He alletheth Abrahams example:
17 And compareth faith that taketh hold on the words
19 unto an end.

x. The first prin-
ciples of Christian re-
flection, which we call
the Catechisme.
y. Certaine prin-
ciples of a Chris-
tiane, which com-
prehend the summe
of the doctrine of
the Gospel, were
given in those
words and brievely
in the rule and ig-
norant, to wit the
prokation of repen-
tance and faith in God:
the articles of which doctrine, were demanded of them which
were not as yet received members of the Church, at the day appointed for Baptisme:
and of the children of the faithfull which were baptizd in their infancy, when handes
were layed upon them. And of these articles, two are by some recited: the resurrec-
tion of the dead, and the eternall judgement. 7 He addresseth a rebuke to his
exhortation, and a most sharpe threatening of the certain destruction that shall come
to them which fall from God and his religion. 3 Chapter 16. 46. math. 12. 45.
a. par. a. 10. b. H. Speech of a Jewell back-biting, and such as doe altogether flip
away from the faith, & do not of sinnes which are committed through the faith, is of man
against the faith and the freewill table. c. We must mark the force of this word, for it
is not thing to beleeve as Lydia did, whose heart God opened. Acts 16. 13, and another
thing to have some faith.

out of the way, because that he also is compassed
with infirmities.

3 And for the same sake he is bound to offer
for sinnes, as well for his owne part, as for the peoples.

4 And no man taketh this honour unto him-
self, but he that is called of God, as was Aaron.

5 So likewise Christ tooke not to himselfe this
honour to be made the hie Priest, but he that sayd
unto him, & Thou art my sonne, this day begate I
thee, gave it him.

6 As he also in another place speaketh, * Thou
art a Priest for ever after the order of Melchisedec.

7 Who in the 3 dayes of his flesh did offer up
prayers and supplications, with strong crying and
teares unto him, that was able to save him from
death, and was also heard in that which he feared.

8 And though he were the Sonne, yet I learned
he obedience, by the things which he suffered.

9 And being consecrate, was made the auth-
or of eternall salvation unto all them that obey
him:

10 And is called of God an hie Priest after the
order of Melchisedec.

11 Of whom wee have many things to say,
which are hard to be uttered, because yee are dull
of hearing.

12 For when as concerning the time ye ought
to be teachers, yet have ye neede againe that we
teach you what are the first principles of the word
of God: and are become such as have neede of
milk, and not of strong meate.

13 For every one that useth milke, is inexpert
in the word of righteousness: for he is a babe.

14 But strong meate belongeth to them that
are of age, which through long custome have their
minds exercised, to discern both good and evil.

5 And have tasted of the good word of God, and
of the powers of the world to come,

6 If they fall away, should be renewed againe by
repentance: seeing they crucified againe to them-
selves the Sonne of God, and made a mocke of him.

7 For the earth which drinketh in the raine that
cometh out upon it, and bringeth forth herbs mee-
te for them by whom it is dressed, receiveth
blessing of God.

8 But that which beareth thornes and briars, if it
be reproved, and is neere unto cursing, whose end is
to be burned.

9 But beloved, we have perfwaded our selves
better things of you, and such as accompany salva-
tion, though we thus speake.

10 For God is not unrighteous, that he should
forget your worke, and labour of love, which ye
shewed toward his Name, in that ye have ministered
unto the Saints, and yet minister.

11 And wee desire that every one of you shew
the same diligence, to the full assurance of hope
unto the end,

12 That ye be not slothfull, but followers of
them, which through faith and patience, inherit the
promises.

13 For when God made the promise to Abra-
ham, because he had no greater to sweare by, hee
sware by himselfe,

14 Saying, 4 Surely I will abundantly blesse
thee, and multiply thee marvelously.

15 And so forth that he had taried patiently, he
enjoyed the promise.

16 For men verely sweare by him that is greater
than themselves, and an oathe for confirmation
is among them an end of all strife.

17 So God, willing more abundantly to shew
unto the heires of promise the stabilitie of his
counsell, bound himselfe by an oathe,

18 That by two immutable things, wherein it
is impossible, that God should lie, we might have
strong consolation, which have our refuge to lay
hold upon that hope that is set before us,

19 Which hope we have, as an acre of the
soule, but sure and stedfast, and it enreteth into that
which is within the vaille,

20 Whither the forerunner is for us entered in,
even Iesus that is made an hie Priest for ever after
the order of Melchisedec.

21 He hath hitherto finished them up, to marke diligently what
things are to be considered in Melchisedec, 25 wherein
he is like unto Christ. 20 Wherefore the Law should give
place to the Gospel.

F Or this Melchisedec was King of Salem,
the Priest of the most high God, who met Abraham,
as he returned from the slaughter of the
Kings, and blessed him:

2 To whom also Abraham gave the tithe of
all things, who first is by interpretation King of
righteousnesse: after that, he is also King of Salem,
that is, King of peace.

Figure of Christ, and these are the besides of that comparison. Melchisedec was a King
and a Priest: and such an one is deduced in Christ alone. He was a King of peace and
righteousnesse: and such an one is deduced in Christ alone. Gen 14. 18. A King of
justice and Rightly blessing.

d. As men that
hate Christ, and
to whom they cruci-
fied him againe, mak-
ing him a mocke,
ing stocke to all the
world, and that to
their owne de-
struction, as in Iu-
the apostate or
back-biter did.

h. Iustice forth
the former threat-
ning with a final
curse.
i. Hee mitigaeth
and alloweth all
that they suffer,
hoping better of
time to whom he
writeth.
j. Hee punisheth
them for their cha-
ritie thereby en-
courageing them
to go forward, and
to endure unto the
end.

k. Hee finisheth
what he verely
chiefly they have
neede of to go
forward constan-
tly, and also to
persevere in the
to wit of cha-
ritie, and patience:
and least any man
should object and
say, that these
things are impos-
sible to be done, he
will beleeve for
before: he himselfe
the examle, les
of their anceders,
and to follow them.
7 Another pricke
to pricketh them
forward: because
the hope of the
inheritance is cer-
tain, if we contin-
ue to the end, I
God hath not only
promised it, but
also promised it
with an oathe.

g. Gene 12. 1.
17. 1. and 22. 17.
e. I will have up-
benefits most plentifully upon thee. f. More than was needfull, were it not for the
richesse of men which beleeve not God, though he swaure. 8 He liketh hope to an
acre: because that even as an acre being call into the bottom of the sea, layeth the
whole field, so doeth he hope also come even into the very secret place of heaven. And he
maketh mention of the Sanctuary, alluding to the old tabernacle, as in this measure
reneweth to the comparison of the Priesthood of Christ with the Levitical. 9 Hee
reneweth Davids word, wherein all those comparisons whereof he hath before made
mention, are signified as he declareth in all the next chapter.

CHAP. VII.
1 He hath hitherto finished them up, to marke diligently what
things are to be considered in Melchisedec, 25 wherein
he is like unto Christ. 20 Wherefore the Law should give
place to the Gospel.

F Or this Melchisedec was King of Salem,
the Priest of the most high God, who met Abraham,
as he returned from the slaughter of the
Kings, and blessed him:
2 To whom also Abraham gave the tithe of
all things, who first is by interpretation King of
righteousnesse: after that, he is also King of Salem,
that is, King of peace.

2 An other figure: Melchi-fedec fed before us to be considered as one without beginning and without ending, for neither his father nor his mother, nor his ancestors, nor his brethren are written of, and such an one indeed is the Sonne of God, to wit, an everlasting Priest: as he is God's will, which is ever wonderfully begotten: as he is man without father wonderfully conceived.

3 An other figure: Melchi-fedec in Christ is one of his Priesthood was as Abraham, for hee tooke tithes of him, and blessed him as a Priest: Such an one is death, as without whom we should deperish even Abraham sanctification, and all the believers, and whom all men ought to worship as a sacrifice at the suburbs of all. 4 Num. 18, 21, 22. Be were begotten of Abraham.

5 C He speaks of the publick blessing of the Priesthood, the first, that Melchi-fedec rooke the tithes, as one himself to wit, in respect, that he is the figure of Christ, for his death is in no place made mention of, and David festerth him forth as an everlasting Priest: but the Levitical Priests, as mortal men, for they succede one another: the second, that Levi himselfe was tithed in Abraham by Melchi-fedec. Therefore the Priesthood of Melchi-fedec (that is, Christ) now is pronounced to be an everlasting Priest according to his order: it is more excellent then the Levitical. 7 The third title of this Epistle, wherein after hee hath proved Christ to be a King, a Prophet and a Priest, hee now bandeth distinctly the condition and excellence of all these offices, shewing that all these were but shadows in all other, but in Christ they are true and perfect. And hee beginneth with the Priesthood, whereupon also the former treatise ended, that by this means all the parts and members of this dispensation, may better hang together. And first of all hee proveth that the Levitical Priesthood was imperfect. This office another Priest is promised a long time after according to another order, that is a way, of another manner of rule and fashion. 4 If the Priesthood of Levi could have made any man perfect.

6 Hee sheweth how that by the institution of the new Priesthood, not onely the imperfection of the Priesthood of Levi was declared, but also that it was changed for this: for these two cannot stand together, because that first appointment of the tribe of Levi, did thrust forth the tribe of Juda and made it also inferior to Levi: and this latter doth place the Priesthood in the tribe of Juda. 5 Of the institution of Aaron. 6 Had any thing to doe about the altar. 7 Let any man might object, that the Priesthood indeed was transfused from Levi to Juda, but yet notwithstanding the same remained still, he doth both weigheth and expoundeth these words of David, for ever, according to the order of Melchi-fedec, whereby also divers institutions of Priesthood is well perceived. 8 He proveth the diversitie and excellence of the institution of Melchi-fedec Priesthood, by this, that the Priesthood of the Law did stand upon the outward and bodily mourning: but the sacrifice of Melchi-fedec is set out to be everlasting and more spirituall. 9 Not after the ordination, which commandeth fraile and transitory things, as was done in Aarons consecration, and that while Priesthood. 10 Psalm 110, 4, chap. 5, 6.

3 Without father, without mother, without kindred, and hath neither beginning of his dayes, neither end of life: but is likened unto the Sonne of God and continueth a Priest for ever.

4 Now consider how great this man was, unto whom even the Patriarke Abraham gave the tithes of the spoiles,

5 For verely they which are the children of Levi, which receive the office of the Priesthood, have a 4 commandment to take, according to the Law, tithes of the people (that is, of their brethren) though they 6 came out of the loynes of Abraham.

6 But hee whose kindred is not counted among them, received tithes of Abraham, and blessed him that had the promises.

7 And c without all contradiction the lesse is blessed of the greater.

8 And here men that die, receive tithes: but there he receiveth them, of whom it is witnessed, that he liveth.

9 And to say as the thing is, Levi also which receiveth tithes, payeth tithes in Abraham.

10 For hee was yet in the loynes of his father Abraham, when Melchi-fedec met him.

11 If therefore 4 perfection had bene by the Priesthood of the Levites (for under it the Lawe was established to the people) what needed it furthermore, that another Priest should rise after the order of Melchi-fedec, and not to be called after the order of Aaron?

12 If for the Priesthood be changed, then of necessity must there be a change of the Law.

13 For hee of whom these things are spoken, pertaineth unto another tribe, whereof no man is served at the altar.

14 For it is evident, that our Lord sprung out of Juda, concerning the which tribe Moses spake nothing, touching the Priesthood.

15 And it is yet a more evident thing, because that after the similitude of Melchi-fedec there is risen up another Priest.

16 Which is not made Priest after the Law of the carnall commandment, but after the power of the endless life.

17 For hee testifieth thus, 8 Thon art a Priest for ever, after the order of Melchi-fedec.

18 9 For the 1 commandment that went afore, is disannulled, because of the weaknesse thereof, and unprofitableness.

19 For the Law, made nothing perfect, but the bringing in of a better hope, made perfect, whereby we draw neere unto God.

20 10 And forasmuch as it is not without an oathe (for these are made Priests without an oathe:

21 But this is made with an oathe by him that sayd unto him, 4 The Lord hath sworn, and will not repent, Thou art a Priest for ever, after the order of Melchi-fedec.)

22 By fo much is Iesus made a surer 3 of a better Testament.

23 11 And among them many were made Priests, because they were not suffered to endure, by the reason of death.

24 But this man, because hee endureth ever, hath a Priesthood, which i cannot passe from one to another.

25 Wherefore, hee is k able also perfectly to save them that come unto God by him, seeing hee ever liveth to make intercession for them.

26 12 For such an high Priest it became us to have, which is holy, harmlesse, undefiled, separate from sinners, and made higher then the heavens:

27 Which needeth not dayly as those high Priests to offer up sacrifice, 3 first for his owne finnes, and then for the peoples: 13 For 1 that did hee = once, when he offered up himselfe.

28 For the Law maketh men high Priests, which have infirmity: but the 2 word of the oathe 14 that o was since the Law, maketh the Sonne, who is consecrated for evermore.

everlasting, so hath he also an everlasting Priesthood, making most effectually intercession for them which by him come unto God. i Which cannot passe away. k Hee is fit to meet. 12 Another argument: These are required in an high Priest innocencie, and perfect purenesse, which may separate him from sinners for whom hee offers. But the Levitical high Priests shall not be found to be such, for they offer first for their owne finnes: But Christ onely is such a one, and therefore the true and only high Priest. 13 Levitic. 16, 11. 14 Another argument: These are required in a high Priest: And hee handeth afterward: The Levitical Priests offered sacrifice after sacrifice, first for themselves, and then for the people. But Christ offered one for himselfe, but for others, not sacrifices, but himselfe, not oftentimes, but once. And this ought not to seeme strange, (saye he, forasmuch as they are weak, but this man is consecrated an everlasting Priest, and thus by an oathe. 1 That sacrifice which hee offered. m Iesus, 6 does not that he needeth not to be repeated or offered against any more. n The commandment of God which ye as bound with an oathe. 14 Another argument taken of the time: for as things are taken away by the latter. o Exhibited.

CHAP. VIII.

1 To prove more certainly that the ceremonies of the Law are abrogated, 5 hee sheweth that they were appointed to serve the heavenly pattern. 8 He bringeth in the place of Leviticus, 15 to prove the amendment of the new covenant.

1 N Owe, 1 of the things which we have spoken, this is the summe, that wee have such an high Priest, that sitteth at the right hand of the throne of the Maiestie in heavens,

2 1 And is minister of the 2 Sanctuary, 3 and of that 6 true Tabernacle which the Lord plight, and not man.

3 4 For every high Priest is ordained to offer both gifts and sacrifices: wherefore it was of necessity, that this man should have somewhat also to offer.

4 They of Levi were high Priests in an earthly sanctuary, but Christ is in the heavenly. 5 A Offerer. 3 They of Levi exercised their Priesthood in a fraile tabernacle, but Christ heareth should with him a farre other tabernacle, to wit, his body which God himselfe made to be everlasting, as it shall afterward be declared, chap. 9, 11. 6 Of his body. 4 He bringeth a reason why it must needs be that Christ should have a body (which he callen a tabernacle which the Lord plight and not man) to wit, that he might have what to offer: for otherwise he could not be an high Priest, and the selfe same body is both the tabernacle and the sacrifice.

unto them after those dayes, sayth the Lord, I will put my Laws in their heart, and in their mindes I will write them.

17 And their finnes and iniquities will I remember *no* more.

18 Now where remission of these things is, there is no more offering for sinne.

19 Seeing therefore, brethren, that by the blood of Iesus we may be bolde to enter into the Holy place,

20 By the new and living way, which he hath prepared for us, through the vaille, that is, his flesh:

21 And seeing we have an high Priest, *in which* is over the house of God,

22 Let us draw neere with a true heart in assurance of faith, our hearts being pure from all evil conscience,

23 And washed in our bodies with pure water, let us keepe the profession of our hope, without wavering, (for he is faithful that promised.)

24 And let us consider one another, to provoke unto love, and to good works,

25 Not forsaking the fellowship that wee have among our selves, as the manner of some is: but let us exhort one another, and that so much the more, because ye see that the day draweth neere.

26 For if we sinne *so* willingly after that wee have received and acknowledged that truth, there remaineth no more sacrifice for finnes,

27 But a fearefull looking for of iudgement, and violent fire, which shall devoure the adversaries.

28 He that despiseth Moses Law, dieth without mercy *under* two, or three witnesses:

29 Of how much sorer punishment suppose ye shall he be worthy, which treadeth under foot the Sonne of God, and counteth the blood of the Testament as an unholy thing, wherewith he was sanctified, and doeth despise the Spirit of grace?

30 For we know him that hath said, *Vengeance belongeth unto mee*: I will recompense, faith the Lord. And againe, The Lord shall iudge his people.

31 It is a fearefull thing to fall into the hands of the living God.

32 Now call to remembrance the dayes that are passed, in the which after ye had received light, ye endured a great fight in afflictions,

33 Partly while ye were made a gazing stock both by reproaches and afflictions, and partly while ye became companions of them which were so tossed to and fro.

34 For both ye sorrowed with mee for my

bondes, and suffered with ioy the spoyleing of your goods, knowing in your selves how that ye have in heaven a better, and an enduring *substance*.

35 Cast not away therefore your confidence which hath great recompense of reward.

36 For ye have need of patience, that after ye have done the will of God, ye might receive the promise.

37 For yet a very flite while, and he that shall come, will come, and will not tarie.

38 Now the iust shall live by faith: but if any withdraw himselfe, my soule shall have no pleasure in him.

39 But wee are not they which withdrawe our selves unto perdition, but followe faith unto the conservation of the soule.

CHAP. XI.

He declareth in the whole Chapter, that the Fathers, which from the beginning of the world were approved of God, attained salvation no other way then by faith, that the Iewes may know that by the same only, they are kept unto the Father in his holy motion.

Now *1* faith is the grounds of things which are hoped for, and the evidence of things which are not seene.

2 For by it our elders were well reported of.

3 Through faith wee understand that the world was ordeined by the word of God, so that the things which wee see, are not made of things which did appeare.

4 By faith Abel *so* offered unto God a greater sacrifice then Cain, by the which he obtained witness that he was righteous, God testifying of his gifts: by the which faith also he being dead, yet *so* speaketh.

5 By faith was Enoch translated, that he should not see death: neither was he found: for God had translated him: for before he was translated, he was reported of, that he had pleased God.

6 But without faith it is impossible to please him: for he that cometh to God, must believe that God is, and that hee is a rewarder of them that seeke him.

7 By faith Noe being warned of God of the things which were as yet not seene, moved with reverence, prepared the Ark to the saving of his household, through the which Ark he condemned the world, and was made heire of the righteousness, which is by faith.

8 By faith Abraham, when he was called, obeyed God, to goe out into a place, which he should afterward receive for inheritance, and he went out, not knowing whither he went.

9 By faith he abode in the land of promise, as in a strange country, as one that dwelt in tents with Isaac and Jacob heires with him of the same promise.

10 For he looked for a city having a foundation, whose builder and maker *is* God.

11 Through faith *so* Sara also received strength to conceive seede, and was delivered of a child when she was past age, because shee iudged him faithful which had promised.

12 And therefore sprang thereof one, even of one which was dead, so many as the starrs of the skie in multitude, and as the sand of the sea shore which is innumerable.

13 All these died in *so* faith, and received not

Gods riches,

He will come within this very little while.

Babak. a. 4. rom. 1. 17. gal. 3. 1. 2.

See comment: of the excellency of a sure faith by the which, because it is the only way to life, which fasteneth he setteth forth and amplifieth, by setting the contrary against it.

An excellent description of faith: by the effects, because it representeth things which are but yet in hope, and feareth as it were before our eyes things that are invisible.

He sheweth that the Fathers ought to be accounted of, by this virtue.

That is, those Fathers of whom we came: and whose authorize and example ought to move us very much.

Gen. 1. 1. Job. 1. 10.

He sheweth the propriety of faith, by setting out unto us most picked examples of such as from the beginning of the world excelled in the Church.

So that the world which we see, was not made of any matter that appeared as it were before, but of nothing.

Abel.

Gen. 4. 4.

Matt. 3. 3.

Enoch.

Gen. 2. 25.

That he should not die.

This reward is not referred to our merits, but to the free promise.

Paul teacheth in Abraham the father of all the faithful.

full. Rom. 4. 4.

Noe.

Gen. 6. 13.

Abraham and

Sara. Gen. 12. 4.

This foundation is set against their rhemacies.

Gal. 3. 12.

It is unlikely to leave children as if he had bene from a craft, which they had while they lived, and soldo need them even to their grow.

the

1. Why then, where is the fire of Dur-

aph's definition of the fault and the punishment?

2. He said well, for sinne: for there is a maner of sinne, which is not of the heart, but of the tongue, saying.

3. The summe of the former treasure: We are not shut out now of the holy place, as the Fathers were, but we have an entrance into the true holy place (that is, into heaven) seeing that we are purged with the blood of Christ, but of Iesus.

Neither as it times past, doth he the Priest that we out by setting the rail against us, but through the vaille, which is his flesh, he hath brought us in to heaven itselfe, being present with us, so that wee have no more to do with high Priest, which we have over the house of God.

4. Christ's selfe sheweth us as it were under a vaille, for otherwise we were not able to abide his brightnesse.

5. A most grave exhortation, wherein he sheweth how that sacrifice of Christ may be applied to us: to wit, by faith, which also he describeth by the consequence, to wit, by sanctification of the Spirit, which causeth us, surely to hope in God, and to procure by all means possible one such salvation, through the love that is in us one toward another.

6. With no double and counterfeit heart, but with such an heart as is truly and in detestation to God.

7. That is, in which the holy Ch. 8. Having mentioned the last coming of Christ, as it were up to the mediation of his holy life, and crieth that the faithful fall from God, so the fearefull iudgement of the iudge, because they wickedly rejected him in whom only salvation consisteth.

9. Chap. 6. 4. Without any cause or occasion, or from of occasion.

10. It is another matter to flout through the frailtie of mans nature, another thing to praisaine weare as it were to God as to an enemy.

11. If the breach of the Law of Moses was punished by death, how much more worshipfully shall it be fall away from Christ?

12. Lev. 1. 9. 1. Mat. 1. 8. 16. Job. 1. 7. 20. 35. 1. 10. The reason of all these things is, because God is a lover of such as will suffer him: otherwise he should not rightly governe his Church.

Now there is nothing more horrible then the wrath of the living God.

Deut. 32. 35. Rom. 12. 19. 0 Rule or governe.

13. As he described the fallers away from God, so doth he now comfort them that are constant and stand strongly, setting before them the successe of their forerunners, so that they may see to a sure hope of a full and ready victory.

14. For we have brought forth us to be hamd.

15. In taking their miseries, to be your garments.

h This is the figure
of the promise for the
things promised.
i For the Patriarchs
were wont when they
received the
promise, to profess
their religion by the
building of altars,
and calling on the
name of the Lord.

g Gen. 22, 10.
h Tried of the
Lord.

i Although the
promise of life
was made in that
only begotten Son
Isaac, yet he ap-
pointed him to die,
and to suffer hope
he believed in hope.
h Heb. 11, 18.
g Rom. 9, 7.
h From which
death.

a For there was
not the true and
blessed death of Isaac,
but as it was
the death by
means whereof
he seemed alive as
it were to have
risen againe.

g Isaac.
h Gen. 27, 38, 39.
g Isaac.
h Gen. 48, 15.
g Gen. 47, 33.
h Joseph.
h Gen. 50, 25.
h Moses.

g Rom. 10, 20.
h Heb. 11, 27.
h They were not
afraid to bring him
up.

g Rom. 11, 16.
h Rom. 11, 22.
g Such pleasures
as he could not
enjoy, he must
needs provide
Gods wrath
against him.

h Rom. 11, 23.
h There fore.
h Rom. 12, 22.
h Heb. 11, 30.
h Job. 6, 10.
h Rahab.

g An admirable
example of Gods
goodness.

h Job. 6, 23.
h Job. 6, 23.

g Courtesy and
friendship, that she
did not only not
hurt them, but also
kept them safe.

h Gideon, Barac,
and other Judges,
and Prophets.

h Judg. 6, 12.
h Judg. 6, 12.
h Judg. 13, 24.
h Judg. 11, 12.

h The fruit of this
promise.

h He seemed to
mean the fruit
of that woman of Sarepta,
who being Elias raised
again from death: and the Shunamite,
whose son Elias restored to his mother.

the promises, but sawe them as farre off, and beleeved them, and I received them thankfully, and confessed that they were strangers and pilgrims on the earth.

14 For they that say such things, declare plainly, that they seeke a country.

15 And if they had bene mindfull of that country, from whence they came out, they had leasure to have returned.

16 But now they desire a better, that is an heavenly: wherefore God is not ashamed of them to be called their God: for he hath prepared for them a citie.

17 By faith Abraham offered up Isaac, when he was kyled, and he that had received the promises, offered his onely begotten sonne.

18 (To whom it was said, In Isaac shall thy seed be called.)

19 For hee considered that God was able to raise him up even from the dead: from whence he received him also after a fort.

20 By faith Isaac blessed Jacob and Esau, concerning things to come.

21 By faith Jacob when he was a dying, blessed both the sonnes of Ioseph, and leaning on the end of his staffe, worshipped God.

22 By faith Joseph when hee dyed, made mention of the departing of the children of Israel, and gave commandment of his bones.

23 By faith Moses when he was borne, was hid three moneths of his parents, because they saw hee was a proper childe, neither feared they the Kings commandment.

24 By faith Moses when he was come to age, refused to be called the sonne of Pharaohs daughter,

25 And chose rather to suffer adversitie with the people of God, then to enjoy the pleasures of sinne for a season,

26 Esteeming the rebuke of Christ greater riches, than the treasures of Egypt: for hee had respect unto the recompense of the reward.

27 By faith he forsooke Egypt, and feared not the fiercenesse of the king: for he endured, as hee that saw him which is invisible.

28 Through faith hee ordained the Passover and the effusion of blood, least hee that destroyed the first borne, should touch them.

29 By faith they passed through the red sea as by drie land, which when the Egyptians had assayed to doe, they were swallowed up.

30 By faith the walls of Iericho fell downe after they were compassed about seven daies.

31 By faith the harlot Rahab perished not with them which obeyed not, when she had received the spies peaceably.

32 And what shall I more say? for the time would be too thort for me to tell of Gedeon, of Barac, and of Sampson, and of Iephthae, of David, and Samuel, and of the Prophets:

33 Which through faith subdued kingdomes, wrought righteousness, obtained the promises, stopped the mouthes of lions,

34 Quenched the violence of fire, escaped the edge of the sword, of weak were made strong, waxed valiant in battell, turned to flight the armies of the aliens,

35 The women received their dead raised to

life: other also were racked, and would not be delivered, that they might receive a better resurrection.

36 And others have beene tryed by mockings and scourgings, yea, moreover by bonds, and imprisonment,

37 They were stoned, they were hewen asunder, they were tempted, they were slaine with the sword, they wandered up and downe in theepes skinnies, and in goates skinnies, being destitute, afflicted, and tormented:

38 Whome the world was not worthy to suffer, wandered in wildernesses and mountaines, and dennes, and caves of the earth.

39 And these all through faith obtained good report, and received y not the promise,

40 God providing a better thing for us, that they without us should not be made perfect, as ours, as in also their consecration and ours. For their salvation, and hang upon Christ, who was established in our dayes.

CHAPTER XII.

He doth not onely by the examples of the Fathers before recited exhort them to patience and constancie, but also by the example of Christ, as That the chastening of God cannot be rightly judged by the outward sense of our flesh.

Wherefore, let us also, seeing that we are compassed with so great a cloud of witnesses, call away every thing that presseth downe, and cast sinne that a hangeth to fast on: let us run with patience the race that is set before us,

Looking unto Iesus the authour and finisher of our faith, who for the joy that was set before him, endured the crosse, and despised the shame, and is set at the right hand of the throne of God.

Consider therefore him that endureth such speaking against sinners, least ye should be wearied and faint in your mindes.

Ye have not yet resisted unto blood, striving against sinne.

And yee have forgotten the consolation, which speaketh unto you as unto children. My sonne, despite not the chastening of the Lord, neither faint when thou art rebuked of him.

For whome the Lord loveth, hee chasteneth: and hee scourgeth every sonne that hee receiveth.

If yee endure chastening, God offered himselfe unto you as unto sonnes: for what sonne is it whom the father chasteneth not?

If therefore ye be without correction, whereof all are partakers, then are ye bastards, and not sonnes.

Moreover wee have had the fathers of our bodies which corrected us, and we gave them reverence: should we not much rather be in subjection unto the father of spirits, that we might live?

For they verely for a few daies chastened

themselves: for how great is Iesus in comparison of us, and how farre more grievous things did hee suffer then we? Hee taketh an argument of the pain which cometh to us by Gods chastisement, unless wee be in fault. First of all because sinne, or that rebellious wickednesse of our flesh, by this means is purged away. Secondly, because they are testimonies of his fatherly good will towards us, inasmuch that they shew themselves to be chastisings, which cannot abide to be chastened of God. Thirdly, if all men yield this right to fathers, to whom next after God we owe this life, that they may righteously correct their children, shall we not be much more subject to our Father, who is the Authour of the spiritall and everlasting life? A fourth amplification of the same argument: These fathers have corrected us after their fashions, for some strale and transitory sinne: but God chasteneth and instructeth us for our sinnes proper, to make us partakers of his holinesse, which thing although these fathers doe not perfectly perceive, yet the end of the matter proveth it.

man be swift to heare, slowe to speake, and slowe to wrath.

8 That which God appointeth.

9 By merckes, he meaneth modestie, and whatsoeuer contrary to ambitious stomacke.

10 Math. 7. 21.

11 Another admonition. Therefore I God word heard, that were may frame our

lives according to the precept thereof.

12 He addeth reasons, and sheweth mo weighty first be cause they that doe otherwise, doe very much hurt themselves.

13 Secondly, because they lose the chiefe use of Gods word.

14 He addeth reasons, and sheweth mo weighty first be cause they that doe otherwise, doe very much hurt themselves.

15 Secondly, because they lose the chiefe use of Gods word.

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46 He addeth reasons, and sheweth mo weighty first be cause they that doe otherwise, doe very much hurt themselves.

47 Secondly, because they lose the chiefe use of Gods word.

man be swift to heare, slowe to speake, and slowe to wrath.

20 For the wrath of man doeth not accomplish the righteousness of God.

21 Wherefore lay apart all filthiness, and superfluities of malitiousness, and receive with meekness the word that is grafted in you, which is able to save your souls.

22 ¶ And be ye doers of the word, and not hearers only, lest ye deceive your own selves.

23 ¶ For if any heare the word, and doe it not, he is like unto a man, that beholdeth his own natural face in a glasse.

24 For when he hath considered himselfe, hee goeth his way, and forgetteth immediately, what manner of one he was.

25 But who looketh in the perfect lawe of libertie, and continueth therein, hee not being a forgetfull hearer, but a doer of the worke, shall be blessed in his deed.

26 ¶ If any man among you seeme religious, and refraineth not his tongue, but deceiveth his own heart, this mans religion is vaine.

27 ¶ Pure religion is undeviled before God, even the Father, is this, to visit the fatherlesse, and widows in their adversitie, and to keep himselfe unpotted of the world.

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51 ¶ Pure religion is undeviled before God, even the Father, is this, to visit the fatherlesse, and widows in their adversitie, and to keep himselfe unpotted of the world.

8 ¶ But if ye fulfill the Royall Law according to the Scripture, which saith, Thou shalt love thy neighbour as thy selfe, ye doe well.

9 But if ye regard the persons, ye commit sinne, and are rebuked of the Law, as transgressors.

10 ¶ For whosoever shall keepe the whole Law, and yet fall in one point, he is guiltie of all.

11 ¶ For he that saith, Thou shalt not commit adulterie, sayd also, Thou shalt not kill. Nowe though thou doest none adulterie, yet if thou killest, thou art a transgressor of the Law.

12 ¶ So speake ye, and so doe, as they that shall be justified by the Law of libertie.

13 For there shall be condemnation mercilesse to him that sheweth not a mercie, and mercie receiveth against condemnation.

14 ¶ What availeth it my brethren, though a man faith, he hath faith, when he hath no workes? can that faith save him?

15 ¶ For if a brother or a sister be naked and destitute of dailie food,

16 And one of you say unto them, Depart in peace: warme your selves, and fill your bellies, notwithstanding ye give them not those things, which are needfull to the bodie, what helpeth it?

17 Even to the faith, if it have no workes, is dead in it selfe.

18 But if some man might say, Thou hast the faith, and I have workes: shew we thy faith out of thy workes, and I will shewe thee my faith by my workes.

19 ¶ Thou believest that there is one God: thou dost well: the devils also beleeve it, and tremble.

20 ¶ But wilt thou understand, O thou vaine man, that the faith which is without workes, is dead?

21 Was not Abraham our father justified through workes, when he offered Isaac his sonne upon the altar?

22 Seest thou not that the faith wrought with his workes, and through the workes was the faith made perfect?

23 And the Scripture was fulfilled which saith, Abraham beleeveth God, and it was imputed unto him for righteousness: and hee was called the friend of God.

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37 Was not Abraham our father justified through workes, when he offered Isaac his sonne upon the altar?

4 Theconclusi- on: Charitie which God preferreth cannot agree with the seeing of persons.

5 The Law is said to be as the King high way.

6 The Law is said to be as the King high way.

7 The Law is said to be as the King high way.

8 The Law is said to be as the King high way.

9 The Law is said to be as the King high way.

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36 The Law is said to be as the King high way.

37 The Law is said to be as the King high way.

12 The conclusion: he is only justified that hath that which hath works followeth.

13 *Of that dead and fruitless faith which is lost.*

14 *The first part or verse: Let do men stirpe (as most men ambitiously doe) authority to iudge and colour others rigorously.*

15 *A reason: Because they provoke Gods severitie against themselves, which do to curiosity and rigorously condemn others, being themselves guiltie and faultie.*

16 *A purpose: because from this manifesting and proud finding fault with others.*

17 *Or, humble, the seventh place, touching the bridling of the tongue, joynd with the former, so that it is manifest that there is a man which may seriously be found fault withal, seeing it is a rare vice to bridle the tongue.*

18 *He the verb by two similitudes: the one taken from the bridle of horses, the other from the slanders of flippes, how great waies may be brought to passe by the good moderation of the tongue.*

19 *On the contrary part he sheweth how great difficulties arise by the intemperance of the tongue, throughout the whole world, so the end that men may so much the more diligently give themselves to moderate it.*

20 *As heape of all misdoers.*

21 *It is able to set the whole world on fire.*

22 *Amongst other faults of the tongue, the Apostle chiefly reproveth bickering and speaking evil of our neighbours, even in them especially which were formerly well favoured godly and religious.*

23 *He denieth by two reasons, that God can be praised by that man, the which caused speaking, or to backbite: first because man is the image of God, which whosoever reproveth doth not honour God himselfe.*

24 *Secondly because the order of nature which God hath set in things, will not suffer things that are contrary: the one to be other, to slander the one with the other.*

25 *The eighth part which tangeth with the former, touching meeknesse of minde, against which he setteth enuie and a contentious minde, and in the beginning of the speech the mouth of the chiefe foule of all their misdeeds, to wit, a false proposition of words, whereby words will befall it, no true words, but such as are heavenly, and strength our minde to all kinde of true moderation and fugitive.*

24 *Ye see then how that of works a man is justified, and not of faith only.*

25 *Likewise also was not Rahab the harlot justified through works, when she had received the messengers, and sent them out another way?*

26 *For as the body without the spirit is dead, even so the faith without works is dead.*

CHAP. III.

The sheweth that a Christian man must govern his tongue with the bridle of faith and charity, hee declareth the commodities and mischiefs that infuse thereof, 15 and how much mans wisdom is differeth from heavenly.

MY brethren, be not many masters, 2 knowing in that wee shall receive the greater condemnation.

3 For in many things wee shall be like him. 3 If any man sinne not in word, he is a perfect man, and able to bridle all the body.

4 Beholde, we put bitters into the horses mouths, that they should obey us, and wee turne about all their bodie.

5 Beholde also the shippes, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small rudder, whither soever the governour listeth.

6 Even so the tongue is a little member, and boasteth of great things: behold, how great a thing is a little fire kindleth.

7 And the tongue is fire, yea, a world of wickednesse: for it is the tongue set among our members, that it defileth the whole bodie, and 8 setteth on fire the course of nature, and it is set on fire of hell.

9 For the whole nature of beasts, and of birds, and of creeping things, and things of the sea is tamed, and hath been tamed of the nature of man.

10 But the tongue can no man tame. It is an unruly evil, full of deadly poison.

11 Therewith blesseth we God even the Father, and therewith curse we men, which are made after the 7 similitude of God.

12 Out of one mouth proceedeth blessing and cursing: for brethren, these things ought not so to be.

13 Doeth a fountaine send forth at one place sweete water and bitter?

14 Can the figgetree, my brethren, bring forth olives, either a vine figges: for can no fountaine make both salt water and sweete.

15 Who is a wife man and endued with knowledge among you? let him shew by good conversation his works in meeknesse of wisdom.

16 But if ye have bitter envying, and strife in your hearts, reioyce not, neither be layars against the truth.

17 This wisdomed defendeth not from above, but is earthly, sensuall, and devilish.

18 For where envying and strife is, there is sedition, and all manner of evil works.

19 But the wisdomed that is from above, is first pure, then peaceable, gentle, easie to be intreated, full of a mercie and good fruites, without iudging, and without hypocricie.

20 And the fruite of righteousness is sown in peace, of them that make peace.

21 Because the world perceiveth it selfe that they are miserable which live peaceably and simply, on the contrary side the Apostle pronounceth, that they shall at the length reape the harvest of peaceable righteousness.

CHAP. IV.

Hee exhorteth to humilitie, 8 and to purge the heart 3 from pride, 10 backbiting, 14 and the forgiveness of our evill infirmities.

FROM whence are warres and contentions among you: are they not hence, of your pleasures, that fight in your members?

2 Ye lust, and have not: ye envie, and desire immediately, and cannot obtaine: ye fight, and warre, and get nothing, 3 because ye aske not.

3 Ye aske, and receive not, because ye aske amill, that yee might lay the blame on your pleasures.

4 Ye adulterers and adulteresses, know yee not that the amitie of the world is the enemie of God? Whosoever therefore will be a friend of the world, maketh himselfe the enemie of God.

5 Doe ye think that the Scripture sayeth in vaine, The spirit that dwelleth in us, lusteth after envie?

6 But the Scripture offereth more grace, and therefore saith, 8 God resisteth the proud, and giveth grace to the humble.

7 Submit yourselves to God: resist the devil, and he will flee from you.

8 Draw neere to God, and he will draw neere to you. Cleanse your hands, ye sinners, and purge your hearts, ye double minded.

9 Suffer afflictions, and forow ye, and weep: let your laughter be turned into mourning, and your joy into heavinesse.

10 Cast downe your selves before the Lord, and he will lift you up.

11 Speake not evil of one another, brethren. He that speaketh evil of his brother, or hee that condemneth his brother, speaketh evil of the Law, and condemneth the Law: and if thou condemn the Law, thou art not an observer of the Law, but a judge.

12 Breaketh the hand of that holy and spirituall marriage, 4 which is wrought by an obedienc: Indeede our mindees range headlong in wickednes, but we cannot much the more diligently keepe them in: which care and studie shall not be in vaine, seeing that God resisteth the subburne, and giveth that grace to the modest and humble that surmounteth all boldnes.

13 The conclusion: We must resist the contrary wayes against boldnes, and therefore we have obeyed the suggestions of the devil, we must submit our mindees to God, and resist the devil, with a certain and assured hope of victorie. To be short, we must employ our selves to come unto our God by justice and innocencie of life.

14 Hee goeth on in the same companion of carnalities, and teacheth against boldnes, prophecie to a earnest lover of minde, and against pride and arrogancie, boldnes to a by this word the Great man an heaviness joined with shamefastnes, which is able to be in a sufficient countenance, and feild as it were upon the ground.

8 Rom. 4:4-8. The object of faith is that men do confidently determine upon the life and the manner and the sufficiency as though they were at the moment of their life did not depend of God.

9 1 Cor 4:19. The conclusion of all the former verses: The knowledge of his will of God death not only nothing at all profits, unless the life be forever, but it maketh the sinners far more grievous.

1 He denounceth the destruction of the wicked and of the rich men and such as are drowned in their righteousness, mocking at their foolish confidence when athen is nothing indeed more vain than food things.

2 The rich who are merely rich then are as they heard then.

3 They have pampered up their lives. c The Hebrews call a day that is appointed to solemn banqueting, a day of feasting as feasting.

4 He applyeth that to the poor, which he spoke against the rich, warning them to wait for the Lords coming patiently, who will reward in us.

12 There is one Lawgiver, which is able to save, and to destroy, * Who art thou that judgest another man?

13 * Go to now, ye that say, To day or to morrow we will go into such a citie, and continue there a yeere, and buy and sell, and get gaine,

14 And yet ye cannot tell what shall be to morrow. For what is your life? It is euen a vapour that appeareth for a litle time, and afterward vanissheth away.)

15 For that ye ought to say, * If the Lord will, we live, we will do this or that.

16 But now ye reioyce in your boatings: all such reioycing is euill.

17 * Therefore to him that knoweth how to do well, and doeth it not, to him it is sinne.

CHAP. V.

1 He threatneth the rich with Gods severe iudgement, for their pride, 7 that the pure hearing the miserable end of the rich, 8 may patiently beare afflictions, 21 as Job did, 24 obtaine their desire.

9 Oe to now, ye rich men: weepe, and howle for your miseries that shall come upon you.

2 Your riches are corrupt, and your garments are moth eaten.

3 Your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh, as it were fire. Ye have heaped up treasure for the last dayes.

4 Behold, the hire of the labourers, which have reaped your fieldes (which is of you kept backe by fraude) crieth, and the cries of them which have reaped, are entered into the * cares of the Lord of hostes.

5 Ye have lived in pleasure on the earth, and in wantonnesse. Ye have beenourished your hearts, as in a day of slaughter.

6 Ye have beencondemned, and have killed the iust, and he hath not refitted you.

7 Be patient therefore, brethren, unto the coming of the Lord. 3 Beholde, the husbandman waiteth for the precious fruite of the earth, and hath long patience for it, until he receive the former, and the latter raine.

8 Be ye also patient therefore, and settle your hearts: for the coming of the Lord draweth neere.

9 4 Grudge not one against another, brethren, lest ye be condemned: behold, the iudge

3 The taking away of an objection: Although his coming ferre to longer, yet at the least we must follow the husbandmen, who do patiently wait for the time that are proper for the fruites of the earth. And againe, God will not deferre the least iote of the time that he hath appointed. 4 Commendeth Christian patience, so that whereas other through impatience use to accuse one another, the faithfull on the contrary side complaine not although they receive iniurie. 4 By grouping, be meant a certaine inward complaining which becometh impatience. 5 The conclusion: The Lord is at the doore, who will defend his own and revenge his enemies and therefore we need not to trouble our selves.

standeth before the doore?

10 6 Take, my brethren, the Prophets for an ensample of suffering aduersitie, and of long patience, which have spoken in the name of the Lord.

11 Beholde, we count them blessed which endure. Ye have heard of the patience of Job, and have known what * the Lord made. For the Lord is very pitifull and mercifull.

12 7 But before all things, my brethren, 4 sweare not, neither by heaven, nor by earth, nor by any other oath: but let your ye, be ye, and your nay, may, leaſt ye fall into condemnation.

13 8 Is any among you afflicted? Let him pray. Is any merry? Let him sing.

14 9 Is any sicke among you? Let him call for the Elders of the Church, and let them pray for him, and anoint him with * oyle in the Name of the Lord.

15 And the prayer of faith shall save the sicke, and the Lord shall raise him up: and if he have committed it sinnes, they shall be forgiven him.

16 10 Acknowledge your faultes one to another, and pray one for another, that ye may be healed: 11 for the prayer of a righteous man availeth much, if he be fervent.

17 * Hellis was a man subject to like passions as we are, and he prayed earnestly that it might not raine, and it rained not on the earth for three yeeres and fixe moneths.

18 And he prayed againe: and the heaven gave rayne, and the earth brought forth her fruit.

19 12 Brethren, * If any of you hath erred, let him turne backe, and some men hath * converted him.

20 Let him know that hee which hath converted the sinner from going astray out of his way, shall have a foule from death, and shall hide a multitude of finnes.

9 He threatneth peculiarly, to what physicians especially we must goe, when we are diseased, to wit, to the prayers of the Elders, which then also coule cure the bodie. (for so much as the gift of healing was then in force and take away the chiefest cause of sickness and diseases, by obſerving for the sicke through their prayers and intercessions, remission of finnes.) 8 This was a signe of the gift of healing; and was, seeing we have the gift no more, the signe is no longer necessary. 9 By calling on the Name of the Lord. 1 Hee hath reason in making mention of finnes, to dissuade us from our pursuit because of finnes. 10 Because God rewardeth their finnes which confesse and acknowledge them, and not theirs which iustifie themselves: therefore the Apostle addeth, that we ought freely to confesse one with another touching those inward diseases, that we may help one another with our prayers. 11 The commendation of the prayers by the effects that come of them: that all men may understand that there is nothing more effectually then they are, so that they proceede from a pure minde.

* 1 Kings 17:1, and 18:45. Luke 4:25. 22 The taking away of an objection: All reprehensions are not condemned, seeing that on the contrary part there is nothing more acceptable to God, then to call into the way a brother that was wandring out of the way. 23 Math. 9, 15. 4 Hath called him backe from his way.

6 Because most men are wont to object, that it is good to repell injuries by what means soever, he saith against a multitude of the fathers, whose patience had a most happy end because God as a most bountifull Father, never forsaketh any.

7 Because even the best men sometimes through impatience burst out into oaths, sometimes lesse, sometimes greater, the Apostle warneth us to direct such wickednesse, and to ascribe such tongues to simple and true talkers.

8 He threatneth the best remedy against all afflictions, to wit, prayers which have their place both in sorrow and joy.

THE FIRST EPISTLE GENERAL OF PETER.

1 Hee extolleth Gods mercie shewed in Christ, which we lay hold on by faith, and passe through hope, 10 wherof the Prophets foretold, 23 Hee exhorteth, 25 to remembrance the world, 23 and their former life, and so to yield themselves to God.

PETER an Apostle of IESUS CHRIST, to the strangers that dwell here and there throughout Pontus, Galatia, Cappadocia, Asia

2 1 Elect according to the * foreknowledge of the Father, to the sanctification of the Spirit, to the obedience of the Father, unto the sanctification of the Spirit, to the duties of a Christian life, reasoneth first of the principles and beginning of all Christian actions, rising from higher than nature, and carrying us also here also the same. For he sheweth that we were which are otherwise of nature sinners, were through the free mercie of God the Father first chosen from everlasting: then according to that everlasting decree were by a certaine second creation made: his finnes in Christ his only begotten, by whose Spirit we are inwardly changed, and by whose blood we also are reconciled to the red, that as Christ himselfe took away from the dead, we also might be received into that same heavenly and everlasting glory. 2 1 According to the purpose of God, who never altereth his strength the same. 2 That being left apart from the rest of the wicked world through the speaking of the holy Ghost, they should be consecrated to God, Ephes. 1, 13.

through obedience and sprinkling of the blood of Iesus Christ: Grace and peace be multiplied unto you :

3 Blessed be God, even the Father of our Lord Iesus Christ, which according to his abundant mercie hath begotten us againe unto a lively hope by the resurrection of Iesus Christ from the dead.

To an inheritance immortall and undefiled, and that withereth not, reserved in heaven for us.

5 A which are kept by the power of God through faith unto salvation, which is prepared to be shewed in the last time.

6 Wherein ye reioyce, though now for a season (if neede require) ye are in heaviness, through manifold temptations.

7 That the trial of your faith, being much more precious then golde that periheth (though it be tried with fire) might be found unto your praise, and honour and glory at the appearing of Iesus Christ;

8 Whome ye have not seene, and yet love him, in whome nowe, though ye see him not, yet doe you beleve, and reioyce with ioy unspeakable and glorious,

9 Receiving the end of your faith, even the salvation of your soules.

10 3 Of which salvation the Prophets have inquired and searched, which prophesied of the grace that should come unto you.

11 Searching when or what time the Spirit which testified before of Christ which was in them, shoulde declare the sufferings that should come unto Christ, and the glory that should followe.

12 Unto whome it was revealed, that not unto themselves, but unto us they shoulde minister the things which are shewed unto you by them which have preached unto you the Gospell by the holy Ghost sent downe from heaven, the which things the Angels desire to behold.

13 4 Wherefore 8 gird up the loynes of your minde: be sober, 5 and trust 6 perfectly on that grace 6 that is brought unto you, 7 in the revelation of Iesus Christ,

8 He speaketh of the second coming of Christ.

9 Orward. 3 He putteth a difference betweene true faith, that is to say, that faith which only hath unity to the doctrine of the Prophets and Apostles, and false faith: Afterward he maketh two degrees of one, and the selfe same faith, according to the manner of the divers writers, when as indeede it is but one only faith. 11 Tidly. he sayth, that the preaching of the Apostles is the fulfilling of the preaching of the Prophets, although the latter end of it be as yet looked for of the very Angels. 11 He alludeth to the prophesie of Iosel, which was exhibited upon the day of Pentecost, in the Apostles, as it were in the first fruits of the holy Ghost, which this same our Text declareth.

12, 2, 6. 4 Hee goeth from faith to hope, which is indeede a companion that can not be sondred from faith: and be useful in argument taken of compassion: We ought not to be weary in looking for an excellent thing, which the very Angels wait for with great desire. 5 This is a borrowed speech, taken of a common usage amongst them: for by reason that they were long prisoners, they could not ravale unless they girded up themselves: and hence it is that Christ sayde, Let your loynes be girded up. 6 He saith very briefly, what manner of hope ours ought to be, to wit, commonall, untill we enjoy the thing we hope for: then, what we have to hope for, to wit, grace (that is, free salvation) revealed to us in the Gospell, and not hope, that men doe rashly and fondly promise to themselves. 8 Soundly and fully.

9 An argument to stirre up our mindes, seeing that God doeth not wait till we seeke him, but causeth us grata beneficium be brought even unto us. 7 He saitheth out the end of faith, least say man should promise himselfe, either sooner or later that full salvation, to wit, the latter coming of Christ: and therewithall warneth us, not to measure the dignitie of the Gospell according to the present state, seeing that that which we are now, is not yet revealed,

14 8 As obedient children, not fashioned your selves unto the former lynes of your ignorance :

15 But as he which hath called you, is holy, so be ye holy in 4 all manner of conversation, 16 9 Because it is written, 8 Be ye holy for I am holy.

17 10 And if ye call him Father, which without 4 respect of person judgeth according to every mans worke, passe the time of your dwelling here in feare.

18 11 Knowing that ye were not redeemed with corruptible things, as silver and golde, from your vaine conversation, received by the traditions of the fathers,

19 3 But with the precious blood of Christ, as of a Lambe undefiled, and without spot.

20 12 Which was 4 ordered before the foundation of the world, but was declared in the last times for your sakes,

21 Which by his meane doe beleve in God that rayshd him from the dead, and gave him glorie, that your faith and hope might be in God.

22 13 Having purified your soules in obeying the truth through the Spirit, 10 4 love brotherly without feining, love one another with a pure heart fervently :

23 Being borne anew, not of mortall seede, but of immortall, by the word of God, who liveth and endureth for ever.

24 14 For all 3 I flesh is as grasse, and all the glorie of man is as the floure of grasse. The grasse withereth, and the floure falleth away.

25 15 But the worde of the Lord endureth for ever: and this is the worde which is preached the quick and sharpe light of God, against an outward make,

and earnest reverence against vaine severitie. 1 If you will be called the sonnes of the Father.

2 Deu. 10. 17. rom. 2. 11. gal. 4. 6. 3 An exhortation, wherein he saith forth the excellencie and greatness of the benefit of Gods Father, in sanctifying us by the death of his owne Sonne. And he partly saith the purifying of the Lawe against the thing it selfe, that is, against the blood of Christ, and partly also men traditions which be condemneth as utterly vaine & superfluous, bee they never so olde and ancient.

4 1 Cor. 6. 20. and 7. 23. hebr. 9. 14. 1. ioh. 1. 7. revel. 1. 5. 5 The taking away of an oblation: what was done to the world before that Christ was sent into the world: was there no holiness before, and was there no Church? The Apostle answereth, that Christ was ordeined and appointed to redeeme and deliver mankind, before that mankind was: much and less was there any Church without him before his coming into the flesh: yet we are happy above the rest, to whome Christ was exhibited indeede, in this that hee having suffered and overcome death for us, doeth nowe most effectually waik in us by the vertue of his Spirit, to create in us faith, hope, and charitie.

6 Rom. 16. 25. eph. 3. 9. col. 2. 1. 26. 2. tim. 1. 10. true 2. 4. K From everlasting.

7 He commendeth the pure of oblation, that is, charitie: earnestly bearing, that we should not say, we speake not any common charge, and thus as if our hearts were full of the love of God, but of that whole beginning, the Spirit procedeth from that our corrupt nature. But of that whole beginning, the Spirit of God, which putteth our soules through the waye layed out by faith, and ingendred also in us a spiritually and everlasting life, as God himselfe pure and truly living.

8 Chap. 2. 17. rom. 2. 10. eph. 4. 1. 9 A reason why we have neede of this heavenly generation, to wit, because that men, heere they glorie never so great, are as vaine voyde of all true and found goodnesse.

10 Efi. 40. 2. james. 1. 9. 1 The worde (fifth) sheweth the weaknesse of our nature, which is chiefly to be considered in the flesh is false, and false, least say man should (seeke that spiritual force) and verue in fained imaginations, the Apostle calleth as backe to the worde of God: teaching us furthermore, that there is no other worde of the Lord to be looked for, then this which is preached, in which only we must trust,

8 He passeth from faith to hope to the fruites of them both, which are understood in the name of regeneration: And it consisteth in two things, in renouncing sinnes, and living godly: which lust have their beginning in the bloodnesse wherewith all men are borne: but holiness proceedeth from the grace and favour of Gods adoption us, and therefore regeneration us, that the father and the children may be of one disposition.

9 Luke 1. 7. 9 Her sweeteth that sanctification doeth necessarily follow adoption.

10 Levit. 19. 17. and 10. 7. 10 As before he distinguished true faith and hope from false, so doth hee now obedi-

ence, faith, and hope, and love, and charity, and the light of God, against an outward make,

and earnest reverence against vaine severitie.

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CHAP. II.

2 He exhorteth the new borne in faith, to leade their liues
answerable to the same: And least their faith should
suffer, he bringeth in that which was fortieue touching
Christ. 18 Then hee willeth them to be obedient to Ma-
gistrates, as and that they patiently beare aduersitie after
Christes example.

W Herfore, † laying aside all maliciouſneſſe, and all guile, and diſſimulation, and envie, and all euill ſpeaking,

26.^a As a newe borne babes desire that sincere milke of the worde, that yee may growe thereby

3 3 Because yee have tasted that the Lord is
bountifull.

4 4 To whome coming as unto a living
stone, disallowed of men, but chosen of God and
precious.

5 Yee also as lively stones be made a spiri-
tuall house, & an holy & Priesthood to offer up
spirituall sacrifices acceptable to God by Iesus
Christ.

6 6 Wherefore also it is conteyned in the
Scripture. * Beholde, I put in Sion a chiefe corn
stone, elect and precious, and hee that beleeveth
therein, shall not be ashamed.

7 7 Unto you therefore which beleewe, it is precious: but unto them which be disobedient, the stone which the builders dilallowed, the same is made the head of the corner,

8 And a \star stone to stumble at, and a rocke of offence, even to them which stumble at the worde, being disobedient, unto the which thing they were even ordained.

9th But yee are a chosen generation, a royall

3 He recommendeth the (spiritual) nourishment for the sweetest
1 Cr. doe taste. 4 He goeth on forward in the same

But another kind of borrowed speech alluding to the Temple. There be companies of the faithful full of grace: were certain holy and fruitful of live y flowers: the foundation whereof is Christ: as a lively and free: yeed unto him with his living virtue: and kneeling them: be a though this to great: a creature be de-fected of men: So going humiliate hee compar to us now: Or better placed to his endue that: that we should serve him with spiri-tual worship, that is, righteously: but at the temple: so is the Priests hood but a rupon: all our spiri-tual off rings are accepted. ❀ Revel 1 6.

be iustitimonie of the Prophet Esai. * Esai 28. 16. I will lay a
 of blessed condition of be believers, and the most miserable of the
 of the another be iustitimonie of the believers, and triumphe of
 shall preventeth an offence which arise in heart, that none doe
 of the Gospell, then they which are chiefly amongst them
 ere at that time that Peter wrote these things, the Priests and
 the suffering, since the full of the world, and the suffering

¶ Therefore the children of this or of that nation be not to be taken as any
 thing of themselves, nor of their flubbenness, as though they were things
 that were born of the Father, and of the Son, and of the Holy Ghost, as if
 that they pleased God to create and make creatures to be as selfe
 the Son of God might be glorified in their illnature and in
 the glory of Christ iser-bye foorth as by a yberous and twi-
 syneth the fore head of his Church, and they that flumbe a him,
 know themselves and not Christ. For by all they buye he
 and purpose yet their fall and decay is not to be searbare to God,
 fluffe flubbenness which cometh betwene Gods decree and
 by their condemnation, and in the true and proper cause of their

9 The covarying member, to wit: be defunct the tuelinglas
 8 and; also left any man shou'd doubt whether bee or cholen or
 7 th us by ke to the effectul calling, that is, to the waye of be
 6 h in our eares and myndes by the outward preaching and Sa
 5 vage may kinely vnderstand that everlasting decree of ou
 4 r sovereygne is moyst (yet and hidden) and that though be ouely
 3 freely chaffer and calleth vs Therefore this onely remaneth,
 2 means possible wee set fourth for great goodwille of the most
 1

* Priesthood, an holy nation, a people set at liber- * Exod. 19. 6.
tie, that ye should shew forth the vertues of him
that hath called you out of darkenesse into his mat-
teious light.

10 ‡ Which in time past were not a people,
yet *are* now the people of God: which in time
past were not under mercy, but now have obtained
mercie.

11 9 Dearely beloved, 10 I beseech you, as strangers and pilgrims, * 11 abstaine from fleishly lusts 12 which fight against the soule.

12 13 † And have your conversation honest among the Gentiles, that they which speake evill of you as of evill doers, 14 may by your good * workes

which they shall see, glorifie God in the day of
b visitation.

13 15 * Therefore submit your selves unto
all manner ordinance of man 16 for the Lords
sake, 17 whether it be unto the King, 18 as unto the

14 Or unto governours, as unto them that are sent of him, ¹⁵ for the punishment of evil doers, and for the praise of them that doe well.

15 19 For so is the will of God, that by well
doing yee may put to silence the ignorance of the
foolish men,

16 As free, and not as having the liberties for
a cloake of maliciousnesse, but as the servants of
God.

17 10 d Honour all men: * love* brotherly fel-
lowship, feate God, honour the King.

18 **S** Servants, be subject to your masters with all feare, not onely to the good and courteous, but also to the froward.

19 * 24. For this is thanke worthe, if a man

yet they cease not to fight against our salvation. 13 The fourth argument taken of the profit of so doing: for by this means also we provide for our good name and estimation, whilst we wear compellithem: lengthen to change their minds, which speak evil of us. * *Chap. 1. v. 16.* 14 The fifth argument, which also is of force

force: Because the glory of God is greatly let forth by his means, whilst by example of our honest life, even the most profligate men are brought unto God, and submit themselves unto him. * *Matth 5, 16* *b* *hen ed fœll st/raug*

15 That which he saith generally, he now expoundeth by
partes, describing severally every mans duty, and first of all he speaketh of obedience
which is due both to the Lawes and also to the Magistrates both higher and lower.

† Rom. 13. 1. C By ordonnances, is meant the framing and ordering of civil governments: which hee saith ordinance of man, not hee saith man-made, because he saith it is proper to men. 16 The final argument, because the Lord is the author and giver of this policie of men. that is, which is set among thea: and therefore the

17 He prentereth a caution which is made by some, that say they will obey Kings and the right Magistrates, and yet condemne their ministers.

were not armed with their authority which lent them. 19 The second argument taken of the end of this order, which is not only most probable, but also very necessary: seeing that by this means virtue is rewarded, and vice punished: wherein the quietness and happiness of this life consisteth. 16 Her d: 1275 p: 66

argument more amply. shewing that Christian libertie doeth amongst all things least of not at all consist therein, to wit. to cast off the bridle of Lawes, (as at that tyme some together vnskilfull in the knowledge of God repoyred) but rather in this, that living

holy according to the will of God. we should make manifest to all men. because the Gospel is not a cloak for our and wickedness. seeing we are in fact free, that yet we are still the servants of God, and not of time. 20: He divideth the civil life of man, by creation of his things when he looks in him, and calls him a son of God.

of man, by occasion of those things which he saith in his generall parts, to
 witte into those duties which private men owe to private men, and especially the
 faithful to be faithful, and in that function whereby inferior are bound to
 their superiours: but so, that Kings be not made equal to G. d. feeling that feare is

due to God, and honour to Kings d Be charitable and sweetfull to men
men. 4 Chap. 1. 12 rom. 12. 10. e The amitie and fellowship of
the brethren, as Zach. 12. 14. * Ephes. 5. 6 colos. 3. 12. 21: Hgorth
each brethren, fellowships

21 The taking away of an objection: I indeed the condition of *sefer* was a hard *se-*

cially if they haue froward maſters : but this their ſubjection ſhall be ſo much the more
acceſſary to God, if his will prevaille more with ſervants, then the maſters, injuries.

for

Another argument taken of the benefit of afflictions, wherein also Christ goeth before us both in example and virtue, as one who suffered most grievous torments even unto death although but in one part of his life, to wit, in the flesh or man's nature, but yet because he conquered by the virtue of his divinity.

As touching his manhood, for his body was dead, and his soule felt the pangs of death.

19 ²² By [the] which he also went, and preached unto the spirits that are in prison. 20 Which were in time past disobedient, when once the long suffering of God abode in the dayes of * Noe, while the Arke was preparing, wherein few, that is, eight soules were saved in the water. 21 As Whereof the baptism that now is, answering that figure, (which is not a putting away of the flesh of the flesh, but a confident demanding with a good conscience maketh to God) saith us also 14 by the resurrection of Iesus Christ.

22 Which is at the right hand of God, gone into heaven, to whom the Angels and Powers, and might are subiect. 23 A secret objection: Christ indeed might do this, but what is that to us? yet (saith the Apostle) for Christ hath these four things in all agree both to the preparation of the body, as to the suffering by the virtue of the blood, and to the revenge the rebellion of his enemies, as to the approach by the virtue of the blood, and to the time of repentance to the world, was present not in corporal presence, but by his divine virtue, preaching repentance even by the mouth of Noe himself, who then preached the Arke, to those disobedient spirits which are now in prison waiting for the full recompense of their rebellion, and saved those few (that is, eight only persons) in the water. 24 By the virtue of which Spirit, that is to say, of the divinity: therefore Christ must be put again, and quickened by the virtue of his Spirit, which is the same. 25 He saith also, in respect of his manhood, in respect of the time that they were in the flesh. 26 This word (saith) I suspect that there was a further day appointed, and if that were once past, there should be no more. Gen. 6. 14. Mat. 24. 33. Luk. 17. 26.

Men. 23 A proportional applying of this forme example to the times which followed the coming of Christ: for that preservation of Noe in the waters was a figure of our Baptisme, not at though that material water of Baptisme (such as, as those waters which bare up the Arke saved Noe, but because of his inward virtue, which the outward Baptisme floweth, preserving us being washed, so that we may all uppe againe with a good conscience. The confitent being justified may freake all from God. 24 That felt the same virtue, whereby Christ saith againe, and now, being carried into heaven, hath received all power, death at this day defend and preserve us.

CHAPTER. IV.

1 He length in Christ's example, and applicatio. 2 To the mortifying of the flesh, especially commending charity: 3 And finally, a word of patience. 4 That it is necessary that correction begin at the Church.

1 ² As much as then as Christ hath suffered for us in the flesh, same you selves likewise with the same mind, which is, that he which hath suffered in the flesh, hath ceased from sinne,

2 That he henceforward should live (as much time as remaineth in the flesh) no after the lusts of men, but after the will of God.

3 * For it is sufficient for us that we have spent the time past of the life, after the lusts of the Gentiles walking in wantonnes, lusts, drunkenness, in gluttony, drinkings, and in abominable idolatries, 4 Wherein it seemeth to them * strange, that ye run not with them unto the same excess of riot: therefore speake they evil of you.

5 Which shall give account to him; that is ready to iudge quicke and dead.

6 4 For unto this purpose was the Gospell

to be moved, by the virtue of the holy Ghost that we may lead the rest of our life which remaineth, after the will of God. 7 So much of this present life as remaineth yet to be passed over: * Eph. 4. 12.

8 By purging us in the end of the foolishness of our former life (which is the time) he calleth us to earnest repentance, and to the service of the Lord. 9 That we be not moved with the lusts of the world, and to the service of the Lord. 10 That we be not moved with the lusts of the world, and to the service of the Lord. 11 That we be not moved with the lusts of the world, and to the service of the Lord. 12 That we be not moved with the lusts of the world, and to the service of the Lord. 13 That we be not moved with the lusts of the world, and to the service of the Lord. 14 That we be not moved with the lusts of the world, and to the service of the Lord. 15 That we be not moved with the lusts of the world, and to the service of the Lord. 16 That we be not moved with the lusts of the world, and to the service of the Lord. 17 That we be not moved with the lusts of the world, and to the service of the Lord. 18 That we be not moved with the lusts of the world, and to the service of the 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4 A digression because hee made mention of the last general judgement. And he preventeth an objection, that being Christ very lately, as they may seeme to be, he should have died before. But this the Apostle doeth, for (saith he) this selfe same Gospell was preached unto them also: for those that were in the world, and that were the same that I now preach is more you, to wit, that the flesh being abolished and put away (that is to say, that wicked and naughty corruption which reigneth in men) they should suffer themselves to be governed by the virtue of the Spirit of God.

preached also unto the dead, that they might be condemned according to men in the flesh, but might live according to God in the spirit.

7 5 Now the end of all things is at hand. Bee ye therefore sober, and watching in prayer.

8 6 But above all things have fervent love among you: * for love shall cover the multitude of sinnes.

9 7 Be ye * harbours one to another, without grudging.

10 8 * Let every man as he hath received the gift, minister the same one to another, * as good disposers of the manifold grace of God.

11 9 If any man speake, let him speake as the words of God. If any man minister, let him do it as of the ability which God ministereth, that God in all things may be glorified through Iesus Christ, to whom is praise and dominion for ever, and ever, Amen.

12 11 Dearly beloved, thinke it not a strange thing concerning the fiery trial, which is among you to prove you as though some strange thing were come unto you.

13 13 But reioyce, inasmuch as ye are partakers of Christs sufferings, that when his glory shall appear, ye may be glad and reioyce.

14 14 If ye be railed upon for the Name of Christ, blessed are ye: for the * spirit of glorie and of God resteth upon you: which on their part is evil spoken of, but on your part is glorified.

15 15 But let none of you suffer as a murderer, or as a thief, or an evil doer, or as a busiebody in other mens matters.

16 16 But if any man suffer as a Christian, let him not be ashamed: but let him glorifie God in this behalf.

17 17 For the time is come that judgement must begin at the house of God. 18 If it first begin at us, what shall the end be of them which obey not the Gospell of God?

18 18 And if the righteous scarcely be saved,

the profit of his neighbor. * Rom. 12. 6. Phil. 2. 14.

9 A reason because that what gift soever we have, we have received it of God upon this condition, to be his disposers and stewards.

10 He reckoneth up two kinds of their gifts: 11 the office of teaching in the Church, and the other Ecclesiastical functions, wherein two things especially are to be observed, to wit, that the pure word of God be taught, and what is done, be referred to the glorie of God the Father in Christ, as to the proper matter.

12 Because the cross is joyed in by the sincere professors of Religion, the Apostle likewise repeateth that which hee wrote before, writing us not to be troubled at persecutions and afflictions, as a newe and strange thing.

13 Another reason: Because the afflictions of the godly and wicked differ very much, and chiefly in three points. First, because the godly communicate with Christ in their afflictions, and therefore have in their time to partake also of his glory. * Math. 1. 10.

14 Second, because that although the wicked thinke farre otherwise, who in afflicting the godly, blaspheme God, yet the godly in that they are so afflicted, are honoured of God with the true spiritual glory, and their adoption sealed in them by the Spirit of God.

15 By spirit he meaneth the gift of the Spirit.

16 The third difference: for the godly are not afflicted for their evil doing, but for righteousness sake as Christians: 17 whereby is commeth to passe that the godly, suffering in this manner, are conscious of faith and righteousness, minister unfeignedly, not on occasion of favour, but of conscience.

18 The Apostle presupposeth the third difference, under the forme of an exhortation.

19 The third reason because the Lord of almighty would being especially careful for them of his household, desire therefore to call them first of all, yet so that hee keepeth a measure in his greatest severity: And as he hath always vowed to do hereafter, so do hee now specially when as he exhibited himself in person to his Church.

20 Lead the godly should be offended and trouble as at the name of the wicked, or though God would befriend the godly, yet for that the wicked are in good safe, and the godly in evil, the Apostle teacheth by an argument of comparison of them together, that God who saith not his own, but turneth them under the cross, will at length in his time handle the rebellious and wicked farre otherwise, whom hee hath appointed to your destruction. * Prov. 3. 31.

where shall the ungodly and the sinner appeare ?
 19 Wherefore let them that suffer according
 to the will of God, commit their soules to him
 in well doing, as unto a faithfull Creator.

C H A P. V.

1 Hee warneth the Elders not to usurpe authoritie over the Church, 2 warning the yonger sort to be willing to be caught and to be made, 3 to be fides and watchfull to resist the cruel adversary.

Hee describeth particularly the office of the Elders, that is to say, of them that have the care of the Church.

2 Hee useth a preface touching the circumstance of his own person : to wit, that hee is their companion, communiceth with them not of matter which he knoweth not, but wherein he is as well experienced as any, and propoundeth unto them no other condition, but that which he himselfe hath sustained before them, and doth still take the same paines, and also hath one selfe same hope together with them.

3 The first rule : for that is a Shepherd, hee findeth the flocke. 4 The first rule : Let the Shepherd consider, that the flocke is not his, but Gods. 5 The third : Let not the shepherds invade other mens flockes, but let them feed that which God hath committed unto them.

6 Let the shepherds govern the Church with the word and example of godly and blamelesse life, not by constraint, but willingly, not for filthy lucre, but of a ready will, not as Lords over Gods pious and heritage, but as his ministers, by which the Christian people. 7 That the shepherds minde be not overcome either with the wickedness of men, or their crueltie, hee warneth them to call their eyes continually upon that chiefe Shepherd, the crowne which is layd up for them in heaven.

8 He commendeth many peculiar Christian vertues, and especially modestie : which aduonitall all of us stand in need of, but especially the yonger sort, by reason of the untowardnesse and pride of that age.

10 The second : Let the shepherds consider, that the flocke is not his, but Gods. 11 The third : Let not the shepherds invade other mens flockes, but let them feed that which God hath committed unto them. 12 Let the shepherds govern the Church with the word and example of godly and blamelesse life, not by constraint, but willingly, not for filthy lucre, but of a ready will, not as Lords over Gods pious and heritage, but as his ministers, by which the Christian people. 13 That the shepherds minde be not overcome either with the wickedness of men, or their crueltie, hee warneth them to call their eyes continually upon that chiefe Shepherd, the crowne which is layd up for them in heaven. 14 He commendeth many peculiar Christian vertues, and especially modestie : which aduonitall all of us stand in need of, but especially the yonger sort, by reason of the untowardnesse and pride of that age.

one to another : * decke your selves inwardly in lowlinesse of minde : 9 for * God refetheth the proud, and giveth grace to the humble.

6 Humble * your selves therefore to under the mighty hand of God ; that hee may exalt you in due time.

7 * Cast all your care on him : for hee careth for you.

8 * Be sober, and watch : for * your adversary the devil as a roaring lyon walketh about, seeking whom he may devour :

9 Whom resist stedfast in the faith, * knowing that the same afflictions are accomplished in you : brethren which are in the world.

10 * And the God of all grace, which hath called us unto his eternall glory by Christ Iesus, after that ye have suffered a little, make your persifit, confirme, strengthen, and stablish you.

11 To him be glory and dominion for ever and ever, Amen.

12 * By Silvanus a faithfull brother unto you as I suppose, have I written briefly, exhorting and testifying how that this is the true grace of God, wherein ye stand.

13 * The Church that is at Babylon elected together with you, salureth you, and Marcus my sonne.

14 Greete yee one another with the * kisse of love. Peace be with you all which are in Christ Iesus, Amen.

15 * The Church that is at Babylon elected together with you, salureth you, and Marcus my sonne. 16 Greete yee one another with the * kisse of love. Peace be with you all which are in Christ Iesus, Amen. 17 The persecutions which Satan stirreth up are neither new nor proper unto any one, but from old tyme continue common to the whole Church, and therefore we must suffer that patiently which we have feele & may followe of our confidant and comfort. 18 Amongst your brethren which are dispersed throughout the world. 19 He saileth up as it were with a scale, the former exhortation with a solemne prayer, againe willing them to take resistance of strength at his hands of whom they had the beginning, and hope to have the accomplishment, to wit, of God the Father in Iesus Christ, in whom we are sure of the glory of eternall life. 20 Continuing and perseverance in the doctrine of the Apostles, is the only ground and foundation of Christian faith : Now the summe of the Apostles doctrine, is salvation freely given of God. 21 Familiar salutations. 22 In that former epistle of Iudas where Peter the Apostle of the circumcision then was. 23 Rom. 16, 16, a cor. 16, 16, a cor. 13, 11.

* Rom. 12, 10, 2 Because pride is contrary to many to be true way, to the glory of this life, the Apostle warneth us on the contrary side, that I promiscie and thus is the reward of pride, and glory the reward of modestie. 3 James 4, 6, 4 James 4, 10, 5 Because these proud and losie spirits threaten the modest and humble, the Apostle warneth us to set the power of God against the vaine of proud men, and to bring downe upon them providence. 6 Phil. 5, 13, 7 marth. 6, 4, 8 Luke 14, 23, 9 The cruelty of Satan, who seeketh by all means to overcome us, is overcome by watchfulness and faith.

THE SECOND EPISTLE GENERAL OF PETER.

C H A P. I.

1 Having spoken of the testimony of God, 2 and of the reward of faith, 3 He exhorteth them to holinesse of life. 4 And that his counsel may be the more effectuall, 5 He sheweth that his death is at hand, 6 and that himselfe did see the power of Christ, which he opened unto them.

A salutation wherein he giueth them to understand that hee desireth with them as Christs ambassadors, and otherwise agreeth with them in one selfe same faith which is grounded upon the righteousness of Iesus Christ our God and Saviour.

2 In that that God standing to his promise, shewed himselfe faithfull, and therefore iust unto us.

3 Faith is the acknowledging of God and Christ, from whence all our blessednesse issueth and floweth. 4 Christ ferreth forth himselfe to us in one in the eternall life, wherein hee hath appointed to glorifie us, and also to godliness, in that hee doth furnish us with true vertue.

5 His speake of Christ, whom hee maketh God, and the only saviour. 6 Unto salvation. 7 This is the summe of true Religion, to be led by Christ to the Father, as it were by the hand.

8 Hee describeth the office of the Elders, that is to say, of them that have the care of the Church. 9 Hee useth a preface touching the circumstance of his own person : to wit, that hee is their companion, communiceth with them not of matter which he knoweth not, but wherein he is as well experienced as any, and propoundeth unto them no other condition, but that which he himselfe hath sustained before them, and doth still take the same paines, and also hath one selfe same hope together with them.

10 The second : Let the shepherds consider, that the flocke is not his, but Gods. 11 The third : Let not the shepherds invade other mens flockes, but let them feed that which God hath committed unto them. 12 Let the shepherds govern the Church with the word and example of godly and blamelesse life, not by constraint, but willingly, not for filthy lucre, but of a ready will, not as Lords over Gods pious and heritage, but as his ministers, by which the Christian people. 13 That the shepherds minde be not overcome either with the wickedness of men, or their crueltie, hee warneth them to call their eyes continually upon that chiefe Shepherd, the crowne which is layd up for them in heaven. 14 He commendeth many peculiar Christian vertues, and especially modestie : which aduonitall all of us stand in need of, but especially the yonger sort, by reason of the untowardnesse and pride of that age.

that hath called us unto glory and vertue.

4 * Whereby most great and precious promises are given unto us, that by them ye should not be partakers of the divine nature, in that ye flee the corruption, which is in the world through lust.

5 Therefore give even all diligence thereto, unto : 6 Ioyne moreover vertue with your faith ; and with vertue, knowledge ;

6 * And with knowledge, temperance ; and with temperance, patience ; and with patience, godlinesse :

the world, (that is, from the wicked lusts which we carie about us) are made, after the sort like unto God himselfe. 7 By the divine nature, he meaneth not the substance of the Godhead, but the participation of those qualities which he hath the image of God transfused in him. 8 For lust is the state of corruption and backsliding from God in our very hearts and inward parts. 9 Having layd the foundation (that is, having declared the causes of our salvation and especially of our sanctification) now hee beginneth to exhort us to give our mindes wholly to the true use of this grace. And hee beginneth with faith without which nothing can please God, and hee warneth us to beare it full fraught with vertue (that is to say) with good and godly manners, being assured of the knowledge of Gods will, without which there is neither faith neither any true vertue. 10 Finally, alfo, and lastly, hee saith, 11 Hee teacheth us certaine other principall vertues, which of some pertaine to the first Table of the Ten commandments to the last.

4 An explication of the formation of men, whereby we should not be partakers of the divine nature, in that ye flee the corruption, which is in the world through lust. 5 God and his free promise from whence all these benefit proceed. 6 I say, the most excellent benefit, whereby we are delivered from the corruption of the world, (that is, from the wicked lusts which we carie about us) are made, after the sort like unto God himselfe. 7 By the divine nature, he meaneth not the substance of the Godhead, but the participation of those qualities which he hath the image of God transfused in him. 8 For lust is the state of corruption and backsliding from God in our very hearts and inward parts. 9 Having layd the foundation (that is, having declared the causes of our salvation and especially of our sanctification) now hee beginneth to exhort us to give our mindes wholly to the true use of this grace. And hee beginneth with faith without which nothing can please God, and hee warneth us to beare it full fraught with vertue (that is to say) with good and godly manners, being assured of the knowledge of Gods will, without which there is neither faith neither any true vertue. 10 Finally, alfo, and lastly, hee saith, 11 Hee teacheth us certaine other principall vertues, which of some pertaine to the first Table of the Ten commandments to the last.

7 Attobole teins
daring from the
truck knowl-
edge of Christ,
in like sort the
knowledge is
false, fostered,
and groweth by
bringing forth
such false info-
rmation, that he that
is unskillful to
discern never know
the true light, or
hath forgotten the
gift of sanctifica-
tion which hee
hath received.
8 He that hath not
an effectual know-
ledge of in-
himself, blind as
touching the king-
dome of gods, for
hee cannot for things
that are above off,
that is to say, hea-
venly things.
9 The conclusion is
Therefore seeing
our calling and elec-
tion is sure,
proved by these
things, and is con-
firmed in us and
moreover seeing
this is the only
way to the ever-
lasting kingdome
of Christ, it reme-
mber that we call
our minds wholly
that way.
9 An amplifying of
the conclusion
joined with a
model excuse,
wherein hee decla-
res his love to
witness them, and
foretelleth them
of his dearth,
which is a band-
k In this body.
* 1 John 11, 18.
* 1 Cor. 11, 17.
* 2 Tim. 1, 12.

7 And with godliness, brotherly kindnesse;
and with brotherly kindnesse, love.
8 For if these things be among you, and abound, they will make you that ye neither shall be idle, nor unfruitful in the acknowledging of our Lord Iesus Christ:
9 For he that hath not these things is blinde, and cannot see farre off, and hath forgotten that he was purged from his old finnes.
10 Wherefore, brethren, use rather diligence to make your calling and election sure: for if ye doe these things, ye shall never fall.
11 For by this means an entering shall be ministred unto you abundantly into the everlasting kingdome of our Lord and Saviour Iesus Christ.
12 Wherefore, I will not be negligent to put you alwayes in remembrance of these things, though that ye have knowledge, and be established in the present truth.
13 For I thinke it meetes as long as I am in this tabernacle, to stirre you up by putting you in remembrance.
14 Seeing I know that the time is at hand that I must lay downe this my tabernacle, even as our Lord Iesus Christ hath * chewed me.
15 * I will endeavour therefore alwayes, that ye also may be able to have remembrance of these things after my departing.
16 * For we were followed not deceivable fables, when we opened unto you the power, and coming of our Lord Iesus Christ, but with our eyes we saw his maiestie:
17 For he received of God the Father honour and glory, when there came such a voyce to him from that excellent Glory. * This is my beloved Sonne, in whom I am well pleased.
18 And this voyce we heard when it came from heaven, being with him in the holy mount.
19 We have also a most true word of the Prophets, 12 to the which ye doe well that ye take heed, as unto a light that shineth in a darke place, untill the day dawne, and the day shall arise in your hearts.
20 * So that ye first know this, that no prophetic of the Scripture is of any private interpretation:
21 For the prophetic came not in old time by the will of man: but by holy men of God spake as they were moved by the holy Ghost.

But, there were false prophets also among the people, even as there shall be false teachers among you: which privily shall bring in damnable heresies, even denying the Lord that hath bought them, and bring upon themselves swift damnation.
2 And many shall follow their destructions, by whom the way of truth shall bee evil spoken of.
3 And through covetousnes shall they that have fained words make merchandise of you, whose condemnation long since is set forth, and their destruction lumbereth not.
4 For if God spared not the Angels that had sinned, but cast them downe into hell, and delivered them into chains of darkenesse, to be kept unto damnation:
5 Neither hath spared he the old world, but saved * Noe the eight person a preacher of righteousness, and brought in the Flood upon the world of the ungodly.
6 And * turned the cities of Sodom and Gomorrah into ashes, condemned them and overthrew them, and made them an example unto them that after should live ungodly.
7 And delivered just Lot vexed with the uncleanly conversation of the wicked:
8 (For hee being righteous, and dwelling among them, in seeing and hearing, vexed his righteous soule from day to day with their unlawful deeds.)
9 The Lord I knoweth to deliver the godly out of temptation, and to reserve the ungodly unto the day of judgement under punishment:
10 And chiefly them that walke after the flesh, in the lust of uncleannesse, and despite governement, which are bold, and stand in their owne conceit, and feare not to speake evil of them that are in dignitie.
11 Whereas the Angels which are greater both in power and might, give not railing judgement against them before the Lord.
12 * But these as natural brute beasts, with sensualitie, and made to be taken, and destroyed, speake evil of those things which they know not, and shall perish through their owne corruption.
13 And shall receive the wages of unrighteousnesse, as they which count it pleasure daily to live deliciouly. * It spets they are and blots, delighting themselves in their deceivings, in feasting with you.

As in times past there were two kinds of Prophets, the one true, the other false, so Peter foretelleth them that there shall be some true and some false teachers in the Church, in such like Christ himselfe shall be denied of some, which notwithstanding shall call him redeemer.
a Under the Law, whilst the Jews and pharisees of the Temple were standing.
b There shall not only be heretics, but also many followers of them.
c Covetousnesse for the benefit of man is a companion of heresie, and maketh merchandise even of soules.
d They will abuse you, and sell you as they sell cattle in a farre.
e A comfort for the godly: God who cast the Angels who cast the Angels that fell away from him heading into the darkness of hell, is willing to be judged, and who destroyed the old world with the flood, and preserved Noe the eight person, and saved Sodom and Gommorrah, will deliver his elect from these errors, and will utterly destroy those unrighteous.
f Job 41, 8.
g So the Creacians called the deepes dangerous under the sea, which should be appointed to torment the soules of the wicked in.
h Bound them with darkenesse as they were with chains, and by darkness, it meant that they must suffer darknesse of life, that is full of threnes.
i Which was before the Flood, yet that God made a new world, but he saved the world first, and so.
* Gen. 7, 1. For hee spared not for the space of an hundred and twenty years to warne the wicked both by word and deed, what was to befall, and changed over their heads.
* Gen. 19, 13-14. Which was fewer looked and warned his ears.
b Hee had a cruelled soule, and being vehemently oppressed, hee gave a painful life. I hath bene long pained in saying and delivering the righteous.
c Hee got to another sort of corrupt men, whose no withstanding are within the bolome of the Church, which are wickedly men, and do daily speake evil of the authority of Magistrates, which the Angels themselves thinke to be a sinne before God, doe not despise. A true and lively description of the Romish Clergie (as they call it).
k I knowe and great men, they are wicked in authority.
l Alively painting out of the same perill, wherein they are compared to beasts, which are made to slay: themselves to destruction, while they give themselves to fill their bellies. But there is no greater ignorance than in these men, although they most impudently find fault with those things which they know not, and I shall come to asse that they shall destroy themselves as beasts, who by their pleasures were given to they are delighted, and diluore with the company of the godly.
m As it is said to the pray is there, for destruction in this, as when the wicked men shall bring them to destruction.
n O, little wretches, who by an ill being among the Christians in this world, knoweth the heart keepeth, they would come by that means to the members of the Church, as they are inacted but those of the Church.

CHAP. II.

3 Hee foretelleth them of false teachers, whose wicked life, and destruction hee declareth.
4 Hee compareth them to beasts, as they, and to wretches without mercy.
5 Hee teacheth they shall be wither away from God to their owne shaming.
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7 See condem-
neth those men,
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in the behav-
our and countenance
an unmeasurable
hate as making
mischance of the
soules of light
persons. It men
excited in all the
craftes of covet-
ousnesse to be
short, as men that
sell themselves for
money to curse the
Sonne of God
after Balaam's ex-
ample, whom the
dumbe beast re-
proved.

8 Num. 22. 33.
9 Jude 1. 1.

10 Another com-
whereby they may
be well knowne
what manner of
men they are, be-
cause they have in-
wardly nothing
but either werry
vine or werry butt
full although they
showe in the
same as good-
ness, but they
shall not escape
unpunished for it,
because under pre-
tence of faith li-
berally they draw
men into most mi-
serable slavery of
sinne.

11 Which be of knowledge and have nothing in them.

12 They are taken with the hook.

13 John 3. 24. 1 Tim. 4. 10.

14 It is better to be knowne
as a dog of righteousness, than to be
knowne as a dog of sinne.

15 Mar. 12. 45. 1 Cor. 6. 4.

16 Prov. 11. 11.

17 He that is a
dog of sinne, shall
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18 He that is a
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34 He that is a
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be a dog of sinne.

35 He that is a
dog of sinne, shall
be a dog of sinne.

14 7 Having eyes full of adulterie, and that
cannot cease to sinne, beguiling unstable soules,
they have hearts exercised with covetousnesse, they
are the children of curse:

15 Which forsaking the right way, have gone
astray following the way of * Balaam the sonne of
Boror, which loved the wages of unrighteousnesse,

16 But he was rebuked for his iniquity: for
the dumbe beast speaking with mans voyce forbade
the foolishnesse of the Prophet.

17 * These are * welles without water, and
clouds carried about with a tempest, to whom
the blacke darknesse is reserved for ever.

18 For in speaking & dwelling words of vanity,
they beguile with wantonnesse through the
lusts of the flesh them that were cleane escaped
from them which are wrapped in error.

19 Promising unto them liberty, and are them-
selves * servants of corruption: for of whom-
soever a man is overcome, even unto the same is
he in bondage.

20 * For if they, after they have escaped
from the blindness of the world, through the ac-
knowledging of the Lord, and of the Saviour Je-
sus Christ, are yet tangled againe therein, and o-
vercome, the latter end is worse with them then
the beginning.

21 For it had been better for them not to have
acknowledged the way of righteousness, then
after they have acknowledged it, to turne from
the holy commandment given unto them.

22 But it is come unto them according to the
true proverb, * The dogge is returned to his
owne vomit, and the sow that was washed, to
the wallowing in the mire.

23 * Which be of knowledge and have nothing in them.

24 They are taken with the hook.

25 John 3. 24. 1 Tim. 4. 10.

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27 Mar. 12. 45. 1 Cor. 6. 4.

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dog of sinne, shall
be a dog of sinne.

39 He that is a
dog of sinne, shall
be a dog of sinne.

of the water, and by the water, by the word of
God.

6 5 Wherefore the world that then was, peri-
shed, overflowed with the water.

7 6 But the heavens and earth, which are now
are kept by the same word in store, and reserved
unto here against the day of condemnation, and
of the destruction of ungodly men.

8 7 Dearely beloved, be not ignorant of this
one thing, that one day is with the Lord, * as a
thousand yeeeres, and a thousand yeeeres as one
day.

9 8 The Lord of that promise is not slacke (as
some men count slacknesse) * but is patient to-
ward us, and * would have no man to perish, but
would all men to come to repentance.

10 10 But the day * of the Lord will come as a
thief in the night, in which the heavens shall
paste away with a noise, and the elements shall
melt with heat, and the earth with the workes that
are therein shall be burnt up.

11 11 Seeing therefore that all these things
must be dissolved, what manner persons ought ye
to be in holy conversation and godlinesse,

12 Looking for, and hailing unto the com-
ming of that day of God by which the hea-
vens being on fire, shall be dissolved, and the ele-
ments shall melt with heat:

13 But wee looke for * new heavens, and a
new earth, according to his promise, wherein
dwelleth righteousness.

14 Wherefore, beloved, seeing that yee looke
for such things, be diligent that yee may bee
found of him in peace, without spot and blame-
lesse.

15 * And suppose that the long suffering of
our Lord is salvation, * even as our beloved brother
Paul according to the wisdom given unto him
wrote unto you,

16 As one that in all his Epistles speaketh of
these things: * among the which, some things
are hard to be understood, which they that are
unlearned and unstable, wrest as they doe also
their Scriptures unto their owne destruction.

17 Ye therefore beloved, seeing ye know these
things before, beware, lest yee be also pulled away
with the error of the wicked, and fall from
your owne steadfastnesse.

18 But live in grace, and in the knowledge
of our Lord and Saviour Jesus Christ: to him be
glorie both now and for evermore, Amen.

19 The remedy
against the se-
ditions which
of true doctrine
and holinesse, is to
be sought for by
the continual in-
struction of the
Propheets and A-
postles.

20 1 Tim. 4. 1.
21 1 Tim. 4. 1.
22 1 Tim. 4. 1.

23 He that is a
dog of sinne, shall
be a dog of sinne.

24 He that is a
dog of sinne, shall
be a dog of sinne.

25 He that is a
dog of sinne, shall
be a dog of sinne.

26 He that is a
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27 He that is a
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be a dog of sinne.

28 He that is a
dog of sinne, shall
be a dog of sinne.

29 He that is a
dog of sinne, shall
be a dog of sinne.

30 He that is a
dog of sinne, shall
be a dog of sinne.

31 He that is a
dog of sinne, shall
be a dog of sinne.

Secondly, hee
saith against
the ungodly
that which was
the destruction,
as it were of the
whole world.

For the waters
returning into their
former place this
world, that is to
say, this beauty of
the earth which
was, and all li-
ving creatures
which live upon
the earth perished.

Thirdly, he pro-
nounceth that it
shall not be hard
for God to
burne heaven and
earth with fire in
that day which is
appointed for the
destruction of the
wicked, which
thing he will al-
lowe it then it was
for him to come
pale to make them
as a chaff, and to
cast them as chaff
and of reward
to over-throwe
them with
water.

7 The taking a-
way of an obedi-
ent man, is the
first step to the
destruction of the
wicked, which
thing he will al-
lowe it then it was
for him to come
pale to make them
as a chaff, and to
cast them as chaff
and of reward
to over-throwe
them with
water.

8 The Lord will
surely come be-
cause he has pro-
mised: and he
will not be slow
in his coming.

9 A reason why
the latter day com-
meth not out of
hand, but God
will surely come
later then he hath
promised.

10 A reason why
the latter day com-
meth not out of
hand, but God
will surely come
later then he hath
promised.

11 A reason why
the latter day com-
meth not out of
hand, but God
will surely come
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12 A reason why
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30 A reason why
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31 A reason why
the latter day com-
meth not out of
hand, but God
will surely come
later then he hath
promised.

THE FIRST EPISTLE GENERAL
OF JOHN.

CHAPTER I.

He testifieth that he bringeth the eternal word, wherein is life,
and light. ¶ God will be mercifull unto the faithfull,
if growing under the burden of their finnes, they learne to flee
unto his mercy.



Hat ^a which was from the be-
 ginning, which we have ^a heard,
 which we have seene with these
 our eyes, which we have looked
 upon, and these hands of ours
 have handled of that ^b word of
 life.

2 (For that life was made manifest, and we have seene it, and beare witnesse, and shew unto you that eternall life, which was with the Father, and was made manifest unto us.)

3 That *Ifay*, which we have seene and heard declare we unto you, ⁊ that yee may also have fellowship with us, and that our fellowship also may be with the **Father** and with his Sonne Iesus Christ.

4 And these things write I unto you, that your joy may be full.

5 3 This then is the message, which we have heard of him, and declare unto you, that God * is light, and in him is no darkeness.

6 If wee say that wee have fellowship with him, and walke in darkenesse, we lie, and doe not truly.

7 But if we walke in the light as he is in the light, we have fellowship one with another, and the * blood of Iesus Christ his Sonne cleanseth us from all sinne.

8 s * If we say that we have no sinne, we de-
ceive our selves, and t^rueth is not in us.

9 6 If we acknowledge our finnes, he is 8 faithfull and iust, to b forgive us our finnes, and to cleanse us from all unrighteousnesse.

10 7 If wee say, wee have not sinned, wee make
him a liar, and his ^k word is not in us.

29. The light of this doctrine is, that, all of us being coupled and joined together with
 Christ, by faith, might become the Sonnet of God, in which thing only conflict all
 happy life. 3 Now, be entree into a question, whereby we may understand that
 we are joined together with Christ, to wit, if we be governed by his light, which
 we receive by the ordering of our life. And thus he reasoneth, God is himselfe mol
 pure light, therefore hee agreeth with them, which are lightlike; but with them which
 are darkelike, he hath no fellowship. * John 8. 12. God is sayd to be light of
 his own nature, and to be the light that say, in that everlasting infinite blessednesse,
 and we are sayd to walke in light, in that the beams of that light doe shine upon us
 in the world. 4 A digression going from the matter, is to hand us the use of
 this office of funts, for this end, that we may be able to see, that a testimony
 of our joyning and joisting together, with Christ : but because that our light is very
 da ke, we must needs obtaine another benefit in Christ, to wit, that our sinnes may be
 forgiven us by thinking with his blood : and this in conclusion is the proper and
 stay of our salvation. * Heb. 9. 28. 1 peter 3. 19. revel. 1. 5 * Therein
 may be, but needeth this benefit, because there is more than that is sinnes. * 1 Kings
 3. 46. 2 chron. 6. 36. 1 pet. 20. 9. e This place doth fully relate that perfecti
 on, and workes of supererogation which the Tapists dream of. f So then John speake
 not thus for modestie sake, as some say, but because it is to indente. g Therefore
 he beginneth with this knowledge, which is promised to be given to us, that we
 may be fully forgiven all sinnes, and thus be qualified for do, and be faith. h
 full and free. i So then our salvation hath such grounds, for the testimony of God,

because he is faithful and just, will perform that which he hath promised. **h** Where are then our merits? **i** for this is our true felicity. **j** A rehearsal of the former service; wherein he is condemned all of sinne without exception, inasmuch that if any man perforce himselfe otherwise, he doeth as much as in him lieth, make the word of God himselfe vaine and to no purpose, yet he maketh God a Liar, for to what end elideth it sinne past needed sacrifices or now Christ and the Gospel, if we be not fonder? **k** They do not oonly cease themselves, but also are blasphemous against God. **l** **His** Dominion they have no place in us, that is, in our hearts.

CHAP. II.

1 Hee declares that Christ is our mediator and advocate, 3 and
 sheweth that the knowledge of God consisteth in holines of life,
 4 which appertaineth to all sorts, 14 that depend on Christ
 alone: 15 Then having exhorted them to contemne the
 world, 16 hee giveth warning that antichrists be avoided,
 24 and that the knowne truth be stood unto.

MY little children, these things write I unto you, that ye sinne not: and if any man sinne, wee have an Advocate with the Father, Iesus Christ, the Iust.

2 And he is the **reconciliation** for our **sinnes**:
and not for ours onely, but also for *the sinnes* of the
whole world.

3 2 And hereby we are sure that we ^d knowe
him, ^e if we keepe his commandements.

4 Hee that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

5 4 But he that keepeth his word, in him is the
f love of God perfect indeede: hereby wee know
that we are in 8 him.

6 s He that faith he remaineth in him, ought
even so to walke as he hath walked.

7 ⁶ Brethren, I write no new commandment unto you, but an old commandment, which ye have had from the beginning: this old commandment is that word, which ye have heard from the beginning.

8 7 Again, a new commandment I write unto you, that ^h which is true in him: and also in you: for the darkenes is past, and that true light now shineth

9 8 Hee that saith that he is in that light, and
hateth his brother, is in darkenes, untill this time.

10 * He that loveth his brother , abideth in the
light, and there is no occasion of evill in him.

11 But he that hateth his brother, is in darke-
ness, and walketh in darkenesse, and knoweth not
whither hee goeth, because that darkenesse hath
blinded his eyes.

12 9 Little children, ⁱ I write unto you, because
your finnes are forgiven you for his ^k Names sake

declaring what it is to walke in the light, to wit, to keepe Gods commandments, whereby it followeth that holiness doeth not consist in those things, which men have devised, neither in a vaine profession of the Gospel. d This muſt be underſtood of ſuch a knowledge, as faith faith with, and out of a common knowledge. e For the reſt is knowne by the fruit. 3 Holieſtie, that is a liſe ordered according to the preſcript of Gods commandments how weakſe ſoeuer they be, of neceſſity followeth with faith, that is, with the true knowledge of the Father in the Sonne. 4 Hee that keepeth Gods commandments, loveth God indeed. He that loveth God, is in Gods love, is joyned together with God. Therefore he that keepeth his commandments, is in him,

6 Where with we love God, 6 He meaneth our comfort with Christ. 7 He
 that is one with Christ must needs live his life, that must walk in his steps. 8 He
 goes againe to that to expound the same, saying that charity overward another
 telleth that we have received his love. 9 Soling bringeth newe testimonies
 which these devils traditions, one after another, but pursheth them in minde of the same
 Law which God gave us the beginning, to wit, by Moyses, at that time that God began
 to give Laws to his people. 7 He addeth that the doctrine indeed is old, but he
 telleth that the same is newe, and also that in whom he beareth witness
 of the Gospel, engraven his Law effectually, not in stone, but in the heart
 of man. Which thing (to wit, that the doctrine is newe which I write unto you) is true
 in him and in you. 8 Now he connecteth to the second Table, that is, to charitie owed
 towards another and deareth that man hath true light to him, or is indeed regenerate
 by the Gospel, which he beareth to his brother, and such an one wanders mil-
 ly in darkness, if he bragge himself to be regenerate, and yet he be not
 willing to be taught himself, he shall unto hell. Chap. 13. He reproveth

13 to I write

14 Because we do not yet in effect obtaine that which we hope for, the Apostle joyeth in our prayers with faith, which he will have to proceed from faith, and moreover to be conceived in such fort, that nothing be asked but that which is agreeable to the will of God: and such prayers cannot be vaine. Chap. 3. 25. We have to make prayers not only for our selves, but also for our bretheren which desire, that their finnes be not unto death: to death: and yet be brethren which desire, that they never be forgiven, or the sinne against the holy Ghost, that is: to say, an universal and everlasting falling away from the known truth of the Gospel. 17 his is as much as if he said, Let him desire the Lord to forgive him, and he will forgive him being so desirous. * Math. 23. 37. Marke 3. 29.

that beleve in the name of that Sonne of God, that ye may know that ye have eternall life, and that ye may beleve in the Name of that Sonne of God.

14 And this is that assurance that we have in him, * that if we aske any thing according to his will, he heareth us.

15 And if we know that he heareth us, whatsoever we aske, we know that we have the petitions, that we have desired of him.

16 15 If any man see his brother sinne a sinne that is not unto death, let him 1 aske, and he shall give him life for them that sinne not unto death. * There is a sinne unto death, I say not that thou shouldst pray for it.

25 We have to make prayers not only for our selves, but also for our bretheren which desire, that their finnes be not unto death: to death: and yet be brethren which desire, that they never be forgiven, or the sinne against the holy Ghost, that is: to say, an universal and everlasting falling away from the known truth of the Gospel. 17 his is as much as if he said, Let him desire the Lord to forgive him, and he will forgive him being so desirous. * Math. 23. 37. Marke 3. 29.

17 16 All unrighteousnesse is sinne, but there is a sinne not unto death.

18 17 We know that whosoever is born of God, sinneth not: but he that is begotten of God keepeth himselfe, and that wicked one toucheth him not. 19 18 Wee know that we are of God, and this whole world lieth in wickednesse.

20 But we know that the Sonne of God is * come, and hath given us a mind to know him, which is true, and we are in him that is true, that is, in that his Sonne Iesus Christ, the same is that very * God, and that eternall life.

21 19 Little children, keepe your selves from idoles, Amen.

is to say, made the fountes of God in Christ, and being indwelt with his Spirit, they do not serve sin, neither are deadly wounded of Satan. 19 Every man mult particularly apply to himselfe the general promise, that we may certainly persevere our selves, that whereas all the world is by nature lost, we are freely made the fountes of God, by the sending of Iesus Christ his Sonne unto us, of whom we are lightened with the knowledge of the true God, and everlasting life. * Luke 4. 15. * The doctrine of Christ is most plainly proved by this place. 29 He expresseth a plain precept of taking heed of idoles: which he setteth against the only true God, that with this feale as it were be might feale up all the former doctrine.

16 The working away of an obediens: indeed all iniquitie is comprehended under the name of sin, but yet we must not despaire therefore, because every sin is needredly, and without hope of remedie. 17 A reason why not all, say rather why so sin is mortall to some: to wit, because they be borne of God, that is to say, they do not serve sin, neither are deadly wounded of Satan. 19 Every man mult particularly apply to himselfe the general promise, that we may certainly persevere our selves, that whereas all the world is by nature lost, we are freely made the fountes of God, by the sending of Iesus Christ his Sonne unto us, of whom we are lightened with the knowledge of the true God, and everlasting life. * Luke 4. 15. * The doctrine of Christ is most plainly proved by this place. 29 He expresseth a plain precept of taking heed of idoles: which he setteth against the only true God, that with this feale as it were be might feale up all the former doctrine.

THE SECOND EPISTLE OF IOHN.

1 This Epistle is written to a woman of great renowne, 4 who brought up her children in the feare of God: 6 he exhorted her to continue in Christian charitie, 7 that she accompanie not with Antichrists, 10 but avoid them.

THE ELDER to the elect & Ladie, and her children, 1 whom I love in the truth: and not I onely, but also all that have known the truth.

2 For the truths sake which dwellen in us, and shall be with us for ever:

3 Grace be with you, mercy and peace from God the Father, and from the Lord Iesus Christ the Sonne of the Father, with * truth and love.

4 I reioyced greatly, that I found of thy children walking in truth, as we have received a commandement of the Father.

5 And now beseech I thee, Lady, (not as writing a new commandement unto thee, but the same which we had from the beginning) that we * love one another,

both in love one toward another which the Lord had commanded, and also especially in wholesome and found doctrine, which also is delivered unto us: For the commandement of God is a found and sure foundation both of the rule of manners and of doctrine, and these cannot be separated the one from the other. d According as the truth directeth them, * Iohn 15. 21.

THE THIRD EPISTLE OF IOHN.

1 He commendeth Gaius for hospitality, 9 and reprehendeth Diotrophes for uncharitableness, 10 he exhorted Gaius to continue in well doing: 12 and in the end commendeth Demetrius.

THE ELDER unto the beloved Gaius, whom I love in the truth.

2 Beloved, I with chiefly that thou prosperedst and farest well as thy soule propheth.

3 For I reioyceth greatly when the bretheren came and testified of the truth that is in thee, how thou walkest in the truth.

4 I have no greater joy then * these, that is, to hear that my finnes walke in veritie.

5 Beloved, thou doest faithfully, whatsoever thou doest to the bretheren, and to strangers.

6 Which bare witness of thy love before the Churches: Whom if thou bringest on their iour-

ney as it becometh according to God, thou shalt doe well.

7 Because that for his Names sake they went forth and tooke nothing of the Gentiles.

8 Wee therefore ought to receive such, that we might be 4 helpers to the truth.

9 I wrote unto the Church, but Diotrophes, which loveth to have the preeminence among them, receiveth us not.

10 Wherefore if I come, I will call to your remembrance his deeds which hee doeth, prating against us with malicious words, and not therewith content, neither hee himselfe receiveth the bretheren, but forbiddeth them that would, and thrusteth them out of the Church.

11 Beloved, follow not that which is evil, but that which is good: he that doth well is of God: but he that doeth evil, hath not * seene God,

Antichrist fighteth world, which confesse not that Iesus Christ is come in the flesh. He that is such one, is a deceiver and an Antichrist. 4 He that maketh his pleasure his office of Christ, verily ready crept into the Church in the time of the Apostles. 4 He that maketh his pleasure his office of Christ, verily ready crept into the Church in the time of the Apostles.

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12 Demetrius hath good report of all men, and of the truth it selfe; yea, and wee our selves beare record, and ye knowe that our record is true.
13 I have many things to write: but I will

not with ynke and pen write unto thee:

14 For I trust I shall shortly fee thee, and we shall speake mouth to mouth. Peace be with thee. The friends salute thee. Grete thy friends by name.

THE - GENERALL EPISTLE OF IUDE.

3 Hee sweareth the gods to take heede of such men; 4 that make the grace of God, a cloake for their wantonnesse: 5 and that they shall not escape unpunished, for the contempt of that grace. 6, 7 hee proveth by three examples: 14 and allegeth the prophesie of Enoch: 20 Finally hee sweareth the gods, a mount to overthrowe all the floures of these deceivers.



Iude a servant of Iesus Christ, and a brother of Iames, to them which are called and sanctified by God the Father, and e reserved to Iesus Christ:

2 Mercy unto you, and peace and love be multiplied.

3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needfull for me to write unto you, to exhort you, that ye should earnestly contend for the maintenance of the faith, which was once given unto the Saints.

4 For there are certaine men crept in, which were before of olde ordeined to this condemnation: 3 ungodly men they are, which turne the grace of our God into wantonnesse, & denie God the onely Lord, and our Lord Iesus Christ.

5 I will therefore put you in remembrance, sofar as ye once knew this, how that the Lord, after that hee had delivered the people out of Egypt, * destroyed them afterward which beleev- ed not.

6 The * Angels also which kept not their first estate, but left their owne habitation, he hath reserved in everlasting chaines under darkenesse unto the iudgement of the great day.

7 As * Sodome and Gomorrah, and the cities about them, which in like manner as they did, committed fornication, and followed b strange flesh, are set forth for an example, and suffer the vengeance of eternall fire.

8 Likewise notwithstanding these f sleepers also defile the flesh, & despise * government, and speake evill of them that are in authority.

9 Yet Michael the Archangel, when hee strove against the devill, and disputed about the body of Moses, durst not blame him with cursed speech, but said, The Lord rebuke thee.

10 But these speake evill of those things, which they know not: and whatsoever things they know naturally as beasts, which are without

reason, in those things they corrupt themselves.

11 * Woe be unto them: for they have followed the way * of Cain, and are cast away by the deceit * of Balaams wages, and perish in the god- saying * of Core.

12 These are rockes in your I feastes of cha- rity, when they feast with you, without all care, feeding themselves: * cloudes they are without water, caried about of windes, corrupt trees and without fruit, twife dead, and plucked up by the rootes.

13 They are the raging waves of the sea, forming out their owne flumes: they are wandering starres, to whom is reserved the blackenesse of darkenesse for ever.

14 And Enoch also the seventh from Adam, prophesied of such, saying, * Beholde, the Lord cometh with thousands of his Saints,

15 To give iudgement against all men, and to rebuke all the ungodly among them of all their wicked deedes, which they have ungodly com- mitted, and of all their cruell speakings, which wicked sinners haue spoken against him.

16 These are murmurers, complainers, wal- king after their owne lusts: * whose mouthes speake proud things, having mens perfons in ad- miration, because of advantage.

17 But, yee beloved, remember the wordes which were spoken before of the Apostles of our Lord Iesus Christ:

18 How that they tolde you that there should be mockers * in the last time, which should walke after their owne ungodly lusts.

19 These are they that separate themselves from other, naturall, having not the Spirit.

20 But, yee beloved, edifie your selves in your most holy faith, praying in the holy Ghost

21 And keepe your selves in the love of God, looking for the mercy of our Lord Iesus Christ, unto eternall life.

22 And have compasion of some, in putting difference:

23 And other save with p fear, pulling them out of the fire, and hate even that argument which is spotted by the flesh.

24 Now unto him that is able to keepe you that yee fall not, and to present you faultlesse before the presence of his glory with joy.

25 That is, to God onely wise, our Saviour be glory, and maiestie, and dominion, and power, both now and for ever, Amen.

a This is put to make a difference betweene him and Iude the first. b By God the Father.

c Set apart by the everlasting counsell of God, to be de- livered to Christ to be kept. d The end and marke whereto hee shoulde in this Epistle, is to de- liver the confessions of the godly against cer- taine wicked men, both in whole- some doctrine and good maner. e of those things that are contrary to the salvation of all us.

f That ye should defend the faith by all the might you can, lest by true doctrine and good example of life. g Which was once given, that it may never be changed. h It is by Gods providence and not by chance, that many wicked men creepe into the Church.

i Hee condemneth this first to em, that they take a pretence, or occasion to waite with, by the grace of God, which cannot be, but the chief empire of Christ must be ab- rogated, in that such men give up themselves to Sa- tan: as at this time the first of the Anabaptists do, which they call Libertines.

k a Pet. 2. 1. Her seerch foorth the horrible punishment of them which have abused the grace of God to follow their owne lusts. * Numb. 14. 37. The fall of Angels was most severely punished, how much more then will the Lord punish the wicked and faithlesse men. * 2. Pet. 2. 4. * Gen. 19. 14. g Following the steps of Sodome & Gomorrah. h Thus be covertly feereb their horrible & monstrous lusts. i Which are blockish and void of reason as fall in their senses and witt as as a most foolish beast. k Another most pernicious doctrine of heresie, to hat they use away the authority of Magistrates, and speake evill of them, as at this day the Anabap- tists doe. l It is a greater matter to despise government, than the governors that is to despise the matter it selfe, then the persons. m An argument of compasion, Michael one of the chiefest Angels, was comend to deliver Satan, although as most cursed enemy, to the iudgement of God to be punished: and these perverse men are not ashamed to speake evill of the powers which are ordeined of God. n The conclusion These men are in a double fault, and so are we, both for their rash following of sinne, and for their impudent and shamelesse contempt of that knowledge, which when they had gotten, yet notwithstanding they lived as brute beasts, serving their bellies.

9 Hee rebuketh their delusions, because they re- semble of those fornicators Iames. Iude maketh Balaams filthy coun- sell, and to be chort. Cores fer- dition and ambi- tious head. * Gen. 4. 8. * Num. 22. 27. * Pet. 1. 12. * Numb. 16. 1. 10 He rebuketh most sharply with many other notes and markes, both their disflourish of b thine, and their fove- selfe, but especially their vaie- braverie of words, and moine vaie- pride, ioyning betwixt a man filthy and heave threatening out of a most au- dacious prophe- cy of Enoch touch- ing the iudgement to come.

11 The flouts of ba- lam were cer- tain banquets, which the brethren that were members of the Church, kept all together, as Tertul- lian setteth them forth in his Apu- lar. Chap. 39. m Impudently, without all rever- ence either to God or man. * 2. Pet. 2. 17. n His p- fesse of carnellitie. * Revel. 1. 7. o The present time for the time to come. * 1. Ial. 17. 10. p The rising up of such monks was way- ken of before: that were should not be troubled at the newnoodle of the

matter. * 1. Tim. 4. 1. 2. Tim. 3. 1. 3. Pet. 3. 3. 12 It is the property of Antichristians to separate themselves from the godly, because they are not given to the Spirit of God: and contrariwise it is the property of Christians to edifie one another through godly prayers both in faith and also in love until the mercy of Christ appeare to their full salvation. 13 Among them which wander and go astray, the godly have to use this choice, that they handle some of them gently, and that other some being woe in the very flame, they endeavour to save with severe and sharp instruction of the present dan- ger; yet so that they doe in such sort as beware the wicked and dishonest that they edifie by even the least contention that may be. p By fasting them, and living with the with- gin, he did desire. q An emphaticall taken from the forbidden things of the Law with he did desire. 14 He commendeth them in the grace of God, declaring sufficiently that it is God onely that can give us that constance which be requireth of us.



THE ORDER OF TIME, whereunto the Contents of this booke are to be referred.

The yeeres
of Christ.

7. Sec.

34

67.

70.

97.

1073.

1217.

1295.

1300.

1301

1305.



HE dragon watched the Church of the Iewes, which was ready to trauaile: She bringeth forth, fleeth, and hideth her selfe, whiles Christ was yet upon the earth.

The dragon persecuted Christ ascending into heaven, hee righteth and is throwen down: and after persecuteth the Church of the Iewes.

The Church of the Iewes is received into the wilderness, for three yeeres and an halfe.

When the Church of the Iewes was overthrowen, the dragon invaded the Catholike Church, and all this in the 12. chap.

The dragon is bound for a 1000 yeeres, chap. 20.

The dragon raiseth up the beast with seven heads, and the beast with two heads, which make havocke of the Church Catholike, and her Prophets for 1260 yeeres after the Passion of Christ, chap. 13. and 11.

The seven Churches are admonished of things present, somewhat before the end of Domitian his reigne, and are forewarned of the persecution to come under Traiane for ten yeeres chap. 2. and 3.

God by word and signes provoketh the world, and sealeth the godly, chap. 6. and 7.

He sheweth fourth examples of his wrath upon all creatures, mankinde excepted, chap. 8.

The dragon is let loose after 1000 yeeres, and Gregory the vij. being Pope rageth against Henrie the third then Emperour, chap. 20.

The Dragon vexeth the world 150 yeeres, unto Gregory the ix. who writ the Decretals, and most cruelly persecuted the Emperour Frederick the second.

The dragon by both the beasts persecuteth the Church, and putteth the godly to death, chap. 9.

The dragon killeth the Prophets after 1260 yeeres, when Boniface the viij. was Pope, who was the authour of the sixt booke of the Decretals: hee excommunicated Philip the French King.

Boniface celebrated the Iubile.

About this time was a great earthquake, which overthrow many houses in Rome.

Prophecie ceaseth for three yeeres and an halfe, untill Benedict the second succeeded after Boniface the viij. Prophecie is revived, chap. 11.

The dragon and the two beasts oppugne Prophecie, chap. 13.

Christ defendeth his Church in word and deed, chap. 14. With threats and armes, chap. 15. with singular iudgements. chap. 16.

Christ giveth his Church victorie over the harlot, chap. 17. and 18. Over the two beasts, chap. 19. Over the dragon and death, Chap. 20.

The Church is fully glorified in heaven with eternall glory, in Christ Iesus, chap. 21. and 22.

THE

19 The summe of this prophete that the Apollie wrote was that which hee should see, adding nothing more, nor taking away any thing, as verse 2. Hereof there are two parts, one is a narration of those things which are, which were at that time contained in the second and third Chapter, the other part of these things which were to come, contained in the rest of this booke.

20 That is, the things which were myrrall, signified by the particulars of the vision before going.

and that last.

18 And am alive, but I was dead; and behold, I am alive for evermore, Amen; and I have the keyes of hell and of death.

19 Write these things which thou hast seene, and the things which are, and the things which shall come hereafter.

20 The mystery of the seven flares which thou sawest in my right hand, and the seven golden candlesticks. These are the seven Churches; and the seven candlesticks which thou sawest, are the seven Churches.

21 That is, the things which were to come, contained in the rest of this booke.

By the Angels he meant the Ministers of the Church.

CHAP. II.

John is commanded to write these things which the Lord said necessary to the Churches. Of the Smyrnians, 2 of Pergamus, 2 of Thyatira, 2 of these things which they received of the Apollie.

The former part of this booke is comprised in a narration of those things which then were as S. Iohn taught us, chap. 1. a. 9. it belongeth wholly to introduction, and in the 2. next Chapter, containeth seven places according to the number & condition of those Churches which were named before Chap. 1. a. figured verse 12. and attributed most aptly into their Passours and Ruckes, verse 40. which verse of that Chap. 1. it is a passage unto the first part. Every one of the seven places hath three principal members, an Exordium taken from the prison of the Ambour, a Proposition, in which is praise and commendation of what which is good, reprehension of that which is evil; and instructions containing their exhortation alone, or with all a division opposite unto it, and a conclusion directing unto attention by diviner promises. And this first place is unto the Passours of the Churches of Ephesus, Smyrna, Pergamus, and Thyatira, the Ambour of which Christ Iste the Author of this prophete out of the 16. and 13. verses of the first Chapter.

3 The proposition, first condemning the Passours of this Church verse 3. then reproving him, verse 4. after informing him with all threatening that hee will translate the Church to another place, verse 5. This commendation or threat Christ mingled by a kind of correction, calling to minde the particular vertue and pietie of the Church, which God never had without recompense verse 6. Concerning the Nicolaitans, first informing him of the 16. and 13. verses of the first Chapter.

7 The conclusion, containing a commendation of attention and a speciall promise. Having life, shadowed out in a figure of which Gen. 1. 3. That is, in Paradise after the manner of the Hebrew phrase. 8 Thus Christ speaketh as the Mediator. 9 The second place is unto the Passours of the Church of the Smyrnians. The Exordium is taken out of the 17 and 18 verses of the first Chap. 2. Smyrna was one of the cities of Asia in Asia. 7 The proposition of praise is in the verses and of exhortation joyed with praise, in the next verse.

1 Vnto the Angel of the Church of Ephesus write, 2 These things saith he that holdeth the seven flares in his right hand, and walketh in the mids of the seven golden candlesticks.

2 I know thy workes, and thy labour, and thy patience, and how thou canst not beare with them which are evil, and hast examined them which say they are Apollies, and are not, and hast found them liars.

3 And thou wast burdened, and hast patience, and for my Names sake hast laboured, and hast not fainted.

4 Nevertheless, I have somewhat against thee, because thou hast left thy first love.

5 Remember therefore from whence thou art fallen, and repent and doe the first workes; or else I will come against thee shortly, and will remove thy candlestick out of his place, except thou amend.

6 But this thou hast that thou hatest the workes of the Nicolaitans, which I also hate.

7 Let him that hath an eare here heare what the Spirit saith unto the Churches: To him that overcometh, will I give to eate of the tree of life which is in the mids of the Paradise of God.

8 And unto the Angel of the Church of the Smyrnians write, These things saith hee that is first and last, which was dead and is alive.

9 I know thy workes and tribulation, and povertie (but thou art rich) and I know the blasphemy of them, which say they are Iewes, and are not, but are the Synagogue of Satan.

10 Feare none of those things, which thou shalt suffer: behold, it shall come to passe, that the devil shall cast some of you into prison, that yee

may be tried, and ye shall have tribulation ten dayes: be thou faithfull unto the death, and I will give thee the crowne of life.

11 Let him that hath an eare heare what the Spirit saith unto the Churches. He that overcometh shall not be hurt of the second death.

12 And to the Angel of the Church, which is at Pergamus write, Thus saith he which hath that sharpe sword with two edges.

13 I know thy workes, and where thou dwellest, even where Satans throne is, and thou keepst my Name, and hast not denied my faith, even in those dayes when Antipas my faithfull martyr was slaine among you, where Saran dwelleth.

14 But I have a few things against thee, because thou hast there them that maintain the doctrine of Balaam, which taught Balac to put a stumbling blocke before the children of Israel, that they should feare of things sacrificed unto idols, and commit fornication.

15 Even so know thou them that maintain the doctrine of the Nicolaitans, which thing I hate.

16 Repent thy selfe, or else I will come unto thee shortly, and will fight against thee with the sword of my mouth.

17 Let him that hath an eare, heare what the spirit saith unto the Churches. To him that overcometh, will I give to eate of the Manna that is hid, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it.

18 And unto the Angel of the Church which is at Thyatira write, These things saith the sonne of God, which hath his eyes like unto flame of fire, and his feet like fine brasse.

19 I know thy workes and thy love, and service & faith, and thy patience, and thy workes, and that they are moe at the last, then at the first.

20 Notwithstanding, I have a few things against thee, that thou sufferest the woman Izebel which calleth her selfe a prophetesse, to teach and to deceive my servants, to make them commit fornication and to eate meate sacrificed unto idols.

21 And I gave her space to repent of her fornication, and she repented not.

22 I will cast her out of the Church, and will wipe out her name of the book of life, and will punish her with the plagues which she receiveth. And I will punish her with the plagues which she receiveth, and will cast her out of the Church, and will wipe out her name of the book of life, and will punish her with the plagues which she receiveth. And I will punish her with the plagues which she receiveth, and will cast her out of the Church, and will wipe out her name of the book of life, and will punish her with the plagues which she receiveth.

23 The conclusion, handing of exhortation as before, and of promise. 24 Hee alleudeth that Ieron which was made of Iohn 6. and to the place we finde T. 12. 10. 40. 25 Aretas writeth that such a stone was wont to be given to workers at games, or else that such stone did in old time receive the spirit of a man.

26 The bread of life, invisible spiritual food, whereby which is kept eternally with God, and from whence all life and true holiness, and of pure uncorrupted, after that the old man is killed.

27 A figure and testimonie of newness of life in righteously and true holiness, by putting on the new man, whom none death inwardly know, save the spirit of man which is in himselfe, the praise whereof is not of man, but of God Rom. 2. 2. 8.

28 The fourth place is unto the Passours of Thyatira. The Exordium is taken out of the 16 and 13. verses of the first Chapter. 19 The proposition of praise is in this verse of exhortation for that they laboured with them, the death of Antipas, righteously, is verse 20. the authors whereof though they were called backe of God, yet repented not verse 21. whereunto is added a moit beweeching, verse 22. and 23. of a conditional promise, and exhortation to hold fast the truth, is in the two verses following. 24 So hee calleth those officers of charity which are done to the Saints. 25 By Exhortation, is oftentimes in the Scripture called a letter meane.

22 Behold,

ches, and wisdom; and strength, and honour, and glory and praise.

13 And all the creatures which are in heaven, and on the earth, and under the earth, and in the sea, and all that are in them, heard I saying, Praise, and honour, and glory, and power be unto him, that sitteth upon the throne, and unto the Lambe for evermore.

14 And the four beasts said, Amen, and the four and twenty Elders fell downe and worshipped him that liveth for evermore.

CHAP. VI.

1 The Lambe openeth the first seale of the booke. 2 The second, 3 the third, 4 the fourth, 5 the fifth, 6 the sixth, and then arise murders, famine, pestilence, outcries of saints, earthquakes, and divers strange sights in heaven.

1 A first I beheld when the Lambe had opened one of the seales, and I heard one of the four beasts say, as it were the noise of thunder, Come and see.

2 Therefore I beheld, and loe, there was a white horse, and he that sat on him, had a bow, and a crowne was given unto him, and he went forth conquering that he might overcome.

3 And when he had opened the second seale, I heard the second beast say, Come and see.

4 And there went out another horse, that was red, and power was given to him that sat thereon to take peace from the earth, and that they should kill one another, and there was given unto him a great sword.

5 And when he had opened the third seale, I heard the third beast say, Come and see. Then I beheld, and loe, a blacke horse, and hee that sat on him, had balances in his hand.

6 And I heard a voyce in the mids of the four beasts say, A measure of wheate for a penny, and three measures of barley for a penny, and soyle, and wine hurt thou not.

7 And when he had opened the fourth seale, I heard the voyce of the fourth beast say, Come and see.

8 And I looked, and behold, a pale horse, and his name that sat on him was Death, and Hell followed after him, and power was given unto

them over the fourth part of the earth; to kill with sword, and with hunger, and with death, and with beasts of the earth.

9 And when hee had opened the fifth seale, I saw under the altar the soules of them that were killed for the word of God, and they sung the testimony which they maintained.

10 And they cried with a loud voyce, saying, How long, Lord, which art holy and true! dost thou not iudge and avenge our blood on them, that dwell on the earth?

11 And long white robes were given unto every one, and it was said unto them, that they should rest for a little season untill their fellow servants, and their brethren that should be killed even as they were, were fulfilled.

12 And I beheld when hee had opened the sixth seale, and loe, there was a great earthquake, and the sunne was as blacke as sackcloth of haire, and the moone was like blood.

13 And the flares of heaven fell unto the earth, as a figge-tree casteth her greene figges, when it is shaken of a mighty wind.

14 And heaven departed away, as a scroule, when it is rolled, and every mountaine and ylle were mooved out of their places.

15 And the kings of the earth, and the great men, and the rich men, and the chiefe captaines, and the mightie men, and every bondman, and every free man, hid themselves in dennes, and among the rockes of the mountaines.

16 And said to the mountaines and rockes,

17 Fall on vs, and hid vs from the presence of him that sitteth on the throne, and from the wrath of the Lambe.

18 For the great day of his wrath is come, and who can stand?

their light in this verse: falling from on high, verse 13. withdrawing themselves and flying away for the greatness of the trouble, verse 14. So holily do all creatures deplore upon the will of God, and content themselves in his glory. 15. The earth is filled with fire, that is, the wrath of fire. 16. The earth of the present age is going: for there is no man that shall not be afflicted at that general commotion, fire away for feare and hide himselfe in this verse, and with himselfe most bitter death for exceeding horror of the wrath of God, and of the Lambe, at which before he was afflicted. Now this perplexity is not of the godly, but of the wicked, whose portion is in this life, as the Psalmist speaketh, Psal. 17, 14. Not that forsooke which is according unto God, which worketh repentance unto salvation, whereof a man shall never repent him, but that worldly forsooke that bringeth death, 1 Corin. 7, 9. as their willings do declare: for this history is of the whole world, (segged from the history of the Church, as I have shewed before, chap. 4.) 17. These are words of such as despise of their escape: of which despise there are two arguments, the presence of God and of the Lambe provoked to wrath against the world in this verse, and the confidence of their owne weakness, whereby men feele that they are no way able to stand in the day of the wrath of God, verse 17, as it said, Psal. 14, 27. * Eia 21. 19. hor. 20. S. Luke 13, 30.

CHAP. VII.

1 The Angels coming to hurt the earth, 2 are stayed by the clef of the Lord, 3 of all tribes were sealed, 13 Such as suffered persecution for Christ's sake, 16 have great felicity, 17 and joy.

1 And after that, I saw four Angels stand on the four corners of the earth, holding the four winndes of the earth, that the winndes should

blow, 6.1. that is of the caution whereby God took care before hand and provided for his that after the example of the Israelites of old, Exod. 3, 13. the faithful might be exempted from the plagues of this wicked world. This whole place is a certaine interrelation and bringing in for this whole Chap. by occasion of the question and argument of the fifth seale, for first that evil is prevented in the clek unto the 9. vers. Then thanks are given by the clek for that cause, vers. 10, 12. 12. Lastly, the accomplishment of the thing is set forth unto the end of the chap. The first vers. is a translation speaking of the Angels which keep these inferior parts of all evil, until God do command. For (as is excellently figured by Ezech. 1, 24.) their faces and their wings are reached upwards, continually waiting upon and beholding the countenance of God for his direction and recovery of their eyes in that of the question and answer, face, whither shall we fly? Shall we goe, they goe, they fly not out of the way, that is, they depart not so much as a foot breadth from the path commanded them of God. * On the four quarters or coasts of the earth.

15 The consent of all the common multitude of the creatures. 16 A confirmation of the praise before-coming, from the consolation of the blessed expected in word and signs, as once or twice before this.

1 This is the second time that this first history (which I find out common and of the whole world) of the works of God in the government of all things. Of this part there are generally 3 members, the first, the foretelling, the execution, and the execution of all the evils which God poweth out upon this world, which hath most by day defiled of him. The foretelling is set downe in this chap. the caution for preserving the Church, is in the next chap. and the execution is described chap. 8, 9. In every part of the foretelling, there are three branches, the foretelling, the calling of S. John, to prepare himselfe to take knowledge of the things that were to be

shewed unto him in the opening of the seales: the signe and the word expounding the signe and about the expresse calling of S. John, was only in four of the figures, yet the same is also to be understood in the rest that follow. The author of the foretelling is the Lambe, as that word of the Father made the Mediator, opening the seales of the booke. The instruments are the Angels in most of the visions, who expound the signe and the words thereof. Now this first verse containeth an expresse calling of S. John to make the opinion of the first seale. 1. The first figure joyed with declaration, is that God for the sinners, and horrible rebellion of the world, will manifest and fill all with his wrath, with his rage of punishment most suddenly, mightily, and gloriously, beate downe the same, is iudge, and triumph over its conqueror. 2. The second figure joyed with words of declaration (after the expresse calling of S. John as before) is that God being provoked unto wrath by the obduracy and hard heartedness of the world not repenting for the former plague, as setting upon the same hand, will kindle the fire of debate amongst men, and will destroy the inhabitants of this world, not by the sword of another. 3. The third figure with declaration is that God will destroy the world with famine, with drying up all provision: which is by the figure Synochite comprehended in wheate, barley, wine and oyle. A hereby is signified what great scarcity of wine there was, for the word here is said in a kind of sense, were of dry things, which is in quantity, not in the right part of a bush, which was an ordinary portion to let given to servants for their diet of meat for one day. 4. I had rather distinguish and read the words thus, and the wine and the oyle shall not be dealt out. In this sense likewise the wine and the oyle will be sold for a very little for a penny. Thus shall not only actually, but also in the heart of the world, be a very great dearth, for the place is set forth, otherwise that is most true, which the wife man saith, that who so withholdeth the come shall be cursed of the people, Prov. 13, 26. 5. The fourth figure joyed with words of declaration, is, that God will add the fourth part of the world indelicately, unto death and hell, or the grave by all those means at once, by which before severally and in order he had recalled their minds unto amendment. Unto these are also added the wilde and cruel beasts of the earth, out of the fear of the wrath of God, shall be made to turne wild, and with patience or long patience towards his enemies.

7 The fifth figure is that the holy martyrs which are under the altar, whereby they are sanctified, that received into the truth and tuition of Christ (into whose hands they are committed) shall cry out for vengeance, and that God, in an holy reule to advance his Kingdom and not of any private persecution of the mind, in this and the next verse, and that God will in deed, figue and word comfort them, vers. 17. 8 As before 3, 4. 9 The first figure, the narration, whereof hath two parts, the figue, and the event. The figue is, that the earth, heaven and the things that are in them for horror of the fines of the world upon those most heauie foretellings of God, and complaints of the Saints, shall be shaken most recently, attempting in horrible manner and looking

18 This is a member of this part, the preventing of danger as we did distinguish the same

2 That is, neither into thayer, into which the eyes of the angels are advanced. 3 Now God provideth against the danger of his elect by commendation, verse 4. and 3, and by signs of his love, as for those of the nation of the Levites, these unto the 8 verse, and also of the Gentiles, verse 9. 4 Not only another, or differing in number from the common Angels of God, but also in essence, office, and operation, exceeding all Angels: that is, Christ Jesus the great Angel of word of God, and mediator of the covenant. So hereafter chapter 3. and 10. 5. 3 This is of the lower number, certain in itself before God, and such as may be numbered of vs: for which cause also the same is here set down, to determine. One of these which are of the Gentiles, the number indeed is in itself certain with God, but not so positively to be numbered as God, Gen. 1. 5. and often elsewhere. And I say figured most accurately, Chap. 19. and 60. This therefore is spoken with respect, when a certain number is put for one undetermined. Confrere this with verse 6. b. He skipped Dan, and reckoned Levi. c. And said, who was as high as the firstborn given him, wherefore this is called Joseph.

not blow on the earth, neither on the sea, 4 neither on any tree.

2 And I saw 4 another Angel come vp from the East, which had the seale of the living God, and he cryed with a loud voyce to the foure Angels to whom power was giuen to hurt the earth, and the sea, saying,

3 Hurt ye not the earth, neither the sea, neither the trees, till we haue sealed the seruants of our God in their foreheads.

4 And I heard the number of them, which were sealed, and there were sealed 4 an hundred and foure and fourtie thousand of all the tribes of the Children of Israel.

5 Out of the tribe of Iuda were sealed twelue thousand. Of the tribe of Reuben were sealed twelue thousand. Of the tribe of Gad were sealed twelue thousand.

6 Of the tribe of Aser were sealed twelue thousand. Of the tribe of Nephthali were sealed twelue thousand. Of the tribe of Manasse were sealed twelue thousand.

7 Of the tribe of Simeon were sealed twelue thousand. 8 Of the tribe of b Levi were sealed twelue thousand. Of the tribe of Issachar were sealed twelue thousand. Of the tribe of Zabulon were sealed twelue thousand.

8 Of the tribe of c Ioseph were sealed twelue thousand. Of the tribe of Benjamin were sealed twelue thousand.

9 After these things I beheld, and loe, a great multitude, 7 which no man could number, of all nations, and kindreds, &c. people, and tongues, stood before the throne, and before the Lambes, clothed with long white robes, and palmes in their hands.

10 And they cried with a loud voyce, saying, Salutation cometh of our God, that sitteth vpon the throne, and of the Lambe.

11 And all the Angels stood round about the throne, and about the Elders, and the foure beasts, and they fell before the throne on their faces, and worshipped God,

12 Saying, Amen, Praise and glory, and wisdom, and thanks, and honour, and power, and might, be vnto our God for euermore, Amen.

13 And one of the Elders spake, saying vnto me, What are these which are arrayed in long white robes? and whence came they?

14 And I said vnto him, Lord, thou knowest. And he said vnto me, These are they which came out of great tribulation, and haue washed their long robes, and haue made their long robes white in the blood of the Lambe.

15 Therefore are they in the preference of the

6 Here the title of Levi is reckoned vp in common with the rest, because all the Israelites were equally made Priests with them in Christ by his Priesthood, chap. 6. and 1. 20. and Rom. 12. 1. Per. 2. 9. The name of Dan is not mentioned, because the Danites long before forsaking the worship of God were fallen away from the fellowship of Gods people vnto the part of the Gentiles, which still many ages before Iacob blessed Gen. 49. 13 for which cause also there is no mention made of this tribe in the first booke of the Chronicles. 7 See before vpon the 4. verse. 8 As Priests, Kings, and glorious conquerors by martyrdom: which things are noted by their proper figures in this verse. 9 The praise of God celebrat ed first by the toly men, in this verse then by the angels, and then by the 4. Genes following. 10 A palmye ouer vnto the expounding of the vision of which the Angel enquireth of S. John to sit him vp quoth, in this verse and John in the forme of speech, both as knowledge his owne ignorance, attributing knowledge vnto the Angel, and so in most modest manners requeth the expounding of the vision. 11 The expounding of the vision, wherein the Angel telleth first the actes of the Saints, that is, their sufferings and voe of faith in Christ Iesus, in this verse. Secondly their glory, both present, which consisteth in two things, that is, their minister vnto God in the 2. Genes following. 12 And to come in to the perfect deliuerance from all annuities verse 16. and in purification of all good things, which euen the memory of former euils shall neuer be able to dimitteth verse 17. The cruse eternite, and which containeth all these things is only one, vnto the Lambe of God, the Lord, the Mediator, and the Saviour Christ Iesus.

throne of God, and serue him day and night in his Temple, and he that sitteth on the throne will dwell among them.

16 They shall hunger no more, neither thirst any more, neither shall the sunne light on them, neither any heate.

17 For the Lambe, which is in the midst of the throne, shall gouerne them, and shall leade them vnto the liuely fountaines of waters, and God shall wipe away all teares from their eyes.

CHAP. VIII.

1 After the opening of the seventh seale, 3 the 8 saints prayers are offered vp with drums. 6 The seven angels come forth with trumpets. 7 The foure first fall on the earth, 8 the 5th is thred into blood, 10, 11 the waters waxe bitter, 12 and the floures are darkened.

1 And when hee had opened the seventh seale, there was silence in heauen about halfe an

houre.

2 And I saw the seuen Angels, which stood before God, and to them were giuen seuen trumpets.

3 Then another Angel came and stood before the Altar, hauing a golden censer, and much odours was giuen vnto him, that he should offer with the prayers of all Saints vpon the golden Altar, which is before the throne.

4 And the smooke of the odours with the prayers of the Saints, went vp before God, out of the Angels hand.

5 And the Angel tooke the censer, and filled it with fire of the Altar, and cast it into the earth, and there were voyces, and thundrings, and lightnings, and earthquake.

6 Then the seuen Angels, which had the seuen trumpets, prepared themselves to blow the trumpets.

7 So the first Angel blew the trumpet, and there was haile and fire mingled with blood, and they were cast into the earth, and the third part of trees was burnt, and all greene grass was burnt.

8 And the second Angel blew the trumpet,

the execution of those euils wherewith God most iustly determined to afflict the world, as we may obserue in the two last chapters of the canon of history, as euen now I said: which is the execution of the iudgements of God vpon the world. This is first generally prepared vnto the 4. verse, then by several parts expounded according to the order of those that administered the same vnto the end of the Chap. following. Vnto the preparation of this execution are declared these things first, who were the administrators and instruments thereof in this verse. Secondly, what is the work both of the Prince of Angels giuing order for this execution: thence vnto the 5. verse, and of his administrators vnto the 6. verse. The administrators of the execution are said to be seuen Angels: their instruments, trumpets, whereby they should as it were sound the alarme at the commandment of God. They are propounded in number in number because of the great noise as once to powere out his wrath vpon the rebellious world, but at diuers times, and by piece meale, and in slow order, and as with an unwilling minde to exercise his iudgements vpon his creatures, so long called vpon both by word and signes if happily they had learned to relent. A Which appeare before him as his ministers. 3 This is that great Emperour, the Lord Iesus Christ our King and Saviour: who both maketh intercession for us, and is Father for the Saints, filling the beuenty Sanctuary with most sweete odours, and offering vp their prayers, as the value, and blood of his precious lips, in this verse: in fact as every one of them (so powerful is that sweet favour of Christ, and the efficacy of his sacrifice) are held in reconciliation with God and themselves made most acceptable vnto him, verse 4. And then also out of their treasury, and from the same faculty powere forth vpon the world the fire of his wrath, adding also diuine detestment: and by that meane (as of old the Herald of Rome were wont to doe) he proclaimes warre against the rebellious world. b Our prayers are nothing without, unless they come, and are in the favour of that only relation but especially before all things with them, that is to say, unless we bring first all afflicted through faith in his Sonne, be acceptable vnto him.

4 This is the worke of the administrators. The Angels the administrators of Christ, only by sounding trumpet and voyce (for they are only as Herald) do effectually call forth the instrument of the wrath of God, through his power. Hither haue bene things general, Now followeth the narration of things particular, which the Angels first in number wrought in their order. Let out in the 10. verse, the 10. Angel, and is concluded with the declaration of the euent which followed vpon these things done in the 10. verse, and in the 11. chap. 5 The first execution at the sound of the first Angel vpon the earth, that is, the inhabitants of the earth (by Metonymy) and vpon all the fruits thereof: as the comparing of this verse with the second member of the 9. verse doth not obscurely declare.

6 The second execution, vpon the sea in this verse, and all things that are therein in the next verse.

and as it *were* a great mountaine, burning with fire, was cast into the sea, and the third part of the sea became blood.

9 And the third part of the creatures, which were in the sea, and had life, died, and the third part of ships were destroyed.

10 7 Then the third Angel blew the trumpet, and there fell a great *farre* from heauen, burning like a torch, and it fell into the third part of the riuers, and into the fountains of waters.

11 And the name of the star is called *s* wormewood: therefore the third part of the waters became wormewood, and many men died of the waters, because they were made bitter.

12 9 And the fourth Angel blew the trumpet, and the third part of the sunne was smitten, and the third part of the moone, and the third part of the starres, so that the third part of them was darkened: and the day *was* smitten, that the third part of it could not shine, and likewise the night.

13 10 And I beheld, and heard one Angel flying thorow the middes of heauen, saying with a loud voyce, Woe, woe, woe to the inhabitants of the earth, because of the founds to come of the trumpet of the three Angels, which were yet to blowe the trumpets.

14 9 The fourth execution upon the third lightborne bodies of heauen, which minister unto this inferiour world. 10 A lawlesse tradition of fastening of those parts of the divine execution which are yet behind: which also is a passage into the argument of the next Chapter. Of all these things in manner Christ himself expressly foretold in the 14 Chapter of S. Luke, verse 44. &c. and they are common plagues generally denounced, without particular note of time.

CHAP. IX.

1 The first Angel bloweth his trumpet, 3 and spilling locusts come out. 13 The first Angel bloweth, as and bringeth forth his men, 20 to destroy mankind.

And the first Angel blew the trumpet, and I saw a *farre* fall from heauen vnto the earth, and to him was given the key of the 4 bottomlesse pit.

2 4 And he opened the bottomlesse pit, and there arose the smoke of the pit, as the smoke of a great furnace, and the sunne, and the ayre were darkened by the smoke of the pit.

3 5 And there came out of the smoke Locusts vpon the earth, and vnto them was given power, as the scorpions of the earth have power.

4 That is, the Angel of God glittering with glory, at a *farre* fell downe from heauen. Whether thou take him for Christ, who hath the keys of hell of himselfe, and by Princely authority, Chap. 1. verse 8. or whether for some inferiour Angel, who hath the same key permitted vnto him, and occupieth ministerially, or by office of his ministry, here, and Chap. 21. for the world falling, As taken, Gen. 14. 10. and 24. 64. and Heb. 6. 6.

5 The key was given to this *farre*. For those powers of wickednesse are thrust downe into hell, and bound with chaibes of darknesse: and are there kept vnto dissolution, vntill God for a time doe let them loose, 2. Pet. 2. 4. Jude 6. and of this book, Chap. 20. 30. the billiue of which chapter hath agreement of time with this present chapter. a By the bottomlesse pit, the deepnesse of hell. 2 Vnto this is added, the smoke of the hellish and infernall spirits, all darke, and darkening all things in heauen and in earth. The spiritual darknesse is the causes of all disorder and confusion. For the deuil at a time certaine (whereof vnto the first) sent these darknesse into his kingdom, that he might at once and with one impression overthrow all things, and peruent if it were possible the elc themselves. By this darknesse all spiritual light, both actiue as of the sunne, and passive, as of the ayre which is lightened by the sunne, is taken away: and it is that which speaketh before the spirit, in the darkness of the spirits themselves.

3 A declaration of the malignant spirits invading the world, taken from their nature, power, forme and order. From their nature, for that they are like vnto certaine locusts, in quicknesse, subtilitie, hurtfulnesse, number, and such like in this verse. From their power, for that they are as the scorpions of the earth, of a fierce force to doe hurt. For our battell is not here with flesh and blood, but with power. See. Ephel. 6. 12. This place of the power of the Devils generally noted in this verse, is particularly declared afterwards in the three next verses.

4 6 And it was commanded them that they should not hurt the graffe of the earth, neither any greene thing, neither any tree: but only those men which haue not the seale of God in their forehead.

5 And to them was commaunded that they should not kill them, but that they should be vexed five moneths, and that their paine should be as the paine that cometh of a scorpion when he hath stung a man.

6 7 And in those dayes shall men seeke death, and shall not finde it, and shall desire to die, and death shall flie from them.

7 8 And the forme of the locusts *was* like vnto horses prepared vnto the battell, and on their heads *were* as it *were* crownes, like vnto gold, and their faces *were* like the faces of men.

8 And they had haire as the haire of women, and their teeth were as the teeth of lions.

9 And they had habberrions, like vnto habberrions of yron, and the found of their wings *was* like the found of charets when many horses runne vnto battell.

10 And they had tailles like vnto scorpions, and there were fangs in their tailles, and their power was to hurt men five moneths.

11 8 And they have a king over them, which is the Angel of the bottomlesse pit, whose name in Hebrew is Abaddon, and in Greeke hee is named Apollyon, that is, destroying.

12 9 One woe is pat, and behold, yet two woes come after this.

13 9 One woe is pat, and behold, yet two woes come after this. The time is for five moneths, or for an hundred and fiftie dayes, that is, for so many years in which the deuil hath indeed mightily persecuted all things in the world: and yet without that might and impetuous licence of killing, which afterwards they whirled when the first Angel had blown his trumpet, as shall be said vnto the 13. verse. Now this space is to be accounted from the end of that thousand years mentioned, Chap. 20. 3. and that is from the Pope dome of that Gregory the seventh, a most monstrous Necromancer, who before was called Hildebrand Senef: for this man being made altogether of impiety and wickednesse, as a slave of the deuil, whom he served, was made most wicked head of the church: he commended the Emperour from the fourth manner of treacherie, to set up and put downe empires and kingdomes at his will: and doubted not to set Rodolph the Swedon over the Empire in stead of Henry before slain, sending vnto him a Crowne with this verse annexed vnto it, *Petra dedit Petro, Petrus deditam Rodolpho*: that is, The Rocke to Peter gave the crowne, and Peter Rodolph the crowne. Finally, he so finely belittled himselfe in his affairs, as he miserably set all Christendome on fire, and conveyed out vnto his successors the burning brand of the same: who charged with like ambition, neuer ceased to nourish this flame, and to enkindle it more and more: whereby Christ, Communion, and whole Kingdomes fell together by the earre, amongst themselves by most expert cutthroates, came to ruine, whiles hee miserably wounded one another. This tennue of an hundred and fiftie years, taken end in the time of Gregory the ninth, or *Hosiusius Anagninus* (as he was before called) who caused to be compiled by one Raimond his chaplain and confessor, the body of Decretals, and by influence of the Kings and Princes to be published in the Christian world, and so forth to follow. For by his flight as legh the Popes arrogated vnto themselves licence to kill whom they would, whiles other were vnto: and without cause established a bannery out of many of the wicked Canons of the Decretals, which the trumpet of the first Angel had expressly forbidden, and had hindered vntil this time. The effects of the bloody actions are declared vpon the first vice: that the miserable world languishing in so great calamities, should willingly run together vnto death, and preferre the same before life, by reason of the grievousness of the miseries that pressed them. * Chap. 6. 16. Eful. 1. 19. Jude. 10. 3.

2 The forme of these bellish spirits and admitters, is described out by signes and visible figures in this sort: that they are very expert and swift; that whereouer they are in the world, the kingdomes of theis: that they manage all their affairs with cunning and skill, in this verse, that making them of midnesse and tender affection to draw on men vnto hell, they most impudently rage in all mischief: that they are most mighty to doe hurt, Ver. 8. that they are freed from being hurt of any man, as armed with the colour of religion, and sacred authorities of priuiledge, that they fill all things with horror, Ver. 9. that they are cruellest: that their weapons are extremely noisome, and their power belimited, Ver. 10.

3 The order of the powers of malignities: that they are subject to one infernall King, whom thou mayest call in English, The Destroyer: who driveth the whole world both Iews and Gentiles into the destruction that belongeth vnto himselfe. And I cannot tell whether this name belongeth vnto the Etymologicall interpretation of Hildebrand, by a figure of speech in the holy Scriptures: that their iniquity consisteth between the Popes and the Emperours, as the compound words is monstrous ambiguous: yet in very deed it signifieth as much as if thou shouldst call him the firebrand, that is, that hee set on fire the whole world: that he faithful vnto him.

4 A passage vnto the next point, and the historie of the time following.

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8 The order of the powers of malignities: that they are subject to one infernall King, whom thou mayest call in English, The Destroyer: who driveth the whole world both Iews and Gentiles into the destruction that belongeth vnto himselfe. And I cannot tell whether this name belongeth vnto the Etymologicall interpretation of Hildebrand, by a figure of speech in the holy Scriptures: that their iniquity consisteth between the Popes and the Emperours, as the compound words is monstrous ambiguous: yet in very deed it signifieth as much as if thou shouldst call him the firebrand, that is, that hee set on fire the whole world: that he faithful vnto him.

10 The first execution done upon the world by the tyrannical powers thereof, working in the four parts of the earth, that is in a most cruel manner executing their tyrannous domination through the whole world, and killing the miserable people without punishment, which before was not lawful for them to do in that day as is showed upon the fourth verse.

The narration hath two parts: a commendation from God in the 14. ver. and execution of the commandment in the verse following.

The commendation given by Christ himself, who is governor over all.

4. time doeth touch to the altar of incense, which floud in the court whi, the Priests were in, as before against the Ark of the Covenant, habing a white vestiment.

12 As if he should have said. These his heros have bene fo bound by the power of God, that they could not freely run upon men as themselves lust, but were stayed and restrained at that great flood of Euphrates, that is, in their spiritual Babylon (for this is a Periphrasis of the spiritual) Babylon by the limits of the spiritual Babylon long since overthrown: that they might not commit those horrible slaughters which they long breathed after.

13 For they lofe those four Angels, that is, admistrators of the wrath of God, in that number that is convenient to the numbering of the four quarters of the world: first then up and give them the bridle, that raffling of that Babylon of theirs, which is the feast of the wicked ones, they may steppen all the world, therein to rage, and most licentious to exercise their tyranny, as God hath ordained. This was done when Gregorie the ninth by publicke authoritie established for law his owne Decretals, by which he might freely lay traines for the life of simple men. For who is it that feeth not that the lawes Decretall most are as fastes to catch foules withall? Since that time (O good God!) how greivous slaughters have there bene? how great mactices? All histories are full of them: and this our age aboundeth with most horrible and monstrous examples of the same.

14 The execution of the commandment is in two points: one, that those butchers are loe loof, that out of their tower of the spiritual Babylon they might with furie trane abroad through all the world: as well the sheefe of that raven which are most prompt unto all aflies, in this verse: as well the multitude, both most copious, of which a number certaine is named for a number in verse 16, and in themselves by all means fully furnished to hide and to hurt, Verse 17, being armed with fire, fustake and brimstone, as a pesterb in the colour of their armour, which dazzleth the eyes of all men: and have the strength of Lyons to hurt withall, from which (as out of their mouth) the ferie, fmooke, and flinking darts of the Pope are shot out, Verse 18. The other point is, that these butchers have effected the commandment of God by fraud and violence, in the two verses following.

14 That is, they are harmful all every day: on what part soever thou shalt be bound unto them, or they touch thee, they doe hurt. So the former is called Scorpions, Verse 15. Now remaineth the event (as I said upon the first verse) which followed of so many and so grievous judgement in the most wicked world: namely an impetuous oblation of the vngodly in their impetie and vngodfulness, though they feele themselves most vehemently pressed with the hand of God: for their oblation vngodliness is shewed in this verse: and their vngodfulness in the verse following. Hereafter hath bene the general historie of things to be done vngodfull in this world: which because it doeth not so much belong to the Church of Christ, it is therefore not so very much dignified, by certainty of time, and other circumstances: but is woven, as they say with a right hand, there is then none other cause why the historie of the seventh Angel is passed over in this place, than for that the same more properly apperteyneth unto the historie of the Church. But this is more diligently placed according to the time thereof, Chap. 11. and 16. as shall appear upon those places.

¶ 16. 1. 2. 3. 4. and 15. 15. 15.

13 ¶ Then the first Angel blew the trumpet, and I heard a voyce from the four horses of the golden altar, which is before God,

14 Saying to the sixth Angel, which had the trumpet, Loose the four Angels, which are bound in the great river Euphrates.

15 And the four Angels were loosed, which were prepared at an hour, at a day, at a month, and at a yeere to slay the third part of men.

16 And the number of horsemen of warre were twenty thousand times ten thousand: for I heard the number of them.

17 And thus I saw the horses in a vision, and them that sat on them, having ferie habergions, and of lyncyn, and of brimstone, and the heads of the horses were as the heads of Lyons, and out of their mouthes went fourth fire, and fmoake, and brimstone,

18 Of these three was the third part of men killed, that is, of the fire, and of the fmoake, and of the brimstone, which came out of their mouthes.

19 For their power is in their mouthes, and in their talles: for their talles were like unto serpents, and had heads wherewith they hurt.

20 And the remnant of the men which were not killed by these plagues, repented not of the workes of their hands that they should not worshippe devils, and idols of gold, and of silver, and of brasse, and of stone, and of wood, which neither can see, neither heare, nor goe.

21 Also they repented not of their murder, and of their fornicie, neither of their fornication, nor of their theft.

And I saw another mighty Angel come downe from heaven, clothed with a cloud, and the rainbow vpon his head, and his face was as the sunne, and his feete as pillars of fire.

2 And hee had in his hand a little booke open, and hee put his right feet vpon the sea, and his left on the earth,

3 And cried with a loud voyce, as when a lion roareth: and when hee had cried, seven thunders uttered their voyces.

4 And when the seven thunders had uttered their voyces, I was about to write: but I heard a voyce from heaven, saying vnto mee, a Seale vpon those things which the seven thunders have spoken, and write them not.

5 And the Angel which I saw stand vpon the sea, and vpon the earth, blift vp his hand to heaven,

6 And sware by him that liueth for euermore, which created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things that therein are, that the time should be no more.

7 But in the dayes of the voyce of the seventh Angel, when he shall begin to blow the trumpet, even the myserie of God shall be finished, as he hath declared to his servants the Prophets.

8 And the voyce which I heard from heaven, spake vnto mee againe, and said, Goe, and take the little booke which is open in the hand of the Angel, which standeth vpon the sea, and vpon the earth.

9 So I went vnto the Angel, and said to him, Give mee the little booke. And he said vnto mee, Take it, and eat it vp, and it shall make thy belly bitter, but it shall bee in thy mouth as sweet as honey.

10 Then I tooke the little booke out of the Angels hand, and ate it vp, and it was in my mouth as sweet as honey: but when I had eaten it, my belly was bitter.

11 And he said vnto mee, Thou must prophesie againe among the people and nations, and tongues, and to many Kinges.

ly, that he brought out by chace, but out of a booke, this open Revelation, he forth vnto the eye, to signifie the same vnto the sea, and land, as Lord our all, Verse the second. Thirdly, that by offering the same not whifpering or muttering in a corner (as false prophets doe) but crying out with a loud voyce vnto them which sleepe, and with a lyncyn, and terrible noysetroubled by the feare, the seven thunders uttered their voyces, Verse the third. Lastly, for that hee confirmed all by an oath, Verse 6. 7. a Christ Ies, for the seventh Chapter, and the second verse. 3. Namely, a specially booke of the affair of Gods Church. For the booke that containeth things belonging to the whole world, is said to be kept with the Creator, the fifth Chapter, and the first verse, but the booke of the Church, with the Redeemer: and out of this booke is taken the rest of the historie of this Apocalypse. 4. A goodly care is laudable, but must be iugned with knowlege. Therefore nothing is to be taken in hands but by calling: which must be expected and waiting for the goodly gift. As they them close. 6. This may a gesture vnto the end of this church, which men doe vnto a daye. 15. Neither time is idle, nor the things that are in time: but that the world to come is at hand which is altogether of eternitie and beyond all times.

7. There hath never been any more time. 6. Wherof Chap. 11. 15. and 16. 17.

7. The third part of this Chapter, concerning the particular calling of Saint John to the receiving of the prophetic following, which is enjoyed him, first by sight in three verses, then in plain words in the last verse. Vnto the hearing for the first time these things: That Saint John is taught from heaven to demand the booke of the Prophecie in this verse: for these motions and desires God doth inspire: that demanding the booke, hee is charged to take it in a figurative matter, whereof also is expounded, verse the ninth, (as in the second Chapter of Ezechiel and the ninth verse) whence this similitude is borrowed: lastly, for that Saint John, the commendement of Christ tooke the booke, and found by experience that the same was proceeding from Christ in most sweet, but in that it foretelleth so afflictive things, that it was most bitter vnto his spirit: and a simple and plaine declaration of the signe before given, witnessing the divine calling of S. John, and laying vpon him the necessitie thereof.

8. Nowe Saint John passeth vnto the other Propheticall historie, which is of the Church of God, as I shewed that this booke should be distinguished, Chap. 4. 1. The firste teaching by the sea, vnto the two and twentieth Chapter. And this whole Chapter is but a transfiguration from the common historie of the world vnto that which is particular of the Church. There are in this transfiguration or passage two preparatives as it were, which are in this Church: the first is that the Church is clothed in this whole Chapter. One is the authoritie of Christ revealing the myserie of God, and calling his servants vnto the seventh verse. The other is Saint John his calling, proper vnto this place, which requires preparation from before vnto the end of this chapter. Authoritie is given vnto this Revelation by these things. First, by the appearing of the seven thunders, which are in this habite and countenance, strong, ready, glorious, foreseeing all things by his providence and governing them by his omnipotence, verse the first. Second-

ly, that he brought out by chace, but out of a booke, this open Revelation, he forth vnto the eye, to signifie the same vnto the sea, and land, as Lord our all, Verse the second. Thirdly, that by offering the same not whifpering or muttering in a corner (as false prophets doe) but crying out with a loud voyce vnto them which sleepe, and with a lyncyn, and terrible noysetroubled by the feare, the seven thunders uttered their voyces, Verse the third. Lastly, for that hee confirmed all by an oath, Verse 6. 7. a Christ Ies, for the seventh Chapter, and the second verse. 3. Namely, a specially booke of the affair of Gods Church. For the booke that containeth things belonging to the whole world, is said to be kept with the Creator, the fifth Chapter, and the first verse, but the booke of the Church, with the Redeemer: and out of this booke is taken the rest of the historie of this Apocalypse. 4. A goodly care is laudable, but must be iugned with knowlege. Therefore nothing is to be taken in hands but by calling: which must be expected and waiting for the goodly gift. As they them close. 6. This may a gesture vnto the end of this church, which men doe vnto a daye. 15. Neither time is idle, nor the things that are in time: but that the world to come is at hand which is altogether of eternitie and beyond all times.

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Another Angel appeareth, clothed with a cloud, a holding a booke open, 3 and crieth out. 8 And hee is from heaven commending John to take the booke. 10 Hereafter,

C H A P. XI.

1 The temple is commanded to be measured. 3 The Lord stirred up two witnesses, 7 when the beast murthereth, 9 and no man murthereth him. 14 God calls them to life, 15 and they shall live up to heaven. 16 The witness shall be rewarded. 17 By the trumpet of the seventh angel he resurrection, 18 and judgement is deferred.

1 Then was given me a reede like vnto a rod, and the Angel stood by, saying, Rise and meeete the Temple of God, and the Altar, and them that worship therein.

2 But the 2 Conrt which is without the Temple he callt out, and mete it not: for it is given vnto the 4 Gentiles, and the holy citie shall they tread vnder foote, 2 two and fourtie Moneths.

3 But 3 I will give power vnto my two wit-

nesses, & they shall prophesie a thousand two hundred and threecore dayes clothed in sackcloth.

4 These 4 are two olive trees, and two candlesticks, standing before the God of the earth.

5 And if any man will hurt them, fire proceedeth out of their mouthes, and deuoureth their enemies: for if any man would hurt them, thus must hee be killed.

6 These have power to shut heauen, that it raine not in the dayes of their prophesying, and have powers ouer waters to turne them into blood, and to smite the earth with all manner plagues, as often as they will.

7 And when they have finished their testimony, 11 the beast that cometh out of the bottomlesse pit, shall make warre against them, and shall 12 overcome them, and kill them.

8 And their corpses shall lie in the 13 streets of the great citie, which 4 spiritually is called Sodom and Egypt, 14 where our Lord also was crucified.

9 And they of the people and kiureds, and tongues, and Gentiles, shall see their corpses 15 three dayes and an halfe, and shall not suffer their carcases to be put in graves.

10 And they that dwell vpon the earth, 16 shall reioyce over them and be glad, and shall send gifts one to another, for these two Prophets 17 vexed them that dwell on the earth.

mightily shewing it selfe forth in heauen, earth and the sea, 18 ver. 6. as it is declared. 2. Corin. 10. 4. according to the promise of Christ, 1. Mar. 16. 17. And this is the second place (as I said before) of the combu which the seruants of God must neede vndergoe in the executing of their calling, and of the thing that followe the same course to be overcome and killed. 7. After the slaughter followe these things, that are carkeases of the godly are layd abroad. 8. Being vnder 9. the wrath of the world, together of curbing and bitter execrations, ver. 9. and that therefore gratulations are publicly and privately made, ver. 10.

10 That is, when they haue spent those thousand two hundred and sixty yeeres, mentioned ver. 2. and 3. in publishing their testimony according to their office.

11 When they haue done their mission.

12 Of which after, chap. 13. &c. That be it the Roman Empire, eight, as I said before: who led out of Jerusalem, the chiefes beside whereof was then Boniface the of *Fasti, uel tempus*: that he called himselfe Lord of the whole world, and in temporal causes as in spiritual: Therein an extant of that matter, written by the same Boniface most arguently, shall I say, or most wisely, *ca. vnam Iustitiam, extra de malisfide et clericali*, and in the first of the Decretals (which is from the same author) many things are found of the same argument.

13 Hee shall persecute most cruelly the holy men, and put them to death, and shall flood and pierce through with Boniface and others, the histories do declare, especially like the time that the odious and condemned name Antichrist the brother Walden of Lunden, then also also Praticels, was pretended, that good men might with more approbation be massacred.

14 That is, openly at Rome: where at that time was a most greivous concourse of people, the yeare of Iubilie then first ordained by Boniface vnto the same time, the fiftieth yeere of Christ a thousand three hundred, example whereof is read chap. 1. *Extra de penitentia* and *remissione*. So by one ad he committed double iniquitie against Christ, both abhorring his truth, and despising his religion.

Now that wee should vnderstand the thing of Rome. Saint Iohn himselfe is the author, both after in the fourteenth Chapter almost throughout and also in the circumference now next following, when he faith, it is that great Citie (as Chap. 17. 18), hee calleth againe he repeated himselfe, and remitteth to the same. Christ himselfe was crucified. For the two first appellations, that is, of Chritian and found religion. Sodom signifieth most licentious and inuolunt: Iustice: most cruel persecution of the people of God; and Jerusalem signifieth the most confident glorying of tharctie, as it were in true religion, being yet full of falsehood and vngodliness. Now who is ignorant, that these things doe refer, and Rome agree vnto Rome, then vnto any other cities? The commendations of the citie of Rome for many yeeres past are publicly notorious, which are not for me to gather together. This only I still say, that long since did very well see what Rome is, who taking his leave thereof, used these verses.

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21 And they that dwell vpon the earth, shall reioyce over them and be glad, and shall send gifts one to another, for these two Prophets vexed them that dwell on the earth.

14. Christ is the Prince of Angels, and head of the Church, who beareth that yron rod verse the 11th. See the notes upon Daniel chap. 12. 12.

15. In this description of the battell and of the victory in the two verses following. The Psalmist hath referred unto this battell.

16. Now is salvation, and strength, and the Kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast downe, which accused them before our God day and night.

17. But they overcame him by that blood of that Lambe, and by that worde of their testimony, and they loved not their lives unto the death.

18. Therefore reioyce, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth, and of the sea: for the devil is come downe vnto you, which hath great wrath, knowing that he hath but a short time.

19. And when the dragon saw that he was cast vnto the earth, hee persecuted the woman which had brought forth the man child.

20. But to the woman were given two wings of a great Eagle, that shee might flee into the wilderness, into her place where she is nourished for a time, and times, and halfe a time, from the presence of the serpent.

21. And the serpent cast out of his mouth water after the woman, like a flood, that hee might cause her to be carried away of the flood.

22. But the earth helpe the woman, and the earth opened her mouth, and swallowed vp the flood, which the dragon had cast out of his mouth.

23. And the dragon was wroth with the woman, and went and made warre with the remnant of her seede, which keepe the commandments of God, and haue the testimonie of Iesus Christ.

24. And I stood on the sea sand.

25. Then the dragon was wroth with the woman, and went and made warre with the remnant of her seede, which keepe the commandments of God, and haue the testimonie of Iesus Christ.

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hundredth and threescore dayes.

7 And there was a battell in heaven, ¹⁴ Michael and his Angels, fought against the dragon, and the dragon fought and his angels.

8 But they prevailed not, neither was their place found any more in heaven.

9 And the great dragon that olde serpent, called the devill and Satan, was cast out, which deceiveth all the world: hee was even cast into the earth, and his angels were cast out with him.

10 Then I heard a loude voyce in heaven, saying, ¹⁶ Now is salvation, and strength, and the Kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast downe, which accused them before our God day and night.

11 But they overcame him by that blood of that Lambe, and by that worde of their testimony, and they loved not their lives unto the death.

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18 And I stood on the sea sand.

Church of the Iewish remnant was come to nought, hee resolved to fall vpon her seed, that is, the Church gathered also by God of the Gentiles, and the holy members of the same. And this is that other branch, as I said vpon the 13 verse which the purpose of Satan is shewed, verse 17, and his attempt verse 18. That is, a most mighty tempest, that hee ruffled vpon the whole world (whose prince hee is) to raise the floods and provoke the nations, that they might with their furious bellowes chafe up and downe, drive here and there, and finally destroy the Church of Christ with the holy members of the same. But the providence of God resisted his attempt, that hee might favour the Church of the Gentiles, yet tender and as it were Greene. The tell of the story of the Dragon is excellently prosecuted by the Apostle S. Iohn hereafter in the twentieth chapter. For here the Dragon endeavouring to doe mischief, was by God cast into prison.

CHAP. XIII.

1 The beast with many heads is described, 12 which dragon, 13 the beast part of the world to idolatry, 13 the other beast rising out of the earth, 25 growth power unto him.

AND I saw a beast rise out of the sea, having seven heads, and 12 hornes, and upon his hornes were ten crownes, and 4 vpon his head is the name of blasphemie.

2 And the beast which I saw was Church and the state of the Church from which ours taketh her beginning, doeth now passe vnto the story of the progresse thereof, as I shewed in the entrance of the former Chapter. And this historie of the progresse of the Church and of the battell thereof, is set downe in this Chapter, but distinctly in two parts, one of the Iewish Roman Empire, and the other of the Christian Church.

1. The first part of the historie, is the historie of the body Ecclesiasticall, propheticall, thence vnto the ende of the chapter, for the former part are shewed these things: First the state of that Empire, in foure verses: then the actes thereof in three verses: after the effect, which is exceeding great glory, verse 8. And last of all commended the vfe: and the instruction of the golly against the evils that shall come from the same, verse 9, 10. The historie of the state containeth almost ample description of the beast, first, entree, verse 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

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Oratio vocis mundi modernis habens.
Et merito in terris crediderit esse deus.

By oracle of thine own voice the world thou governest all.
And worthily a god on earth, men thinke, and doe thee call.

These and six hundred the like who can impute unto that modell whereby good men of this world haue themselves called the servants of the servants of God, verily either this is a name of blasphemie, or there is none at all.

beast and his image, and receive his marks in his forehead, or on his hand.

10 The same shall drinke of the wine of the wrath of God, yea, of the pure wine, which is poured into the cup of his wrath, and hee shall be rent in fire, and brimstone before the holy Angels, and before the Lambe.

11 And the smoke of their torment shall ascend evermore: and they shall have no rest day nor night, which worship the beast and his image, and whosoever receiveth the print of his name.

12 Here is the patience of Saints: here are they that keepe the commandments of God, and the faith of Iesus.

13 Then I heard a voice from heaven, saying unto mee, Write, The dead which die in the Lord, are fully blessed. Even so saith the Spirit: for they rest from their labours, and their works follow them.

14 ¶ And I looked, and behold, a white cloud, and upon the cloud one sitting like unto the Son of man, 11 having on his head a golden crowne, and in his hand a 12 sharpe sickle.

15 And another Angel came out of the Temple, crying with a loud voyce to him that sat on the cloude, * Thrust in thy sickle and reape, for the time is come to reape: for the * harvest of the earth is ripe.

16 And hee that sat on the cloude, thrust in his sickle on the earth, and the earth was reaped.

17 Then another Angel came out of the Temple, which is in heaven, having also a sharpe sickle.

18 And another Angel came out from the altar, which had power over fire, and cryed with a loud cry to him that had the sharpe sickle, and sayd, Thrust in thy sharpe sickle, and gather the clusters of the vineyarde of the earth: for her grapes are ripe.

19 And the Angel thrust in his sharpe sickle on the earth, and cut downe the vines of the vineyarde of the earth, and cast them into that great winereffe of the wrath of God.

20 And the winereffe was troden without the citie, 15 and blood came out of the winereffe unto the horse bridles, by the space of a thousand and sixe hundred furlongs.

¶ That common kinde, is the calamitie of warres spread abroad through the whole earth, and filling all things with blood, and that without respect of any person. This is figured out in the wine of the wrath, and the harvest and vintage. Since the time that the light of the Gospell began to shine out, and since prophesie or preaching by the grace of God was raised up againe, how horrible warres have bene kindled in the world? how much humane flesh hath bene thrown to the earth by his diuine reaping? how much blood (alas for woe) hath overflowen for those hundred yeres almost? all hyleries do cry out, and this our age (if bene before) is now to borrow, by reason of the rage of that sickle which Antichrist calleth himselfe. This is the time, that is, in the time of the harvest, or vintage. Declaring his fierce-ness, like unto that which is in the vision of the millstone of heauen, and that is for the Lord. c By workers, I mean the reward which shall followe their workers.

¶ As concerning that shall reigne from God, and occupie place of Christ in this miserable execution. 12 That is a most fair and commodious instrument of execution, deliuered all by beuving and thrulling through, for who may stand against God? ¶ Ieel 3, 13. ¶ Ieel 3, 13. 13 Christ giueh a commendement in this Ieue verse 12 is the vineyarde: the matter which is one with that which went before: for thou except this, that the grate gathering is more exch in seeking out every thing, then is the harvest labour. This is therefore a more grievous iudgement, both because it succedeth the other and because it is vnderstood to be executed with great diligence. 15 That is, it is numbered very deepe, and very fire and wide: the flesh is hyperbolical or exculsive, to signifie the greatneste of the punishment. And these be those pleasant fruites forsooth, of the contempt of Christ, and detesting of Antichrist rather then him, which the miserable, mad, and blinde world doeth at this time reape.

C H A P. XV.

1 The seven Angels having the seven last plagues. 3 They that conquered the beast praise God. 6 To the seven Angels, 7 seven vials full of Gods wrath are delivered.

¶ And I sawe another signe in heaven, great and marvellous, seven 2 Angels having the seven last plagues: for by them it is fulfilled the wrath of God.

3 And I saw 4 as it were a glassie sea, mingled with fire, and 5 them that had gotten victorie of the beast, and of his image, and of his marke, and of the number of his name, 6 stand at the glassie sea, having harpes of God,

7 And they sing 7 the song of Moses the servant of God, and the song of the Lambe, saying, Great and marvellous are thy works, Lord God Almighty: iust and true are thy 8 wayes, King of Saints.

9 ¶ Who shall not feare thee, O Lord, and glorifie thy Name! for thou only art holy, and all nations shall come and worship before thee: for thy iudgements are made manifest.

10 And after that, I looked, and behold, the Temple of the tabernacle of Testimony was open in heaven,

11 And the seven Angels came out of the Temple, which had the 10 seven plagues, clothed in 12 pure and bright linen, and having their breasts 13 girded with golden girdles.

14 And one of the 13 foure beasts gave unto the seven Angels seven golden vials full of the wrath of God which liueth for evermore.

15 And the temple was full of the smoke of the glory of God and of his power, and 14 no man was able to enter into the Temple, till the seven plagues of the seven Angels were fulfilled,

¶ Of which Chap. 8, 9, in pouring forth in downe generally and in type in this verse: and is after particularly set forth in the threat of the Chapter.

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C H A P. XVI.

¶ And 17 the Angels poured out the seven vials of Gods wrath againe unto them, and 5 diuers plagues ariseth in the world, 18 to terrifie the wicked, 19 and the inhabitants of the great cities.

¶ And

2 In the former Chapter was set downe the preparation vnto the work of God: here is delivered the execution thereof. And in this discourse of the execution is a general comment. In this verse, there is a particular recitall in order of the execution done by every of the seven Angels, in the rest of the chapter.

This special execution against Antichrist and his crew, doeth in manner agree vnto that which was generally done vpon the whole world, chap. 8. and 9. & Be-longeth (if my coniecture faile me not) vnto the same time. Yet herein they doe differ one from another, that this was particularly effected vpon the Princes and king-leaders of the wickednesse of the world: the other generally against the whole world being wicked.

And therefore these iudgements are figured vnder grie-vous throbbs. 2 The history of the first vial, whose plague vpon the earth is described in the same words with that first plague

A Nd I heard a great voyce out of the Temple, saying to the seven Angels, Goe your wayes, and powre out the seven vials of the wrath of God vpon the earth.

2 And the first went and powred out his vial vpon the earth: and there fell a noyسمe & a grievous sore vpon 5 men which had the mark of the beast, and vpon them which worshipped his image.

3 And the second Angel powred out his vial vpon the sea, and it became as the blood of a dead man; and every living thing died in the sea.

4 And the third Angel powred out his vial vpon the rivers and fountains of waters, and they became blood.

5 And I heard the Angel of the waters say, Lord, Thou art iust, which art, and Which wast: and Holy, because thou hast iudged these things.

6 For they shed the blood of the Saints, and Prophets, and therefore hast thou given them blood to drinke: for they are worthy.

7 And I heard another out of the Sanctuary say, Even so, Lord God almighty, true and righteous are thy iudgements.

8 And the fourth Angel powred out his vial on the sunne, and it was given to him to torment men with heate of fire.

9 And men boyled in great heat, and blasphemed the Name of God, which hath power over these plagues, and they repented not to give him glory.

10 And the fifth Angel powred out his vial vpon the throne of the beast, and the kingdom waxed dark, and they gnawed their tongues for sorow.

11 And blaphemed the God of heaven for their paines, and for their fores, and repented not of their works.

12 And the sixth Angel powred out his vial vpon the great river Euphrates, and the water thereof dried vp, that the way of the Kings of the East should be prepared,

13 And I saw three unclean spirits like frogs come out of the mouth of that dragon, and out of the mouth of that beast, and out of the mouth of that false prophet.

14 For they are the spirits of devils, working miracles, to goe vnto the kings of the earth, and of the whole world, to gather them to the battell of that great day of God almightie.

15 (* Behold, I come as a thiefe. Blessed is he that watcheth, and keepeth his garments, least he walke naked, and men see his filthinesse.)

16 And they gathered them together into a place called in Hebrew, 20 Armageddon.

17 And the seventh Angel powred out his vial into the 22 aire: and there came a loud voyce out of the Temple of heaven from the throne, saying, It is done.

18 And there was voyces, and thundrings, and lightning, and there was a great earthquake, such as was not since men were vpon the earth, even fo mightie an earthquake.

19 And the great citie was divided into three parts: and the cities of the nations 27 fell: and that great Babylon came in remembrance before God, to give vnto her the cuppe of the wine of the fiercenesse of his wrath.

20 And every yle fled away, and the mountaines 29 were not found.

21 And there fell a great haille, like 30 talents out of heaven vpon the men, and men blasphemed God, because of the plague of the haille: for the plague thereof was exceeding great.

God warreth his holy servants who rest in the expectation of Christ, alwayes to adreſſe their minds vnto his coming, and to looke vnto themselves, that they be not humbly made naked and circumcised of their vncleanſines, and so they be miserable vnto the last as the command of their Lord. Mat. 24. 42. Luke 21. 36. 33. Mat. 24. 44. Luke 21. 36. 39. Namely the Angel, who wholly according to the commandment of God was to do sacrifice: notwithstanding that those impure ſittins do the same wickedly as servants not vnto God, but vnto that beast that hath seven heads. 20 That is to say nothing of other expoliations: the mountain is false, or mountaine places of Megiddon. Now it is certain by the holy Scripture, that Megiddon is a city and territory in the tribe of Manasses, bordering vpon Illiac & Antichrist, and was made famous by that famous battle overthrowen. 1. Sam. 7. 1. Reg. 4. 23. 29. and 2 Chron. 33. 22. and Zach. 12. 11. In this mountainie country God faith by figure and type, that the kings of the peoples which serve the beast shall meet together: because the Gentiles did alwayes call that lamentable overthrow in the teeth of the Church of the lewes vnto their great reproach: and therefore were persuaded that that place should be most fortunate vnto them (as they feare) and vnforgotten vnto the godly: but God heere pronounceth, that that reproach of the Church, and confidence of the goddly, shall by himselfe be taken away, in the selfe place where the nations were wont to assemble, and there shall stand Antichrist & triumph against God and his Church. 21 The story of the seventh Angel vnto the end of the Chapter, in which first is shewed by figure and speech, the argument of this plague, in this verse: and then is declared the execution hereof in the verses following.

22 From whence he might move the heaven above and the earth beneath.

23 That is, from him that sitteth on the throne, & by the figure called Antichrist.

24 That is, Babylon is vnto us, as is shewed ver. 16. & in the Chapters following. For the story of the 22. vial, which is the conclusion of this Chapter: and the last containing a perfect victory is described in their that follow.

25 Now is declared the execution (as is said in ver. 2) and the things that shall last come to passe in heaven and in earth, before the overthrow of the beast of Babylon: both generally, ver. 18. and particularly in the cursed cities, and such as have any familiaritie therewith, in the 3 last verses.

26 That is, of standing place of Antichrist.

27 That is, of the battell, of which in the Chapters following. Now is declared the last, which is the conclusion of this Chapter.

28 That is, to come into remembrance, is after the manner of the Hebrew speech, but borrowed from men, attributed vnto God. * Jer. 23. 17. 29 That is, we were none more, or were no more extant. A borrowed Hebrewisme. I appeared not, which the Hebrews write after this sort, were not. Jer. 23. 21. 30 The manner of the particular execution, most evidently testifying the wrath of God by the original & greatness thereof: the event whereof is the same with that which is Chap. 9. 12. and that which hath been mentioned in this Chapter, from the beginning of the fourth Angel, that is to say, a marvellous overthrow of the world in their rebellion, and so here that cannot repeat, ver. 9. and 11. & 16. 31 It is more about the weight of a talent, yet therefore pound, that is fast hundred grains, merely is signified a marvellous, and strange kind of weight.

CHAP. XVII.

1 That great whore is defiled, 2 with whom the Kings of the earth commit defilement. 3 She is drunken with the blood of Saints. 7 The myſterie of the woman, and the best cite called her, is expound. 11 Their destruction. 14 The Lamb's victory.

27 That is, arising
with their king-
domes out of the
Romane beast: at
such time as that
politicall Empire
began by the craft
of the Poyes great-
ly to fall.

are 17 kingdoms, which yet have not received a kingdom, but shall receive power, as Kings 18 at one hour with the beast.

13 29 These haue one minde , and shall giue
their power and authoritie vnto the beast.

14 These shall fight with the 3^o Lambe, and the Lambe shall overcome them : * for he is Lord of Lords, and King of Kings : and they that are on his side, called, and chosen, and faithfull.

15 31 And he sayd unto me, The waters which thou sawest, where the whore sitteth, 32 are people, and multitudes, and nations, and tongues.

16 And the ten³³ hornes which thou sawest
vpon the beast, are they that shall hate the whore,
and shall make her desolate, and naked, and shall
eat her flesh, and burne her with fire.

17 34 For God hath put in their hearts to fulfil his will, and to doe with one consent for to

give their kingdome vnto the beast, vntill the words of God be fulfilled.

18 And that woman which thou sawest , is
that ³⁵ great citie which reigned ouer the kings of
the earth.

kings, and a the
 second beaſt took the opportunitie offered to vnture vmo himſelfe all the power of the
 former beaſt. Theſe kings long ago, many haue vntured and deſcribed to be ten and a
 great part of the euent plainly telleth theſame in this our age. a9 That is
 confident and agreement, that they may conſpire with the beaſt, and depend vpon
 his beaſt, if there is ſuch a thing as conſent, conſent, and conſent. Theſe
 counſellers ſome of them conſil in communicating of iudgements and affections;
 and ſome in communicating of power which they are ſaid to haue giuen vnto this
 beaſt in this verſe. a9 With Chriſt and his Chorch, aſterwaie following

tooth declare, and here are mentioned the faces and the events which followed for Christ his sake, and for the grace of God the Father towards those that are called, elected, and are his faithful ones in Christ.

31 This is the other member of the enarration, as I said verse 7. belonging unto the harlot, shewed in the vision verse 3. In this history of the harlot, these 3. things are distinctly propounded, what is hermeneutic in this verse, what is her fall, and by what means it happens unto her. In the two verses following we shall see how the harlot is in the last place, shewing the cause by order of nature should have been first; its therefore made, the 1st. because it was more fit to be shewd with the next

32 That is, as vnconfort and variable as the waters. Vpon this
 33 The ten Kings as verfe 12. The accomplifhment of this faid and enot, is daily
 34 decreafed in this our age by the fupgarl prouidence and moighty gouernment of
 35 God. Wherefore the fafts are prebanded in this verfe, and the caufe of then in the
 36 verfes following. 37 A reafon giued from the chief efficient caufe, which is
 37 the will of God. 38 A reafon giued from the chief efficient caufe, which is
 39 haue come to paffe, both that the Kings fhould exccute vpon the barlot, that which
 40 pleafed God, and which hee declared in the verfe next before going: and alfo that
 41 oneconfort and counfell they fhould giue their kingdome vnto the beall See. verfe 33 14
 42 But as thefe being blinded haue before depended vpon the becke of the beall that is
 43 vpon the barlot, fo it is faid that afterward it fhall come to paffe, that they fhall turne
 44 backe, and fhall fall away from her, when their hearts fhall be turned into bereaf-
 45 ment. 45 A reafon giued from the chief efficient caufe, which is the grace of
 46 onely Chrift, (as Iulianus calleth it) the King and head whereof was then the Emperour,
 47 but now the Pope, fince that the condition of the beall was changed.

CHAP. XVIII.

3. The horrible destruction of Babylon set out, 11, 16, 18. The merchants of the earth, who were enriched with the pomp and luxuriousness of it, weep and wail: 20 but all the elect rejoice for that just vengeance of God.

place (as I sayd be-
fore 17. 1.) of the
history of Baby-
lon, is of the we-
full fall and ruine
of that whore of
Babylon, which

1. **A**Nd after these things, I saw another Angel come down from heauen, hating great power: so that the earth was lightened with his glory.

2. And hee cryed out mightily with a loude voyce, saying, *It is fallen, it as fallen, Babylon

Babylon. This—
 Royal prediction concerning her, is three fold. The first a plain and simple fore-
 telling of the fall of this veiled city, the second a figurative prediction by the cir-
 cumstances, thence unto the 20. verse. The third, a confirmation of the fame by fig-
 ure or wonder, unto the end of the Chapter. 1 Either Christ the eternal word
 of God the Father (as often elsewhere) or a created Angel, and one deputed unto this
 service: but thoroughly furnished with greatness of power, and with light of glory,
 as the engine of power. 3 The prediction of foretelling of her ruine con-
 taining both the fall of Babylon in this verse, and the cause thereof by way of
 allegory concerning her spirit uall and carnall wickedness, that is, her molli-
 ciousness, and her carnall pleasures, which she loveth more than her God, and
 then the greatness thereof is shewed whereby the event, when her fall is fini-
 shed, the state and habitation of dwellers of widdowes and of afflicted souls, as of old
 Ecclij. 31. 22. and often elsewhere. 4 Chap. 18. 8. of 29. 29. 1873. 31. 8.

that great city, and is become the habitation of devils, and the hold of all foule spirits, and a cage of every uncleane and hatefull bird.

3 For all nations have drunken of the wine of the wrath for her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich of the abundance of her pleasures.

4. And I heard another voice from heaven say, before hand the
Go out of her, my people, that ye be not partakers godly are deliue-
of her sinnes, & that ye receiue not of her plagues: red into the ninth
verse: the other

5 For her finnes are ^a come vp into heauen,
and God hath remembered her iniquities,

6 7 Reward her, even as shee hath rewarded
you, and giue her double according to her
works: and in the cup that she hath filled to you,
fill her the double.

7 In as much as she glorified her self, and liued in pleasure, so much giue ye to her torment & sorow: for the saith b in her heart, I sit being a queen, and am c no widow, and shall d see no mourning.

8 Therefore shall her plagues come at one day, death, and sorrow, and famine, and she shall be burnt with fire: for that God which condemneth her, is a strong Lord.

9 And the ³ kings of the earth shall bewaile her, and lament for her, which have committed fornication, and lived in pleasure with her, when they shall see that smoke of that her burning.

10 And shall stand as farre off for feare of her
torment, saying, Alas, alas, that great citie Baby-
lon, that mightie citie: for in one houre is thy
iudgement come

119 And the merchants of the earth shall weepe and wayle ouer her: for no man buyeth their ware any more.

12 The ware of gold, and silver, and of precious stone, and of pearles, and of fine flinnen; and of purple, and of silke, and of skarlet, and of all manner of Thynewood, and of all vessels of yuorie, and of all vessels of most precious wood, and of brasse, and of yron, and of marble.

13. And of cinnamon, and odours, and oynments, and frankincense, and wine, and oyle, and fine flour, and wheate, and beaſts, and ſheepe, and horſes, and charrets, and ſervants, and ſoules of men.

14 (10 And the ^f apples that thy soule lusted after, are departed from thee, and all things which were fat and excellent, are departed from thee, and thou shalt finde them no more.)

15 The merchants of these things which were waxed rich, shall stand a farr off from her, for feare of her torment, weeping and wayling.

7 The provocation of the godly, and the commendement of executing the iudgement of God, stand upon this cause which here is exprest: the vniuersal wickedness of whoredome of Babylon, in this verse her cursed pride opening it selfe against God, which is the fourest of all euill actions, vers. 7. and her most hurt damnation by the sentence of God, vers. 8. *B With her selfeijfe. c I am full of people and mightie. d I fall suffi-
sijfne. e Shert y and at once iustly. f Their crucimies following the fall of Ba-
belon, or the consequents of it. g I will diligently see them. vers. 4. a rose vniuersally
lamentation of the wicked vniuersally. h I will see the bringing of them downe.
This most fouerfull lamentation, according to the p-sons often that lament, ba-
belon, three members, the fill, where of is the mourning of the kingt and mightie one of
the earth, in two verses. The second is, the lamentation of the merchants that is sike by the
thence vnto the 16. vers. The third is the wailing of those that merchandise by sea, vers.
16, 17. In every of these the cause and manner of their mourning is described in order
according to the condition of those mourning with obseruation of what which best agree*

vato them. 9 The limitation of those that trade by land, as I distinguished immediately before. 10 An apostrophe or turning of the speech by imitation, used for more vehemencie, as if those merchants, after the manner of burners should in passion exclaim, I see thee speake unto Babylon, though now utterly fallen and overthrowen. So Esai. 12. 9. and many other places. f By this is meant that *season* wherein now before the fall of the leaves at what *season* fruits ripen, and the word signifieth such fruit, as are loved for

and

[illegible]

and gather your felues together vnto the supper of the great God,

18 That yee may eate the flesh of kings, and the flesh of high captaines, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all free men, and bond men, and of small and great.

19 And I saw the beast, and the kings of the earth, and their hosts gathered together to make battell against that fate on the horse, and against his armie.

20 But the beast was taken, and with him that false Prophet that wrought miracles before him, whereby he deceived them that received the beastes make, and them that worshipped his image. These both were alius cast into a lake of fire burning with brimstone.

21 And the remanot were slaine with the sword of him that sitteth vpon the horse, which cometh out of his mouth, and all the fowles were filled full with their flesh.

22 Namely, that beast with seven heads, of which before, Chapter 13. v. and 17. 3. 23 That is, that beast with two heads, of which 13. 11. Looke more, Chap. 16. 14.

CHAP. XX.

1 The Angel *1* sendeth Satan for a thousand yeeres. 2 Being loosed, he breetheth by Gog and Magog, that is, priuie and open enemies against the Saints. 3 But the vengeance of the Lord cutting off their infelicities. 4 The bookes are opened, by which the dead are iudged.

And I saw an Angel come downe from heauen, hauing the key of the bottomlesse pit, and a great chaine in his hand.

2 And he tocke the dragon that old serpent, which is the deuill and Satan, and he bound him 3 a thousand yeeres :

3 And cast him into the bottomlesse pit, and he shut him vp, and sealed the doore vpon him, that he should deceiue the people 4 no more till the thousand yeeres were fulfilled : for after that he must bee loosed for 5 a little season.

4 And I saw 27 seates : and they fate vpon them, and iudgement was giuen vnto them, and I saw the foules of them that were beheaded for the witnesse of Iesus, and for the word of God, and which 9 did not worship the beast, neither his image, neither had taken his make vpon their forehead, or on their hands : and they liued, and

The history of the dragon is double : First of the first victory after which he was bound by Christ, vnto the 6. verse. The second is of the last victory, whereby he was thrown downe into everlasting punishment, thence vnto the 10. verse. This first history happened in the first time of the Christian Church, when the dragon throwne downe from heauen by Christ, went about to molest the new birth of the Church in the world. 2. 12. 17. 18. For which cause I gaue warning, that this story of the Dragon must be annexed vnto that place. 1 That is of hell, whether God threw downe the Angels which had sinned, and bound them in chains of darkness to bee kept vnto damnation, 2. 1. Pet. 3. 4. Iude 6. 3 The first whereof (continuing this history with the end of the 3. chapter) is the 36. yeere from the passion of Christ, when the Church of the Iewes being overthrown, Satan strived to invade the Christian Church gathered of the Gentiles, and to destroy that first fruit. Chap. 1. 17. The thousand yeeres fulfilled precisely vpon the times of that wicked Hildebrand, who was called Gregorie the seventh a most damnable Necromancer and forcerer, whose Satan vied as an infatuation when he was loosed out of bonds, thenceforth to annoy the Saints of God with most cruell persecutions, and the whole world with distinctions, and most bloody warres : as Benno the Cardinal reprehend at large. And this is the first victory gotten by the Church in the earth. 4 Namely, with that public and violent deceit which he attempted before. Christ to be the subject of the Church in the world. 5 Of the Martyrs, which suffered of the Christian world. 6 With hissing once expressed the second battell and victory shall be, of which vers. 7. 8. A description of the common state of the Church of Christ in earth in that space of a thousand yeeres, for which the deuill was in bonds : in which first the authoritie, life, and common honour of the godly, is declared. vers. 4. Secondly, newnes of life is preached vnto o ones by the Gospel, vnto the church, vers. 5. Finally, be concluded with 1 promise. vers. 6. A For I will continue to combat with the members, vnto the head, vnto the Church office was giuen vnto them. 7 This was a type of the subject of the Church in the world, which I saw of G. in the Church, taken from the manner of m. 8 Of the Martyrs, which suffered of the Christian world. 9 Of the Martyrs, which suffered after that both

reigned with Christ a thousand yeere.

5 10 But the rest of the dead men 11 shall not liue againe, vntill the thousand yeeres be finished; this is the first resurrection.

6 Blessed and holy is he, that hath part in the first resurrection : for on such the second death hath no power : but they shall bee the Priestes of God and of Christ, 13 and shall reigne with him a thousand yeeres.

7 14 And when the 15 thousand yeeres are expired, Satan shall be loosed out of his prison,

8 16 And shall goe out to deceiue the people, which are in the foure quarters of the earth : euen * Gog and Magog, to gather them together to battell, whole number 21 as the sand of the Sea.

9 And they went vp into the plaine of the earth, and they compassed the tents of the Saints about, and the beloued citie; but 17 fire came downe from God out of heauen, and deuoured them.

10 18 And the deuill that deceiued them, was cast into a lake of fire and brimstone, where that beast and that false prophet 19, and shall bee tormented euery day and night for euermore.

11 20 And I saw a great 20 white throne, and one that fate on it, 21 from whose fate flew away both the earth and heauen, and their place was no more found.

12 And I saw the dead, both great and small stand before 22 God : and the 23 bookes were opened, and * another booke was opened, which is the booke 24 of life, and the dead were iudged of those things, which were written in the bookes, according to their workes.

13 25 And the sea gaue vp her dead, which were in her, and death and Hell deliuered vp the dead, which were in them : and they were iudged euery man according to their workes.

14 26 And death, and hell were cast into the lake of fire : this is the second death.

15 And whosoever was not found written in the booke of life, was cast into the lake of fire.

the sinners of men : vnto whom the faithfull shall have assigned themselves more then was meete, vntill with them of their impie of doctrine and life. 16 The workes of at Satan (which is the first member) 17 distinguished in the verse before going to deceiue the whole world, euen vnto the vttermost limits thereof : to arme them against the people of God, in this verse, and to besiege and oppress the Church with his whole strength, in the verse following. * Ezech. 39. 2. b As if he said in himself that the whole face of the earth, how great power it was filled. 17 The vrb of God, confounding the aduersaries, and overthrowing all their enterprises. 18 27. And this is the second member mentioned vers. 7. the overthrow of Satan. 18 The 18 th member, a vtter destruction against those that are come as : as noted in the same place. 19 The second part of this Chapter, in which is described the iudge, in this verse, and the last iudgement in the verse following 20 That is, a tribunall state most Princelike and glorious : for so doeth the Greeke word also signifie. 21 That is, Christ, before whom when he cometh vnto iudgement, heauen and earth shall perill for the greatness of his maiestie, 2. 1. Pet. 2. 17. to 18. 22 That is, Christ the iudge. 23 Cor. 5. 10. the overthrow of our books of reckoning or accounts : that is, the retaining of our confidence, and of our workes, which by no means can be auoyed. This is spoken after the manner of men. * Chap. 3. 5. and 21. 27. phil 4. 3. 24 The booke of the eternal decree of God, in which God the Father hath elected Christ according to the good pleasure of his will, those that shall be heirs of life. This also is spoken according to the manner of men. 25 This is a prepetition or an answer to an objection : for they say, how can we kill for, but they are dead, when the fact of death and the graue hath confounded, how shall they appeare before the iudge ? 26 Iohn 5. 28. As in resurrection from death, whereunto all things (howsoever repugnant) shall minister and serue at the commandment of God, as Dan. 12. 2. 27 The last enemy which is death shall be abolished by Christ, that he may no more make any attempt against vs) 1. Cor. 15. 26. and death shall feede vpon the reprobate in hell for euermore, according to the righteous iudgement of God, in the next verse.

CHAP. XXI.

2 He describeth new Hierusalem, descending from heauen. 6 The bride like Lambs wife, 13 and the great multitude of the citie, 20 the first of the precious stones, 22 the first Temple the Lamic 1.

[illegible]

AND: I saw * a new heaven, and a new earth: for the * first heaven, and the first earth were passed away, and there was no more sea.

2 And I Iohn saw the holy citie new Hierusalem come downe from God out of heaven, prepared as a bride, trimmed for her husband.

3 And I heard a great voyce out of heaven, saying, Beholde, the Tabernacle of God is with men, and hee will dwell with them: and they shall be his people, and God himselfe shall be their God with them.

6 * And God shall wipe away all teares from their eyes, and there shall be no more death, neither sorrow, neither crying, neither shall there be any more paine: for the first things are passed.

5 4 And he that sate upon the throne, said, * Behold, I make all things new, and he said vnto me Write: for these things are faithfull and true.

6 And he sayd vnto mee, * I It is done, I am Alpha and Omega, the beginning and the end. I will giue to him that is athirst, of the well of the water of life freely.

7 He that overcommeth, shall inherit all things
and I will be his God, and he shall be my Sonne.

8 But the fearefull and vnbeleeuing, and the
abomiuable, and murderers, and whoremongers
and forcerers, and idolaters, and all liars shall haue
their a part in the lake which burneth with fire
and brimstone, which is the second death.

9 6 And there came vnto me one of the seuen Angels, which had the seuen vials full of the seuen last plagues, and talked with me, saying, Come: will shew the bride the Lambs wife.

10 And hee caried mee away in the spirit to
great and 7 an high mountaine, and he shewed me
that great city, that holy Ierusalem, descending
out of heaven from God.

11 Having the glory of God, and her shining
was like unto a stone most precious, as a iasp
stone cleare as chryftall.

12 ⁹ And had a great wall and high, and had
10 twelve gates, and at the gates ¹¹ twelve Angels:
and the names written which are the twelve tribes
of the children of Israel:

13 On the East part *there were* three gates, and on the North side three gates, on the South side

three gates, and on the West side three gates.

14 And the wall of the citie had ¹² twelve foundations, and in them the names of the Lambe twelve Apostles.

15 And he that walked with me, had a golden reed, to measure the citie withall, and the gates thereof, and the wall thereof.

16 14 And the citie lay ^b fouresquare, and the length is as large as the bredth of it, and he measured the citie with the reed, twelue thousand furlongs: and the length, and the bredth, and the height of it are equal.

17 And he measured the wall thereof an hundred fourty and foure cubits, by the measure man, that is of the Angel.

18 15 And the building of the wall of it was
iasper: and the citie was pure golde, like vn
cleare glasse.

19 And the foundations of the wall of the city were garnished with all manner of precious stones: the first foundation was Jasper: the second of Saphire: the third of a Chalcedonie: the fourth of an Emeraude.

20 The fifth of a Sardenix : the sixth of a Sardius : the seventh of a Chrysolite : the eighth of a Beryl : the ninth of a Topaz : the tenth of a Chrysolite : the eleventh of a Iacynth : the twelfth Amethyst.

21 And the twelve gates were twelve pearles
and euery gate is of one pearle, and the ^d street
the citie is pure gold, as shining glasse.

22 And I saw no Temple therein : for the Lord
God Almighty and the Lambe are the Temple of

23 * 6 And their citie hath no neede of
Sunne, neither of the Moone to shine in it : for
glory of God did light it : and the Lambe is
light of it.

24. * And the people which are saved, shall walke in the light of it, and the kings of the earth shall bring their glory and honour unto it.

25 * And the gates of it shall not be shut
day : for there shall be no night there.

26 And the glory and honour of the Gentiles shall be brought unto it.

27 And there shall enter into it none vnclay
thing, neither whatsoever worketh abominat
or lies: but they which are written in the Lan
* booke of life.

glorious, verse the last. * *Esa.* 60. 3. * *Esa.* 60. 31. * *Chap* 2. 3. & 20. 11. *Phil.* 4. 3.

С Н А Р. XXII.

1 The river of water of life is shewed, 2 and the tree of
6, 7 Then followeth the conclusion of this prophesie, 8
John declareth, that the things herein contained are most
13 And now the third time repeateth these wordes,
things come from him, who is the beginning and the end

ANd hee shewed me a pure riuer of water
life, cleare as chrystal, proceeding out of
throne of God, and of the Lambe

2 In the middes of the freete of it , and of
ther side of the river was the tree of life , wh
bare twelve maner of fruits , and gave fruit ev
moneth : and the leaves of the tree *served* to h
the nations with :

3 And there shall be no more curse, but
throne of God and of the Lambe shall be in it,
his servants shall serve him.

dwelleth in the Church are these: the everlasting grace of God
living of the godly, as chap. 2. 7. the eternal fruits which
vnto God, themselves and others, verse x. freedom and immu-
himself taking pleasure in his seruants, and they likewise
beholding and sight of God: and feeding of the faithfull fr
light of God, and an euelsingdom kingdome and glory, verse

4

[illegible]

¶ *Eph. 6. 19.*
 The whole booke is concluded and made vp by a confirmation, and a salutation. The confirmation hath three places: The words of the angel vnto the 15. verse, the words of Christ: verse 16. 17, and the oblation made by S. Iohn from diuine authority, the words vnto the 20. verse. By the speech of the Angel this prophēcie is confirmed: vnto the 8. verse: and then he speaketh of the vfe of this booke in the verses following. The prophēcie is first continued by the Angel from the nature thereof, that it is faithful and true. Secondly in the nature of a beneficiall cause, which principall which God and instrumentall, which is the Angel in this verse. Thirdly from the promise of God concerning his coming to iudg all their chin. 3. and concerning our saluation, verse 7. Fourthly from the testimony of S. Iohn himselfe, verse 8. The rest of the speech of the Angel tending to the same and S. Iohn interrupted or brake off by his vnuisited act of worshipping him, in the same ver. which the Angel for bidding, teacheth him that adoration must be giuen not to him, but only to God as for himselfe. that he is of such nature and office, as he may not be adored: which thing also was in like manner done chap. 16. 10. ¶ *Chap. 19. 10.*
 3 The Angel remoueth vnto his former speech: in which hee teacheth the vfe of this booke, both towards our felues, in this case and the next verse, and in respect of God for declaration of his truth, thence vnto the 15. verse.
 4 That is, propound this prophēcie openly vnto all, and conceale no part of it. The contrary wherevnto is commanded, Elai. 8. 6. and Dan. 8. 26. An ob-
 5 cecution preuented. But there will be some that will abuse this occasion vnto euill, and will wrest this Scripture vnto their owne destruction, as Peter saith. What then sayth the Angel, the mysteries of God must not therefore be concealed, which it hath pleased him to communicate vnto vs. Let them be hurtfull vnto others, let such be more and more vile in themselves, whom this Scripture doth not please: yet others shall be further conformed thereto vnto righteousness and true holinesse. The care and reformation of these may not be neglected, because of the vniuersall and malicious offence of others.
 6 The second place belonging vnto the vfe of this booke, as I said, verse 10. Also (sayth God by the Angel) though there should be no vfe of this booke vnto men: yet it shall be of this vfe vnto me, that it is a witness of my truth vnto my glory, who will come shortly to giue and execute iust iudgement, in this verse: who haue taught that all these things haue their being in mee, in the 13. verse: and haue encouraged blessednesse vnto my seruants in the Church, verse 14: and reprobation vnto the vngodly, verse 15.

ward is with mee, to giue to euery man according as his worke shall be.
 13 I am Alpha and Omega, the beginning and the end, the first and the last.
 14 Blessed are they, that doe his Commandments, 7 that their right may be the tree of Life, and may enter in through the gates into the Citie.
 15 For without shall be dogs and inchanters, and whoremongers, and murderers, and idolaters, and whosoever loueth or maketh lies.
 16 I Iesus haue sent mine Angel, to testify vnto you these things in the Churches: I am the root and the generation of David, and the bright morning starre.
 17 And the Spirit and the bride say, Come. And let him that heareth say, Come: and let him that is athirst, come: and let whosoever will, take of the water of life freely.
 18 For I protest vnto euery man that heareth the words of the prophēcie of this booke, If any man shall adde vnto these things, God shall adde vnto him the plagues that are written in this booke.
 19 And if any man shall diminish of the words of the booke of this prophēcie, God shall take away his part out of the booke of life, and out of the holy Citie, and from those things which are written in this booke.
 20 Hee which testifieth these things, sayth, Surely I come quickly, Amen. Euen so, come Lord Iesus.
 21 The grace of our Lord Iesus Christ be with you all, AMEN.

THE END.

unto the participation of the good things of God, verse 17.
 9 The oblation of Saint Iohn (which is the third place of the confirmation, as was noted verse 6.) joyed with a cuse of execration, to preserve the truth of this booke entire and vnconquered, in two verses.
 10 A diuine confirmation or sealing of the oblation: first from Christ touching the same, and denouncing his coming against all those that shall put their fastidious hands thereto: then from Saint Iohn himselfe, who by a most holy prayer calleth Christ to take vengeance of them.
 11 The salutation Apostollicall, which is the other place of the conclusion, as I said verse 6. and is the end almost of every Epistle: which we vnto with the Church, and to all the holy and elect members thereof in Christ Iesus our Lord, vntill his coming to iudgement, Come Lord Iesus, and doe it, Amen, againe, Amen.

¶ *Chap. 1. 1.*
 and 1. 6.
 S. Iohn. 1. 44.
 and 3. 1. 6.
 7 The blessednes of the godly feddome by their stile and interest thereto: and their fruit in the same.
 8 The second place of confirmation, as I said, is the speech of Christ, ratifying the vocation of S. Iohn, and the authority of his calling and testimony, both from the condition of his owne person being God and man, in whom all the promises of God are Yea and Amen. 2. Cor. 1. 20. and also from the ratification of other persons, by the declaration of the souly Ghost, who here is as it were 20. honourable assistant of the marriage of the Church as the spouse: and of euery of the godly as members: and finally from the thing present, that of their owne knowledge and accord they are called forth.



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A briefe Table of the interpretation of the proper names which are chiefly found in the Old Testament, wherein the first number signifieth the Chapter, the second the verse.

WHereas the wickednesse of time, and the blindnesse of the former age had bene such, that all things together have bene abused and corrupted, so that the very right names of divers of the holy men named in the Scriptures, have bene forgotten, and now seeme strange unto vs, and the names of infants, that should ever have some godly advertisement in them, and should be memorials and markes of the children of God received into his house, have bene hereby also changed, and made the signes and badges of idolatry and heathenish impietie: we have now set forth this Table of the Names that be most used in the Old Testament, with their interpretations, as the Hebrew importeth, partly to call backe the godly from that abuse, when they shall know the true names of the godly Fathers, and what they signifie, that their children now named after them, may have testimonies by their very names, that they are vntill in that faithfull familie, that in all their doings had ever God before their eyes, and that they are bound by these their names to serve God from their infancy, and have occasion to praise him for his workes wrought in them, and their fathers, but chiefly to restore the names to their integritie, whereby many places of the Scriptures and secret mysteries of the holy Ghost shall better be understood. We haue medled rarely with the Greeke names, because their interpretation is uncertaine, and many of them are corrupted from their originall, as we may also see these Hebrew names set in the margin of this Table, which haue bene corrupted by the Grecians. Now for the other Hebrew names that are not here interpreted, let not the diligent Reader be carefull: for hee shall finde them in places most convenient amongst the annotations: at least so many as may seeme to make for any edification, and understanding of the Scriptures.



| | | | |
|-----------------|--|---|------------|
| Abdia | A
Aron, or <i>Aharon</i> , a teacher, <i>Exo.</i> 4, 14 | Abihna, the father of salvation, <i>1. Chron.</i> 6, 4 | Abisu |
| Abdiel | Abda, a servant, <i>1 Kings</i> chap. 4 verse 6.
Abdel, a servant of God, <i>Ierem.</i> 36, 26 | Abithur, the father of a song, or of a wall, or of righteousness, <i>1. chron.</i> 2, 29 | |
| Abdai | Abdi, my servant, <i>1 Chron.</i> 6, 7 | Abial, the father of the dew, <i>2. Sam.</i> 3, 4 | Ahitub |
| Abdi and Abdias | Abdiah, a servant of the Lord, <i>1 Kings</i> 18, 3 and Obadiah, one of the twelve Prophets, <i>Abdiel</i> , the same, <i>1 Chron.</i> 5, 15
Abednego, servant of the flaming, <i>Dan.</i> 1, 7 | Abitob, the father of goodness, <i>1. chron.</i> 8, 11 | Abitub |
| Abdenago | Abel, mourning, of the name of a citie. <i>Iud.</i> 11, 33
<i>1 Sam.</i> 6, 18 but Habel, the name of man, doth signifie vanitie, <i>Ge.</i> 4, 2 | Abner, the fathers candle, <i>1. Sam.</i> 13, 50 | |
| Abagatha | Abgatha, father of the winepresse. <i>Ester</i> 1, 10 | Abram, an high father, <i>Gen.</i> 11, 31 | |
| Abagitha | Abiah, the will of the Lord, <i>2 chron.</i> 29, 1 | Abraham, a father of a great multitude, as the name was changed, <i>Gen.</i> 17, 5 | |
| Abiam | Abiam, father of the Sea, <i>1 Kings</i> 14, 31 | Abshalom, a father of peace, or the fathers peace, or reward, <i>2. Sam.</i> 3, 3 | Abefalom |
| Abiasaph | Abiasaph, a gathering father, <i>1. chro.</i> 6, 23. <i>Exo.</i> 6, 24 | Achan, troubling, <i>Iothua</i> 7, 1. who is called Achar, <i>1 chron.</i> 2, 7 | Abefalom |
| Ebiafaph | Abiathar, father of the remnant, or excellent father, <i>1 Sam.</i> 22, 21 | Adadezer, reade Adarezer, beautifull helpe, <i>2. Sam.</i> 8, 3. and <i>1. Chron.</i> 18, 3 | Hadadezer |
| | Abida, father of knowledge, <i>Gen.</i> 25, 4 | Adaiah, the witnessse of the Lord, <i>1. Chron.</i> 6, 41 | |
| | Abidan, father of iudgement, <i>Num.</i> 1, 11 | Adalish, povertie, <i>Ester</i> 9, 8 | Adaias |
| | Abiel, my father is God, <i>1. Sam.</i> 9, 1 | Adam, man, earthly, reade <i>Gen.</i> 5, 2 | Adalia |
| Abigil | Abiezer, the fathers helpe, <i>Ioth.</i> 17, 2 | Adiel, the witnessse of God, <i>1. Chron.</i> 4, 36 | |
| | Abigail, the fathers ioy, <i>1 Kings</i> 25, 3 | Adoniah the Lord is the ruler, <i>2. Sam.</i> 3, 4 | Adonias |
| Abiu | Abihail, the father of strength, <i>Num.</i> 3, 35 | Adonibezek, the Lords thunder, <i>Iudg.</i> 1, 5 | Adoniah |
| Abiud | Abihu, he is a father, <i>Exo.</i> 6, 13 | Adonikam, the Lord is risen, <i>Ezra</i> 2, 13. & <i>8.</i> 13 | |
| | Abihud, the father of praise, <i>1. chron.</i> 8, 3 | Adoniam, the high Lord, <i>1 Kings</i> 4, 6 | |
| | Abilene, lamentable, <i>Luke</i> 3, 1 | Adonizedek the Lords iustice, <i>Ioth.</i> 10, 1 | |
| | Abimael, a father from God, <i>Gen.</i> 10, 28 | Agabus, a grasshopper, <i>Acts</i> 11, 28 | Agabus |
| Aminadab | Abimelech, the Kings father, or a father of counsel, or the chiefe king, <i>Gen.</i> 20, 3 | Agar, a stranger, <i>Gen.</i> 16, 1. <i>Gal.</i> 4, 14 | Achas |
| | Abinadab, a father of a vow or of a free mind, or prince, <i>1. Sam.</i> 16, 8 | Ahaz, taking or possessing, <i>2 Kings</i> 16, 1 | Ahathurost |
| Abinoom | Abinoam, father of beautie, <i>Iudg.</i> 4, 6 | Ahasueros, a prince, or head, <i>Dan.</i> 9, 1 | |
| Abirom | Abiram, an high father, <i>1 Kings</i> 16, 34 | Aban, a brother of understanding, <i>1 Chron.</i> 2, 29 | |
| Abshalom | Abishag, the fathers ignorance, <i>1 Kings</i> 1, 3 | Abiah, a brother of the Lord, <i>1. chron.</i> 2, 25 | |
| Abisalom | Abishai, the fathers reward, <i>1. Sam.</i> 26, 6 | Ahimaz, brother of counsell, <i>1. Sam.</i> 14, 50 | |
| | Abishalom, the father of peace, or the peace of the father, <i>2. Sam.</i> 19, 2 | Ahiman, brother of the right hand, <i>Num.</i> 13, 23 | |
| | | Ahimelech, a kings brother, <i>1 Sam.</i> 21, 1 | |
| | | Ahimoth, a brother of death, <i>1. chron.</i> 6, 25 | |
| | | Ahiomam, the brothers beautie, <i>1 Sam.</i> 14, 15 | Achior |
| | | Ahior, the brothers light, <i>Iudeth</i> 5, 5 | Ahalab |
| | | Ahilab, an hearty brother, <i>Iudeth</i> 1, 31 | Ahlab |
| | | Ahiab, a sweet sancturing meadow, <i>1. Chron.</i> 8, 1 | Ahara |
| | | Ahitam, a brother arising, or auenging, <i>2 Kings</i> 22, 12 | Achiam |
| | | Ahieser, brothers helpe, <i>Num.</i> 1, 32 | |

The first Table.

| | |
|-----------|--|
| Rodanim | Dodanim, beloved, Gen. 10.4 |
| | Doeg, careful, 1 Sam. 21.7 |
| | Dorcus, a Doe, Acts. 9.39 |
| Darda | Dorda, generation of knowledge, 1 Kings 4. 31 |
| | Dofitheus, given to God, 2 Mac. 12.19 |
| | E |
| | E Ber, paſſing or paſſage, Gen. 10.24 |
| | Eden, pleaſure, 2 Kings 19.12 |
| | Eder, a flocke, 1 chron. 23.23 |
| | Edom, reddey or earthy, Gen. 25.30 |
| Elhanan | Elchannan, the mercy of God, 2 Sam. 23.24 |
| | Eldad, the love of God, Gen. 25.4 |
| | Eldad, the love of God, Num. 11.26 |
| | Eledah, witneſſe of God, 1 chron. 7.21 |
| | Eleſah, the worke of God, 1 chron. 32.39 |
| | Eleazar, the helpe of God, Exod. 6.23 |
| Eliazar | Eliah, My God the father, Num. 26.8 |
| Eli | Eliah, God the Lord, 1 chron. 8.27 |
| Elias | Eliahim, God ariſeth, Iſa. 22.20 |
| | Eliam, the people of God, 2 Sam. 23.34 |
| | Eliſaph, the Lord increaſeth, Num. 1.14 |
| | Eliſhip, the Lord returneth, 1 chron. 3.24 |
| Eliathas | Eliatha, thou art my God, 1 chron. 25.4 |
| Eliathab | Eliheoenal, the Lord mine eyes, 1 chron. 26.3 |
| | Elidad, the beloved of God, Num. 34.21 |
| | Elihu, he is my God, 1 chron. 12.20 |
| Elmelech | Elimelech, my God the King, or ſ counſell of God, Ruth 1.2 |
| | Eliconai, to him mine eyes, 1 chron. 3.23 |
| Elionai | Eliphai, a miracle of God, 1 chron. 11.35 |
| | Eliphalet, the God of deliverance, 2 Sam. 5.16 |
| Eliphet | Eliſai, my God ſaveth, 1 Kings 19.16 |
| Eliſhua | Eliſhai, the Lambe of God, Gen. 10.4 |
| Eliſeus | Eliſaphat, my God indgeth, 2 chron. 23.1 |
| Eliſeus | Eliſheba, the oathe of God, or the fulneſſe of God, Exod. 6.23 |
| Eliſa | Eliſur, the ſtrength of God, Num. 1.5 |
| Eliſabeth | Elkanah, the zeale of God, Exod. 6.24 |
| | Elmoded, God meaſureth, Gen. 10.26 |
| Elmodad | Elnathan, Gods gift, Ier. 26.22 |
| | Elphai, Gods worke, 1 chron. 8.11 |
| Elpaal | Eluzai, God my ſtrength, 1 chron. 12.5 |
| | Elymas, a corrupter, or forſerker, Acts 13.8 |
| Enofi | Enos, man or miſerable, Gen. 4.26 |
| | Ephaphroditus, pleaſant, Phil. 2.5 |
| | Epenetus, laudable, Rom. 16.5 |
| | Ephab, wary, gen. 25.4 |
| Gephar | Epher, duſt, gen. 29.4 |
| Ephron | Ephraim, fruitful, or increaſing, Gen. 41.52 |
| | Eraſtus, amiable, Acts 19.22 |
| | Eſau, working, Gen. 25.25 |
| | Eſheol, a claſter, gen. 14.24 |
| Ether | Etheh, violence, 1 chron. 8.39 |
| Hefter | Eſter, hid, Eſter 2.7 |
| | Ethan, ſtrength, 1 Kings 4.31 |
| | Eubulus, wife or of good counſel, 2 Ti. 4.21 |
| | Eupolemus, a good warrior, 1 Mac. 8.17 |
| | Eurychus, fortunate, Acts 20.9 |
| | Ezbon, haſting to underſtand, 1 chron. 7.7 |
| Aſtebon | Ezekiel, ſtrength of the Lord, Ezek. 1.3 |
| | Ezeliah, neere the Lord, 2 chron. 34.8 |
| Azaliah | Ezer, an helpe, 1 chron. 4.4 |
| | Ezra, an helper, Ezra 7.1 |
| | Ezriel, the helpe of God, Iere. 36.26 |
| Azriel | Ezirikam, an helpe ariſing, 1 chron. 3.23 |

G

G Aal, an abomination. Iudg. 9.35
Gabriel, a man of God, or the ſtrength of God, the name of an Angel, Dan. 8. 16

Gad, a band or griſon, Gen. 30.11
Galal, a rolle, 1 chron. 9.15
Gamaliel, Gods reward, Acts. 5.34
Gamaria, a conſuming of the Lord, Ier. 29.3
Gazabar, a treaſurer, Ezra 1.8
Gedaliah, the greatneſſe of the Lord, Ier. 38.1
Gedeon, a breaker, or deſtroier, Iudg. 6.13
Gehazi, valley of viſion, 2 Kings 4.12
Gera, a pilgrime, or ſtranger, Gen. 46.21
Ginath, a garden, 1 Kings 16.21
Gog, a roof of an houſe, Ezek. 38.2
Goliath, a captivitie, 1 Sam. 17.4
Gomer, a conſumer, Gen. 10.2
Gorgias, terrible, 1 Mac. 3.38

H

H Abekuk, a wreſtler, Hab. 1.1
Habazaniah, the hiding of the Lords ſhield, Iere. 35.3
Habiah, the hiding of the Lord, Nehe. 7.63
Hacaliah, waiting of the Lord, Nehe. 10.1
Hadad, ioy, Gen. 25.15 1 chron. 1.30
Hagab, a brathopper, Ezra 2.46
Haggiah, the Lords feaſt, 1 chron. 6.30
Ham, Hamathi, indignation, or heat, Gen. 10.18
Hamdan, heat of judgement, Gen. 36.26
Hamul, mercifull, Gen. 46.12
Hanameel, the mercy of God, Iere. 32.7
Hanael, the grace of God, Neh. 3.1
Hanaui, gracious, or mercifull, 1 Kings. 16.7
Hananiah, grace of the Lord, Iere. 37.13
Harim, dedicate to God, 1 chron. 24.8
Haſadiah, the mercy of the Lord, 1 chron. 3.20
Hattil, an howling for ſinne, Ezra 2.57
Hauih, living, or giving life, Gen. 3.20
Hazel, ſeeing God, 1 Kings 19.17
Hazariah, ſeeing the Lord, Nehe. 11.5
Heber, a companion, Gen. 46.17
Helkiah, the portion of the Lord, 2 kings 18.18
Henoah, taught or dedicate, Gen. 5.18
Hepher, a digger or deliver, 1 chron. 4.6
Hephzibah, my delight in her, 2 kings 21.1
Heth, feare, or breaking, Gene. 23.3
Hezri, or Hezro, Heſron, Alar, Elſi, Gen. 46.12
Hiel, the Lord liveth, 1 Kings 16.34
Hiram, the height of life, 2 Sam. 5.11
Hizkiah, ſtrength of the Lord, 2 Kings 18.1
Hobab, beloved, Num. 10.29
Hori, a prince, Gen. 36.22
Hoſhaiah, ſalvation of the Lord, Iere. 42.1
Hoſhea, ſalvation, Hoſ. 1.1
Hoſa, truſting, 1 chron. 26.10
Hoſham, a ſeale or ſignet, 1 chron. 7.32
Hoziel, ſeeing God, 1 chron. 23.9
Hul, ſorow or infirmite, Gene. 10.23
Hur, libertie, or prince, 1 chron. 4.1
Huſhah, haſting, 1 chron. 4.4

I

I Aakob, a ſupplanter, Gene. 25.26
Iaakan, deſtroier, 1 chron. 5.13
Iaafel, the worke of God, 1 chro. 11.47
Iaazaniah, the hearkening of the Lord, Iere. 33
Iabal, bringing or budding, Gen. 4.20
Iabel, drought, 2 Kings 15.10
Iabez, ſorow, 1 chron. 4.9
Iabin, underſtanding, Joſh. 11.1
Iachin, ſtabilitie, Gen. 46.10
Iadiach, knowing the Lord, Ezra 2.36
Iael, a Doe, or aſcending, Iudg. 4.17
Iaſſalcel, praſſing God, 1 chron. 4.16

Iacob
Ioſaan
Eſſiel
Iobel

Iedaiah
Iahel
Iaholcel

The first Table.

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| Iahziel | Iahziel, God hatheth, Gen. 46, 24 | | |
| Afiel | Iahziel, feeling God, Ezra 8, 5 | | |
| Achoel, Iahiel | Iahiel, hope in God or beginning in God, Gen. 46, 14 | | |
| Iahleel | Iair, lightened, Dent. 3, 14 | | |
| Iairus | Iakim, establishing, 1 Chron. 8, 19 | | |
| Jambres | Iamri, rebellious, 1 Mac. 9, 37 | | |
| Ambri | Iamin, right hand, Gen. 46, 10 | | |
| Iamah | Iamel, God is his day, Gen. 46, 10 | | |
| Iemuel | Ianohab, resting, Josh. 16, 6 | | |
| | Ianum, sleeping, Josh. 15, 53 | | |
| Iaphie | Iapheth, perdwang and enlivening, Gen. 5, 32 | | |
| Ireel | Iaphia lightning, 2 Sam. 5, 15 | | |
| | Iarephai, health of God, Josh. 18, 27 | | |
| | Iarib, fighting or avenging, 1 Chron. 4, 24 | | |
| | Iathen ancient, 2 Sam. 23, 32 | | |
| Iafer | Iather, righteous, Josh. 10, 13 | | |
| Iafub | Iafub, a returning, 1 Chron. 7, 1 | | |
| Iathanael | Iathiel, a gift of God, 1 Chron. 26, 2 | | |
| Iether | Iatir, a remnant or excellent, Josh. 15, 48 | | |
| Iethral | Ithri, Ithro, Ithron, the same. | | |
| Ionia | Iauas, making sad, Gen. 10, 2 | | |
| Iaziel | Iaziel, the strength of God, 1 Chron. 15, 48 | | |
| | Iaziz, brightnesse, 1 chro. 2, 73, 1 | | |
| Ibhar | Ibbac, chosen, 2 Sam. 5, 15 | | |
| | Icbadob, where is glory? 1 Sam. 4, 21 | | |
| Iaddo | Iddo, his confession, 1 chro. 27, 21 | | |
| Chonias | Iecooniah, stabilitie of the Lord, 2 chro. 3, 16 | | |
| Ieddia | Iedahai, the hand of the Lord, or confessing the Lord, 1 chro. 4, 37 | | |
| Ieddida | Iedidah beloued, 2 Sam. 12, 25 | | |
| Iediadah | Iedid, knowledge of God, 1 chro. 7, 6 | | |
| Iediael | Ieduthim, confeflion, 1 chro. 9, 16 | | |
| Ietlah | Iehajah, the Lord liueth, 1 chro. 15, 24 | | |
| Iehieli | Iehiel, God liueth, 1 chro. 26, 22 | | |
| Iodan | Iehoodan, the Lords pleasure, 2 Kings 14, 2 | | |
| Iothas | Iehobas, the poffeffion of the Lord, 2 kings 23, 34 | | |
| Iotas | Iehoahz, the fire of the Lord, 2 kings 11, 21 | | |
| Ionan, Ioannes | Iehohanau, grace or mercy of the Lord, 1 chro. 26, 3 | | |
| Iocaim | Iehoiada, the knowledge of the Lord, 2 king 11, 15 | | |
| Iofaphat | Iehoiakim, the rifing or auenging of the Lord, 2 king, 23, 34 | | |
| Iofodec | Iehofofaphat, the Lord Is the Iudge, 1 chro. 9, 10 | | |
| Iuda, Iudah | Iehoziha, the Lords faluation, Zech. 3, 1 | | |
| Iacenna | Iehozadak, the iuftice of the Lord, 1 chro. 6, 14 | | |
| | Iehudab, confeffion or praife, Gen. 29, 35 | | |
| | Iekamiah, the Lord fhall arife, eftablifh, or auenge, 1 chro. 2, 41, | | |
| | Iekodem, the burning of the people, Josh. 15, 56 | | |
| Iaphlet | Iephlet, deliuered, 1 chro. 7, 32 | | |
| | Iephuneth, beholding, Num. 13, 7 | | |
| Iared | Ierahmeel, the mercy of God, 1 chro. 2, 9 | | |
| Ieruel | Iered, ruling, Gen. 5, 15 | | |
| | Ieriel, the feare of God, 1 chro. 7, 32 | | |
| | Ierimoth, fearing death, 1 chro. 7, 7 | | |
| | Ieroboam, increafing the people, 2 kings 14, 23 | | |
| Iehoram | Ierobam high, 1 chro. 6, 27 | | |
| Ioram | Ierubbahal, let Baal auenge, Iudg. 6, 32 | | |
| Ierobbaal | Ieriahal, faluation of the Lord, Ifa. 1, 1 | | |
| Efaiah, Ifaiah | Iethua, a Saviour, Matth. 1, 16 | | |
| | Igal, redeemed, 1 chro. 3, 22 | | |
| Iefus | Igdaliah, the greatneffe of the Lord, Iere. 35, 4 | | |
| Igeal | Igab, willing, or voluntary, 1 chro. 2, 16 | | |
| Iobab | Iob, forowfull or hated, Job 1, 1 | | |
| Iobaiith | Iobabam, the building of the Lord, 1 chro. 9, 8 | | |
| Iochabad | Ioebed, glorious, E. xod. 6, 20 | | |
| | Ioeil, willing, or beginning, Ioeil 1, 1 | | |
| | Iokhan, an offence, Gen. 2, 5, 2 | | |
| | Ioktan, a little one, Gen. 10, 25 | | |
| | Ionah, a dowe, 2 kings 14, 25 | | |
| | Ionadab, voluntary or willing, 2 Sam. 13, 5 | | |
| | Ionathab, the gift of the Lord, Iudges 13, 30 | | |
| | Ioleph, increating, Gen. 30, 24 | | |
| | Iofhabeth, the fulneffe of the Lord, 2 chr. 12, 11 | | |
| | Iofhihi, the fire of the Lord, 2 Kings 22, 3 | | |
| | Iotham, perfire, 2 kings 15, 32 | | |
| | Iozabal, endowed, 1 chro. 12, 20 | | |
| | Iphdiah, the redemption of the Lord, 1 chro. 8, 25 | | |
| | Iphrah, opening, Iudges 11, 1 | | |
| | Ira, a watchman, 1 chro. 11, 18 | | |
| | Irad, a wilde aile, Gen. 4, 8 | | |
| | Iriah the feare of the Lord, Iere. 37, 13 | | |
| | Irimai, exalting the Lord, 1 chro. 5, 24 | | |
| | Irhacar, a wages, Gen. 30, 18 | | |
| | Irhai, a gift or oblation, Ruth 4, 17 | | |
| | Irhoboth, a man of fame, 2 sam. 2, 12 | | |
| | Irhariot, an hireling, or man of death, Mat. 10, 4 | | |
| | Irhmal, God hath heard, Gen. 16, 11 | | |
| | Irtob, a good man, 2 Sam. 10, 8 | | |
| | Irfael, a prince of God, or preuailing with God, Gen. 35, 10 | | |
| | Irhamar, woe to the change, Exod. 6, 23 | | |
| | Irti, ftiong, 2 Sam. 23, 29 | | |
| | Irtiel, God with me, Nehe. 11, 7 | | |
| | Irtal, bringing, or fading, Gen. 4, 21 | | |
| | Irtal, mighty, Iere. 3, 8, 1 | | |
| | Itezebel, woe to the houfe, 1 kings 16, 31 | | |
| | Izhak, laughter, Gen. 17, 19 | | |
| | Izahiah, the Lord aliteth, or the clearenesse of the Lord, 1 chron. 7, 3 | | |
| | Izrael, the feed of God, Josh. 15, 56 | | |
| | K | | |
| | K Athah, a congregation, Gen. 46, 11 | | |
| | Kainan, a buyer, or owner, Gen. 5, 9 | | |
| | Kain, a poffeffion, Gen. 4, 1 | | |
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Maecha

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| Maachah | M Achabhi, broken, 2 kings 25, 23 | N Aamah, beautiful, Gen. 4, 22 | Noeman |
| Maaseiah | Mahaziath, seeking a signe, 1 chron. 25, 4 | Naaman, faire or beautiful, Gen. 46, 21 | Nazrah |
| Maala | Mahefiah, the protection of the Lord, Ier. 3, 2, 12 | Naarah, a maide, or watching, Iosh. 19, 7 | Neariah |
| Maafai | Malah, weaknesse, or a dance, Num. 26, 33 | Nariah, a childe of the Lord, 1 chron. 3, 22 | Nebo |
| Maafai | Maafai, my worke, 1 chron. 9, 12 | Nabaioth, buds, or prophesies, Gen. 25, 13 | Naboth |
| Maafius | Mahefiah, the worke of the Lord, 1 chron. 15, 18 | Nabal, a foole, 1 Sam. 25, 3 | |
| Maafaios | Maziah, the strength of the Lord, 1 chron. 24, 18 | Nadab, a prince, or liberal, Exod. 6, 23 | Nagge |
| | | Naggai, clearenesse, Luke 3, 25 | |
| Maachabani | Macaz, finishing, or watching, 1 kings 4, 9 | Nahaliel, the inheritance of God, Num. 21, 19 | Nahamani |
| | Macbani, my poore sonne, 1 chron. 1, 13 | Naham, Nahum, a comforter, or repentant, 1 chron. 4, 19 | |
| | Machi, poore, or a smiter, Num. 13, 16 | Nahas, a serpent, 1 chron. 4, 12 | Naha |
| | Machir, selling or knowing, Gen. 50, 23 | Nahor, hoarse, or angry, Gen. 11, 22 | |
| Midiah | Madai, a measure or iudging, Gen. 10, 2 | Naiach, beautie, or a dwelling place, 1 Sa. 19, 18 | |
| | Madan, frise, Gen. 25, 2 | Naphali, wrestling, or comparison, Gen. 30, 8 | |
| Mahalon | Magdalena, magnified, or exalted, Mat. 27, 56 | Nathan, given, 2 Sam. 5, 14 | |
| Mahalah | Magiel, preaching God, Gen. 46, 43 | † Nebuchad-rezzar which is written for the Nabuchodonosor, most part in Ieremie, & sometime in Ezekiel, nosor, Nebuchad-nezzar signified the morning of the generation, Iere. 27, 8 and 34, 1 | Nabuchodonosor |
| | Magog, covering, or melting, Gen. 10, 2 | Nepheg, weake, 2 Sam. 5, 15 | Naphthumim |
| | Malahah, infirmities, or sickenesse, 2 chron. 11, 18 | Nephtuim, an opening, Gen. 10, 13 | |
| Malachias | Maharai, hasting, 1 chron. 11, 30 | Ner, alight, 1 Sam. 14, 5, 1 | |
| Malaleel | Mabath, wiping away, or fearing, 1 chro. 6, 35 | Nethaneel, the gift of God, 2 chro. 35, 9 | |
| | Malachi, my messenger, Mala. 1, 1 | Nethaniah, a gift of the Lord, 2 kings 25, 23 | |
| | Mahalel, praising God, Gen. 5, 12 | † Nimrod, rebellious, Gen. 10, 8 | Nemrod |
| | Manzer, a bastard, Deute. 33, 2 | † Noadiah, the witness or testification of the Lord, Ezra 8, 33 | |
| Manoe | Manahem, a comforter, 2 kings 15, 14 | Noah, rest, Gen. 5, 29 | |
| Maonath | Manoach, rest, Iudges 13, 2 | Nogah, brightnesse, 1 chro. 14, 6 | |
| Mordecai | Maon, dwelling place, Iosh. 15, 5 | † Nun, sonne, or posteritie, Num. 13, 9 | |
| | Mordecai, bitter contrition, Ester 2, 5 | | |
| | Martha, bitter, or provoking, Luke 10, 38 | | |
| Mattanah | Mattan, a gift, 2 chro. 23, 27 | | |
| Manthanaim | Mattani, Mattaniah, Mathaniah, Matthanah, his gift, Ezra 10, 33 | | |
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| Mattathias | Matthia, a gift of the Lord, 1 chro. 9, 31 | | |
| Mathias | Matthiel, God is my king, Gene. 46, 17 | | |
| Melchiel | Malchiah, the Lord is my King, Ier. 21, 1 | | |
| Melchiah | Malchizedek, a king of righteousness, Ge. 14, 10 | | |
| Melchizedek | Malchithua, my king the Saviour, 1 Sam. 14, 49 | | |
| | † Mehebanel, how good is God? Gen. 36, 39 | | |
| Aman | Mehuman, troubled, Ester 1, 10 | | |
| | Mehuziel, reaching God, Gene. 4, 18 | | |
| | Methuziel, asking death, Gen. 4, 18 | | |
| | Methuzelah, spoiling his death, Gen. 5, 21 | | |
| | Melatah, deliverance of the Lord, Nehe. 3, 7 | | |
| Meltias | Menelaus, strength of the people, 2 Mac. 4, 23 | | |
| | Menatheth, forgetting, Gen. 41, 51 | | |
| | Meraioth, bitterness, 1 chro. 9, 11 | | |
| Maasse | Mered rebellious, 1 chron. 4, 17 | | |
| Merari | Mefhua, salvation, 1 chro. 24, 2 | | |
| | Mefbalmiah, the peace of the Lord, 1 chron. 26, 11 | | |
| Moufa | Mefbulam, peaceable, 2 king 22, 3 | | |
| | Mephithoth, shame of mouth, 2 Sam. 4, 4 | | |
| | Mefsech, prolonging, Gen. 10, 2 | | |
| Melcha | † Melchah, a woman of counsell, Gen. 11, 29 | | |
| Melchah | Milchom, their king or counsellor, the idole of the Ammonites, 2 kings 23, 13 | | |
| Michah | Mizzah, a dropping, or consuming, Gen. 39, 13 | | |
| Micah | Michah, poore or smitten, or who is here? 2 chron. 34, 20 | | |
| Miechers | Michai, who is like the Lord, 2 kings 22, 12 | | |
| Michaias | Michael, who is like God, 1 chron. 7, 3 | | |
| | Michal, who is perfitt, 1 Sam. 14, 49 | | |
| | Michael, who demandeth? Exod. 6, 22 | | |
| Marla | Miriam, exalted, or teaching, Exod. 15, 20 | | |
| | Mithredath, dissolving the Law, Ezra 1, 8 | | |
| | † Moab, of the father, Gen. 19, 37 | | |
| | Mofsech drawn up, Exod. 11, 10 | | |
| | Moza, found, or unleavened, 1 chro. 2, 46 | | |
| | † Mufach, anointing, or vaille, 2 kings 16, 18 | | |
| | Mudi, departing, Exod. 6, 19 | | |

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| Pharez | Perez, a horseman, 1 chron. 7, 16 | Shehariah, the morning of the Lord, 1 chron. 8, 26 | |
| Pethathiah | Perez, a division, Gene. 38, 29 | Sheir, rough, or hairy, Gen. 36, 20 | Seir |
| Phicol | Perush, a division, Ezra 2, 55 | Shelah, sending or spoiling, Gene. 10, 24 | |
| Phinees | Perush, the Lord openeth, Ezra 10, 23 | Shelah, dissolving or spoiling, Gene. 38, 5 | Salmiah |
| Phinehas | Phicol, the mouth of all, Gen. 21, 22 | Shelemiah, peace of the Lord, Ezra 10, 39 | |
| | Phinehas, a bold countenance, Num. 25, 7 | Sheleph, drawing out, Gen. 10, 26 | |
| | Phinehas, a mouth, Gene. 46, 13 | Sheleth, a captain, 1 chron. 7, 35 | |
| | R | Shelomith, peaceable, Levit. 24, 11 | |
| | Ramaiah, the thunder of the Lord, Neh. 7, 7 | Shelomoth, peaceable, 2 Sam. 5, 14 | Salomon |
| | Raddai, ruling, 1 chron. 2, 14 | Shelumiel, the peace of God, Num. 1, 6 | |
| | Rahab, proud or strong, Josh. 2, 1 | Shemiah, hearing the Lord, 1 chron. 4, 37 | Ithmahiah |
| | Raham, mercie or compassion, 1 chron. 2, 44 | Shemariah, the keeping of the Lord, Ezr. 18, 32 | Shamariah |
| | Rahel, a sheep, Gen. 29, 9 | Shemed, destroying, 1 chron. 8, 12 | Shamed |
| | Ram, high, 1 chron. 2, 9 | Shemer, a keeper, 1 kings 16, 24 | |
| | Ramiah, exaltation of the Lord, Ezra 10, 25 | Shemida, a name of knowledge, Num. 26, 32 | |
| | Rephah, release or medicine, 1 chron. 8, 2 | Shemuel, appointed of God, 1 chron. 7, 2 | Samuel |
| | Realah, a vision of the Lord, 1 chron. 5, 5 | Shemuel, heard of God, 1 Sam. 1, 20 | |
| | Reba, the fourth, Josh. 13, 21 | Shephariah, the Lord judgeth, 2 Sam. 3, 4 | |
| | Rachab, a rider, 2 kings 10, 15 | Sheraiah, a prince of the Lord, 1 chron. 4, 14 | Seraiah |
| | Reelaiah, a shepherd to the Lord, Ezra 2, 2 | Sherug, a bough or plant, Gen. 11, 20 | Serug |
| | Rehabeam, dilating the people, 1 kings 11, 43 | Sheth, let or put, Gen. 4, 25 | Seth |
| Roboam | Rehum, pitifull or pitied, Ezra 2, 2 | Shethar, a remnant or hid, Ester 1, 14 | |
| Rehoboam | Remaliah, the exaltation of the Lord, 2 kings 15, 27 | Sheus, vanitie, 1 chron. 2, 49 | |
| Raphael | Raphael, medicine of God, 1 chron. 26, 7 | Sheciah, the protection of the Lord, 1 chron. 8, 10 | Secchia |
| | Rephaiah, medicine of the Lord, 1 chron. 3, 21 | Shimeh, hearing or obedient, Exod. 6, 17 | Shimeah |
| | Reu, his shepherd, Gen. 11, 19 | Shimeon, hearing or obedient, Gen. 29, 33 | Simon |
| | Reuben, the sonne or vision, so named, because | Shimhon, there the second time, because the | Samson |
| | Lord did see his mothers affliction, Gen. 29, 32 | Angel appeared the second time at the prayer | |
| | Revel, a shepherd of God, Exod. 2, 18 | of his father, Judges 13, 24 | |
| Raguel | Rezon, a secretarie, or leane, 1 kings 11, 23 | Shipthan, a ludge, Num. 34, 24 | |
| | Ribai, strife or increased, 2 Sam. 13, 29 | Shiprah, faire, Exod. 1, 15 | |
| | Ribkah, fed, Gen. 22, 23 | Shobab, returned, 2 Sam. 5, 14 | Shiprah |
| | Rinnah, a song or reioicing, 1 chron. 4, 20 | Shobi, a path, Gen. 36, 20 | Sobab |
| | Riphar, medicine or release, Gene. 10, 3 | Shobnah, a builder, 2 kings 18, 18 | |
| Rebecca | Rogel, a footman, or an accuser, Josh. 15, 7 | Shua, crying, or saving, Gen. 38, 2 | Shebnaah |
| Rebekah | Ruth, watered, or filled, Ruth 1, 4 | Shuah, prying or humiliation, Gen. 25, 2 | Sua |
| | S | Shubael, the returning of God, 1 chron. 14, 20 | |
| | Sabath, a compass, or old age, Gen. 10, 7 | Shubbah, a pit, 1 chron. 4, 11 | Shubual |
| Sabtecha | Sabreca, the cause of smiting, Gen. 10, 7 | Shumai, renowned, 1 chron. 2, 53 | Shuah |
| | Serah, a lady, or dame, Gen. 17, 15 | Shumi, changed, or sleeping, Gene. 46, 16 | |
| | Sarai, my dame or mistress, Gen. 11, 29 | Shichri, my secret, Exod. 6, 22 | |
| Saba, Sheba | Seba, a compass, Gene. 10, 7 | Sodi, my secret, Num. 13, 11 | |
| | Seled, affliction, 1 chron. 2, 30 | Suah, rooting up, 1 chron. 7, 36 | |
| | Semachiah, cleaving to the Lord, 1 chron. 26, 7 | T | |
| Sheal, Saul | Shal, Shaul asked, Ezra 10, 29, 1 Sam. 9, 2 | Tabeel, good God, Isa. 7, 6 | Tabeal |
| Shaph | Shaaph, flying, or thinking, 1 chron. 4, 7 | Tahab, hasting, Gene. 22, 24 | Thabath |
| | Shabbethai, my rest, Neh. 11, 16 | Tahath, feare, 1 chron. 6, 37 | |
| Sacar | Shachir, wages, 1 chron. 11, 35 | Talmat, a furrow, Josh. 15, 14 | Tholmai |
| Shageh | Shage, ignorant, 1 chron. 11, 34 | Tamer, a palm tree, Gene. 38, 6 | Thamar |
| Sellum | Shallum, peaceable, 2 kings 15, 10 | Tanhumeth, consolation, Jer. 40, 8 | Tanhumeth |
| Sallum | Shalman, peaceable, Ose. 10, 14 | Talmon, dew prepared, 1 chron. 9, 17 | |
| Shalmah | Shalmon, peaceable, Ruth 4, 21 | Taphath, a little one, 1 kings 4, 11 | |
| Shalma | Shangar, defolation of the stranger, Iudg. 3, 31 | Tebah, a cooke, Gen. 22, 24 | |
| Salmon | Shammah, defolation, destruction, 1 Sam. 16, 9 | Tehinnah, mercifull, or prayer, 1 chron. 4, 12 | |
| Shamma | Shamma, obedient, Num. 12, 5 | Therah, smelling, Gene. 11, 24 | |
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